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T H E H I S T O R Y

OF THE
Antient ABBEYS, MONASTERIES, HOSPITALS, *Cathe-*
dral and Collegiate CHURCHES.

BEING TWO
ADDITIONAL VOLUMES

TO
Sir WILLIAM DUGDALE'S
Monasticon Anglicanum:

CONTAINING

The Original and first Establishment of all the Religious ORDERS that ever were in GREAT-BRITAIN; being those of the *Benedictins*, *Cluniacks*, *Cistercians*, Regular Canons of *St. Augustin*, *Carthusians*, *Gilbertins*, *Trinitarians*, *Premonstratenses*, and Canons of the Holy Sepulchre, treated of in the MONASTICON ANGLICANUM: As also of the *Franciscans*, *Dominicans*, *Carmelites*, *Augustinian Friars*, Regular Canons of *Arroasia*, *Brigittins*, Monks of *Fontevraud*, of *Savigni*, and of *Tiron*, *Crouched Friars*, *Friars of Penance*, or of the *Sack*, and *Bethleemites*, not spoken of by Sir William Dugdale, and Mr. Dodsworth.

The FOUNDATIONS of their several MONASTERIES.

A very large COLLECTION of many hundreds of Grants and Charters belonging to them, besides several thousands abridg'd.

The final SUPPRESSION of all those Places, with some Account of the manner how their vast Lands and Possessions were dispos'd of.

THERE ARE ADDED

CATALOGUES of the Abbats, and other Superiors of those religious Houses, and of all Persons eminent, and distinguish'd for Piety, Learning, and other Accomplishments, in the several Orders; with short Lives of as many of them as have been transmitted down to us.

Collected from above Two hundred of the best HISTORIANS extant, and from antient Manuscripts in the *Bodleian* and *Cotton* Libraries, and many more in the Hands of learned ANTIQUARIES, and other curious Gentlemen, whose Names may be seen in the Preface.

Adorn'd with a considerable Number of Copper-Plates of the several Habits of the religious Orders, the *Ichnographies* of Cathedral and Collegiate CHURCHES, and the Ruins of sacred Places destroy'd, or gone to Decay, and Prospects of others that are still standing.

By JOHN STEVENS, Gent.

V O L. I.

L O N D O N :

Printed for THO. TAYLOR, LUKE STOKOE, JOS. SMITH, JOHN SENEX, W. TAYLOR, T. MEIGHAN, J. BATLEY, AND. JOHNSTON, W. BRAY, R. KING, and THO. COX.
MDCCXXII.



T H E P R E F A C E.



WORK of this Nature, wherein is represented to us the Religious Zeal and Piety of our Ancestors, cannot be more properly introduc'd into the World, than with a just and grateful Acknowledgment of the Assistance the Compiler of it has receiv'd from several worthy Persons, towards en-

abling him to carry on so great an Undertaking. This is not meant of the Subscribers, whose Names are also transmitted to Posterity, as Encouragers of the noble Study of Antiquity; those are here to be mention'd with due Honour, who having been Preservers of such ancient Instruments, as compose a considerable Part of these Volumes, have been so generous and communicative as to oblige the Publick with them. It were to be wish'd there were many more as well inclin'd to promote such useful Labours; but it is much to be lamented, that too many so little understand the Value of those Treasures of Manuscripts they are possess'd of, as to imagine their Price will be abated by their being known; and others whose Disposition is such, that they will not permit another to make any Use of that which is of no Advantage to themselves; like Misers starv'ing in the Midst of Plenty, and depriving others of what they would better know how to employ. But of these we shall have Occasion to take Notice in another Place, and return now to do Justice to such as have help'd to lay the Foundation of this Work. As it is not intended to give any Preference, tho' there may be some Distinction in Titles, they shall be mention'd in Alphabetical Order, leaving to every one his due Honour, without pretending to settle Precedence. According to this Method, the first that occurs is

1. JOHN ANSTIS, Esq; Garter Principal King at Arms, who may be said to have laid the first Stone in the Foundation of this Structure, being the first apply'd to, and who courteously furnish'd a very curious Register Book of the Monastery of Regular Canons of the Holy Trinity, near Aldgate, London.

2. CYRIL ARTHINGTON of Arthington, in the County of York, Esq; freely laid open all his Store

of ancient Deeds, from which have been collected many valuable Pieces, as will appear in the Appendix.

3. Sir WALTER CALVERLEY, of Calverley, in the County of York, Bart. whose Name, in the many ancient Grants and other Instruments belonging to his Family, appears written many several different Ways, as Calverley, Calvirley, Calverlay, Calvarley, Calvir-lay, Calvyrley, Calvirl, Calverlaye, Calvorlay, Cal-vyrilay, Calvyrley, Calvirlai, Colverley, Kalverlaia, Caulverley, Cauverl, Caulv'la, Caverle, Calverle, Calveray, Kalverlay, Kalverleia, Calverleye, and Calverlai. The original Name of the Family was Scot, chang'd into Calverley on account of their being Lords of that Place. But these things must be left to the Herald, the Business here being only to mention Benefactors, without making any Excursions to search into their Families.

4. FRANCIS CANNING, of Foxcote, in the County of Warwick, Esq; has, in a most obliging manner, not only communicated his own, but industriously and successfully made Enquiry among his Friends, and even among Strangers, by which means he has oblig'd the Publick with a considerable Number of original Deeds, besides many valuable authentick Transcripts; not to mention his great Friendship in procuring Subscriptions, lest the Undertaking should miscarry for want of Encouragement.

5. The Rev. Mr. FORSTER, late Rector of St. Clement's-Danes, London, a learned Person, who had Thou his of publishing the Antiquities of Stanford, and made considerable Collections to that Purpose, had he not been disabled by Sickness, and at length snatch'd away by Death, contributed some Materials, as may be seen in their proper Places.

6. RICHARD GRAVES, of Mickleton, near Campden, in the County of Gloucester, Esq; a Gentleman truly communicative, having freely imparted a considerable Part of what is here made use of, which his Name, often repeated in the Margin, testifies.

7. Mr. HILDYARD, Bookseller of York, having purchas'd a large Register Book of St. Mary's Abby at York, and made a Present thereof to the Library of the Cathedral there, procur'd the same, and sent it up to London to be made use of for the Benefit of the Publick.

8. CHARLES

8. CHARLES KILLIGREW of Somerset-House, Esq; to whose Goodness and Generosity I have long been indebted for more Favours than I could easily enumerate; for are proper to be mention'd in this Place, tho' not stor'd with Manuscripts, has furnish'd Materials for the most considerable and agreeable Part of this History, having supply'd me with almost all I could desire from his most curious, valuable and numerous Library, wherein, besides all Philological Literature, and the valuable Histories of other Countries, there is one of the most compleat Collections of all that relates to the History of England, that may perhaps be found in the Possession of any private Person. To this Library I owe almost all that is here collected from printed Books, and must ever acknowledge extraordinary Courtesy in the easiness of Access to, and unlimited Liberty of making use of them.

9. THOMAS STRANGEWAYS ROBINSON of Pickering, in the County of York, Esq; having seen the printed Proposals for this Work at York, was not only himself the first Subscriber there; but coming to London some Time after, so far favour'd this Undertaking, as to bring with him several Originals, which he also was pleas'd here to copy himself; besides assisting by his Friends, and all means that could be propos'd to him.

10. WILLIAM STANFORD of Abbat Saltford, in the County of Warwick, Esq; sent me a considerable Number of Manuscripts, some whereof are under his Name to be found in several Parts of this Work, which would have swell'd too much had all that he imparted been inserted.

11. The Rev. Mr. STUBBS, Archdeacon of St. Albans, &c. having allow'd me the Perusal of many Manuscripts, granted whatever I request'd, and among others, that valuable Piece of Mr. Udal, which the Reader will find inserted, as a notable Curiosity, in the second Volume, being omitted here for want of Room.

12. IVERY TALBOT of Lacock, in the County of Wilts, Esq; of his generous Disposition to serve the Publick, freely furnish'd a curious Register Book of the Nunery of Lacock, which has been in his Family ever since the Dissolution, and farther Assistance is still expected from him.

13. The late HUGH THOMAS of Brecknock, in Wales, Gent. a Person of indefatigable Industry, having collected much in his Time, but mostly relating to the Study of Heraldry, furnish'd me with some Accounts and Charters of that Country, and would have done much more, and found Drawings of some Churches there, had not Death obstructed his good Intentions.

14. RALPH THORESBY of Leedes, in the County of York, Esq; As few private Gentlemen have so large a Collection of Manuscripts, which the Curious may see in his elaborate History of Leedes, so none has been more obliging in communicating whatsoever has been desir'd of his own, or what he could procure of his Friends, without regarding the great Distance between Leedes and this City, or the Hazards of Carriage, or even the ill Usage we are inform'd he has before met with upon the like Occasions. Both these Volumes will abundantly testify the great Helps they have receiv'd from him, for which Reason it will be needless to say more in this Place.

15. The Rev. Dr. Todd, Prebendary of Carlisle, and Rector of Penrith in Cumberland, a most curious Preserver of Antiquities, and generously communicative, has oblig'd the Publick by imparting a valuable Transcript of the Register Books of Wederal Priory and Holmcultum Abby, with three curious Drawings of the same, which will be in the second Volume, and

has generously promis'd his farther Assistance in furnishing other Manuscripts of his own and Friends, besides useful Information given and Directions for finding many more of very great Use.

16. JOHN WARBURTON, Esq; Somerset Herald, indefatigable in the Search after Antiquities, and a great Collector of valuable Manuscripts, has not been backward than any other in contributing towards this Undertaking; but on the contrary, expos'd all that could conduce on his Part towards the improving of this Work.

17. BROWN WILLIS of Whaddon-Hall, in the County of Bucks, Esq; tho' last in the Alphabetical Order, is not to be reputed such in point of the Gratitude due to him. His printed Works, and particularly his two Volumes of the History of Abbies, a most laborious and curious Collection, ought to be thankfully acknowledg'd, for the great Helps they have afforded, tho' there were no other Obligations to him; but he has not made what was publick the Standard of his Endeavours to advance these Labours, having upon all Occasions generously contributed Draughts and Manuscripts, besides many useful Directions and Informations, which have been of the greatest Benefit and Advantage, as coming from a Person so profoundly knowing in the Study of Antiquity.

After this Acknowledgment to Benefactors, I cannot but observe how small their Number is, where there was good Reason to have hop'd, that, among so many as are able, many more would have been so generous as to lend an helping Hand to the carrying on of an Undertaking of this Nature. Many Reasons may be assign'd for this Defect. Some Gentlemen, who have such valuable Antiquities, have too great an Esteem for them to trust them out of their Sight, and the Expence of travelling for them to all Parts is greater than the Work will bear. There are others who think their Manuscripts the less valuable for being copy'd, as has been hinted before. Some perhaps have Treasures they know nothing of, nor will they give themselves the Trouble of examining into them. Others have their particular Prejudices, which obstruct their being communicative. But whatsoever their Motives may be, as they have no other Inducement to favour the Undertaker than their own generous Inclinations, he will not take the Liberty to censure any that are not dispos'd to favour him; for notwithstanding all that has been said, many more excellent Pieces are still expected from Persons of Worth, who have not yet had Opportunity or Leisure to execute their good Designs, and for such, a Place is still reserv'd in the second Volume, which is intended for the great Repository of Latin Charters and Instruments of all Sorts refer'd to in this first, there being very good Inducements to believe that the whole Mass of ancient Manuscripts should rather be entire in one Appendix, than divided into two.

I am not so vain as to believe myself equal to so great an Undertaking; there are very many able Persons of much greater Talents and Capacity who might have perform'd incomparably better, and deserv'd Universal Applause; but seeing no one attempt it, after so great a Number of Years as is elaps'd since the publishing of the Monasticon, I thought it better to expose myself to the Censures of the World, than to suffer so noble an Enterprize to be entirely laid aside, and to save many valuable Pieces of Antiquity, by printing of them, from entirely perishing, as it is likely it may be the Fate of Originals, subject to be destroy'd by Fire, and many other Casualties not to be prevented, which has already befallen very many of those before collected by Mr. Dodsworth and Sir William Dugdale; and if the Meanness of my Performance should do no more than

than excite a greater Pen to produce a more perfect Work, all Lovers of Antiquity will be beholding to me for having procur'd them that Satisfaction.

This I may be allow'd to say in my own Behalf, that had I met with suitable Encouragement, I should have been the better enabled to answer the Expectations of those worthy Persons who have been assisting to me. I have nam'd my Benefactors, and must confess I have not been so fortunate as not to meet with Adversaries, who have prov'd sich without the least Provocation, but only to satisfy their own conceited Temper, or their Pride, which will not permit them to value any thing besides themselves. There is a Sort of Men who make no Difficulty to damn a Work, tho' they have never read one Line of it, grounding their Censures either on the Report of others like themselves, or on their own Prejudice; others, who, tho' they read, have not a Capacity to understand what they read, and therefore pass an ignorant Judgment, for want of better Knowledge; and there is a third Species of Animals worse than the other two, if worse can be produc'd by Nature, and are such as do not make it their Business to understand, but to pervert the Meaning of an Author.

There are not only Men who damn a Work publish'd without reading, but there are those who cry it down in Embrio, as soon as it is conceiv'd, and Years before it is born into the World. They pass a prophetic Sentence, according to the Dictates of their Pride and Prejudice. Those who read and do not understand are to be lamented, because they are past being instructed, and yet deserve severe Punishment for being ignorantly mischievous. Of this Sort are some I have been inform'd of, who, upon the late Publication of the English Abridgement of the Monasticon, inveigh'd bitterly against the Abridger on account of his Preface to the same, and this either because they did not, or would not understand that Preface, being plainly inform'd by the Writer, that it was none of his own, but altogether made up of so many Paragraphs taken from the greatest Antiquaries that had then done Honour to this Nation; so that those Persons intending to defame a living Abridger of so noble a Work, and finding nothing to object against his Performance in that Point, they spit all their Venom against the Preface, which was no more his than the rest of the Volume, and consequently all their Reproaches fell upon those celebrated Writers from whom it had been all collected.

The third Sort of Cavillers above-mention'd are those who dishonour the Name of Criticks by ascribing to it without the least Justice in their Pretensions; these may more properly be call'd Cynicks than Criticks. Diogenes, the most brutal of the Heathens that were undeservedly dignify'd with the Title of Philosophers, by an unciviliz'd barbarous People, who applauded his extravagant Follies as if they had been the Effects of singular Wisdom, left behind him a Sect of his shameless Followers, who for their beastly Behaviour and snarling Temper were call'd Cynicks, as imitating surly ill-natur'd Dogs in both those Particulars. This filthy Sect was not extinguish'd with Paganism, but is still propagated in spite of Christianity, by a Race of Men, who, desiring to be thought learned and wise, think there is no mean more proper to attain that End, than carping and railing at the Labours of others. They have much of the Nature of mad Dogs, and as such cannot endure the Sight of the clear Water of Truth, but are ever snapping and catching at every thing that comes in their Way, carrying such Venom in their Teeth that they poison every thing they lay hold of, and if they cannot reach the Person they aim at, seldom fail to draw Blood from his Reputation. This is to be understood of the empty Pretenders to Criticism, being only publick

Railers, led by the Dictates of Envy and Malice, without solid Judgment to distinguish betwixt what is commendable and what deserves Reproof. If those who delight in finding Faults would exert their Talent in exposing the many lewd, scandalous and atheistical Works that are so frequently brought into the World, they would merit the Applause of all good Men; but that Sort on the contrary are the only Productions they admire, as best suiting their deprav'd Appetite, and setting them loose from all the Obligations of Christianity, which they generally make it their Business to undermine and ridicule, representing the strictest Virtue as Superstition, and the most profligate Libertinism as Christian Liberty.

Thus many of our modern zealous Advocates for Irreligion have represented all the Piety of former Ages as Enthusiasm, and the Seminaries of Learning and Devotion as no better than publick Brothels. Such are the Notions of Deists and Atheists, who value themselves upon reviling all the sacred Mysteries of Christianity, and call all that looks like Piety, Superstition; among whom are some who make an outward Profession of Religion, to no other End than to be the better qualify'd to subvert all that belongs to it. But I fear I have taken too great a Loose in speaking of a worthless Race, whose Names ought rather to be bury'd in Oblivion, could their scandalous Tongues be silenc'd, and their filthy Labours entirely cancell'd and obliterated, a Blessing to be wish'd, tho' never to be hop'd on Earth, where human Nature is so much deprav'd, that it is never to be expected to see all Men tread in the Paths of Virtue and Justice.

However, no Age has been so entirely corrupted as not to produce many undaunted Champions who have stood up in Defence of Truth and Piety; nor is this present Age without a considerable Number of such worthy Persons, some of whom have render'd themselves immortal in their Writings, and the greater Part, who have not had Leisure or Inclination to perpetuate their Memory in that Manner, deserve to have their Names re-ordred, as the Ornaments of their Times, but that it is impracticable to enumerate all that have Merits, and it would be a Disgrace to the present Generation to mention too few, lest our Successors should be induc'd to believe that we had no more among us. Of the Writers it was intended to have in this Place produc'd several in relation to the Subject of this History, that is, in their own Words to give their Opinions concerning our former Religious Houses and Persons, and what their Thoughts were concerning the suppressing of them, what Notions they had of Sacrilege, and how they thought the immense Revenues of the Church might have been well employ'd without squandering them to profane Uses, and bestowing many Things dedicated to God on vile Harlots, Panders, and the most profligate of Men. But having little Room to spare at present, that Affair is now laid aside, till a fitter Opportunity, which shall not be let slip; but a Collection of their Judgments in the Causes above-mention'd shall be made publick; and those same learned Writers will afford us some Characters of others who have dip't their Pens in Venom to murder the Reputation of all that liv'd before them. We shall then also treat of the Sacrilegious Subverters of Churches and Monasteries, from unquestionable Authorities, such as will be convincing to all those who have so much Regard to Religion as to believe there is such a Crime as Sacrilege.

These Particulars here mention'd we have been oblig'd to reserve to another Time, and must now come to give some Account of what is perform'd in the two Volumes propos'd; the first whereof now appears in publick, and the second is in such Forwardness, that the Press

may be immediately set to work, there being a vast Pile of Materials prepar'd, and the Compiler only waiting the Leisure of several Gentlemen who have promis'd to favour him with considerable Manuscripts, that he may make choice of all that is most curious and valuable.

That the publick Libraries have been made use of need not be here mention'd, since those who will but take the Pains to turn over the Leaves with the least Attention, will frequently meet with the References to them for such M. S. S. as have been taken from thence, with much Labour, and no less Expence.

It will be requisite in the first place to apply to those Gentlemen who have in a peculiar manner apply'd themselves to the Study of Antiquity, and who are therefore of consequence furnish'd with all Books of that Sort that have been publish'd in Print. Some of them it is likely may at the first Sight of this Volume be disgust'd, finding it all in English, and containing much of what they have in other Authors. Those worthy Persons are desir'd not to be too rash or severe in their Censures, but rather to consider the great Diversity of Readers it is requisite to please, to answer the Expence of so costly a Work. The Number of learned and generous Antiquaries in this Nation is not sufficient to defray the third Part of this Charge, I mean, of those who will be pleas'd with nothing but what is entirely taken from ancient Manuscripts, which for the most part is only a Multitude of Charters, and those generally differing not the least from one another in any other Point but the Names of the Donors, the Donations, and the Witnesses, the Preambles, and all other Formalities being always the same. It would have been very easy to give several Volumes of such Charters at length, which would certainly have found very few Purchasers. Yet for the Satisfaction of the Lovers of such ancient Monuments, there are many hundred of them entire in the second Volume, and the Substance of many Thousands is inserted in such manner as renders them as plain and intelligible as if they had been transcrib'd Word for Word. What would it avail the Publick to print the following Words in these Volumes ten thousand times? viz.

To all the Faithful of CHRIST that shall see or hear this Writing, N. N. of such a Place, Greeting in our Lord. Know ye, that I have given, granted, and by this my Charter confirm to the Abbat, or the Prior, and the Convent of such a Place, such Lands or Messuages, &c. for the Good of my Soul, and of the Souls of my Wife, my Children, my Ancestors and Successors, &c. And I N. N. and my Heirs, Executors and Assigns, will warrant, defend and maintain to the said Abbat, or Prior, and his Convent, the aforesaid Lands, or Tenements, &c. against all Men and Women whatsoever. And then follows commonly a long Scroll of many Witnesses, and the ofteneft without any Date.

Notwithstanding what is here said in relation to these Deeds of Donation, at least one half of the second Volume will consist of ancient Charters, particularly Bulls of Popes, Grants and Confirmations of Kings and Bishops, the most considerable Gifts of Lands, and such as contain any thing peculiar and out of the common way, Compositions, Fines levy'd in Courts, &c. at length, and an infinite Number, as has been said before, of others abridg'd of their superfluous Repetitions, but containing all the necessary or useful Circumstances, as Dates where there are any, the Conditions, the Boundaries, the Names of Places and Donors, the Quantity and Value; besides, the very Stile of those Manuscripts is strictly observ'd, and the References are every where very exact.

These Charters are all plac'd together in the second Volume by way of Appendix, this Method having been

practis'd by several Writers of late Years, and indeed seems to be more proper than to disperse them under their several Monasteries, which would have made such a Mixture of Latin and English as must have been very disagreeable to many Readers, as wholly separating and interrupting the Historical Part, which most Men desire to find entire and not dismember'd. Besides, had the Charters been so scatter'd throughout the Body of the Work, they would have swell'd this Volume so much, that it could not have contain'd the whole Order of the Benedictines, whereas it seems most proper that every Religious Order should be treated of singly, rather than to make a confused Medley of them all together. This is the Reason why the Advice of a learned and laborious Antiquary has not been follow'd, who would have had every County by it self, which must have depriv'd us of the Opportunity of treating of each Order in general, of their Arrival in England, and many other Particulars of great Curiosity. Every Religious Order being a Family divided into several Branches, and dispers'd throughout the World, its History ought to be preserv'd as entire as possible, without being dismember'd by interspersing of others, who are descended from other Progenitors. Thus in Heraldry the Descents of Families are preserv'd without Interruption, and nothing is to interfere that does not peculiarly relate to them.

According to this Rule the Franciscans have the first Place here, not as the eldest Order, being several Centuries more modern than the Benedictines, but in regard that they are not at all mention'd in the Monasticon, and therefore the Subject is quite new. The same may be said of the Dominicans, Carmelites, and others, who are of no greater Antiquity than the Franciscans: However, they are refer'd to the second Volume, which will contain them all, tho' many in Number, as well as the Charters above-mention'd, in regard that we have not such ample Accounts of them as of the ancienter Benedictines, and that being most of them Mendicants they had no Lands, and of consequence no Donation Charters, or only such as belong'd to the Sites of their Monasteries, which very Sites were also given in Trust for their Use to the Towns wherein they were settled, by reason of their own Incapacity to enjoy even their Houses as their own Property; and of those Deeds in Trust very few are at present to be found.

All general Histories must of Necessity be made up of much Variety of Collections, as well printed as Manuscript; for since the Time that Printing came into the World, many have publish'd such Antiquities as before could be only preserv'd written in some few Places. It is therefore in a manner impracticable to compose a Work of this Nature entirely from Manuscripts; even the Monasticon it self has many Quotations from printed Books, and so have all other valuable Authors extant. Had this been no other than a Mass of Charters, it might perhaps have pleas'd some few, and so few, that it must have been very prejudicial to those that bear the Expence of it. As it is, there are many who dislike it on account of its being only an Addition to the Monasticon, which they have not. They would have had that incorporated into this, without considering the vast Expence, and how few Purchasers it would then have found. If then we should here refer the Readers to all the other Writers that have treated of this Subject in Print, this must have been no better than a Rhapsody of ancient Writings, with very little Connection; and the Generality of Mankind, who are not furnish'd with compleat English Libraries, meeting with an infinite Number of References to a Multitude of printed Authors, had been left as much in the dark as they were before, unless they would be at the Expence of buying all those Books, and

at the Trouble to turn them all over. Much the greater Number love Knowledge that is easily acquir'd. The Books that are here quoted are worth some hundreds of Pounds, which all are not inclinable to bestow upon reading, and many that are willing are not able. Nor does it suit with the Genius of all that have Leisure to devote themselves entirely to study, or have all whose Inclination bends that way the Opportunity of adding themselves to it.

It is impossible to please all Men, yet the utmost Care has been here taken to endeavour to please the greater Number. The Antiquary will in this Volume find very many Pieces from Manuscripts never before printed; and in the second Volume much more of that sort to satisfy his Curiosity. Others, who read for Diversion, or a more entertaining Information, have so much of History, and such Variety of Matter under each Monastery, and particularly in the Lives of Abbats and other eminent Persons, as it is hop'd will answer their Expectations. And since we have mention'd the Lives of Abbats, it is proper to observe, that whereas there have been scarce any but bare Catalogues of Names printed before, here all that could be obtain'd from Manuscripts concerning them has been added, which is as material in a Work of this sort as any other Part whatsoever; the Lives of Men, notable on any Account, being generally more acceptable than continual Descriptions of Buildings, Names of Founders and Benefactors, and endless Repetitions of Lands and Tenements granted to those Societies.

But even those Lives have not been here protracted to such a length as they are, without the Advice of some who are good Judges of what ought to be perform'd. Those who have been consulted are not willing to have their Names expos'd to the Censures of all such as may differ from them in Opinion. However, that this may not be look'd upon as a groundless Assertion, one Authority shall be produc'd, and that of a Person above Exception. Dr. Thomas Smith, who writ and publish'd the Catalogue of the Cotton Library, a worthy Divine of the Church of England, well vers'd in the Study of Antiquity, as well as in all other Learning that became his Profession: He, I say, in his History of the Cotton Library, prefix'd before the Catalogue of the same, has these Words, p. xxxviii.

Ampla & generalis Monasteriorum Notitia hactenus desideratur, quæ non solum nuda nomina Fundatorum & Benefactorum, tempus quo condebantur, situm, fabricam, censum, quorum memoriis & honori dedicantur, & ad quos Religiosorum Ordines pertinebant, continebit; sed de Vitis Fundatorum, & illorum stirpe & progenie; de Abbatibus, Prioribus, Monachisque, qui Ecclesiasticis Dignitatibus, eruditione, aut sanctimonia inclaruere; quibus gradibus ad istam opum amplitudinem pervenerint; de variis, quas inter se, aut cum Præsulibus, reliquoque Clero seculari, aut cum Fratribus Mendicantibus agitabant, litibus; de Regulis & Constitutionibus, quo seculo, & quibus Capitulis generalibus erant ordinatæ; de Reformationibus auctoritate sive Regia, sive Papali, introductis, aliisque ejusmodi ad rem Monasticam quoquo modo spectantibus, fuse ager; de quibus quamplurima hæcenus intacta in Codicibus Cottonianis reperiuntur.

This, for the sake of those who do not understand the Latin, is here given in English, thus:

We still want a large and general Account of Monasteries, which is not only to contain the bare Names of the Founders and Benefactors, the Time of their Foundation, the Situation, Fabrick, Revenues, to whose Memory and Honour they were dedicated, and to what Religious Orders they belong'd; but which shall also fully treat of the Lives of the Founders, and their Original and Off-spring; of the Abbats, Priors and Monks, who were remarkable for Ecclesiastical Dignities, Learning or Sanctity; by what Degrees they advanc'd to such Preferments; of the several Contests they had either among themselves, or with the Prelates, and other secular Clergy, or with the Mendicant Friars; of their Rules and Constitutions, and in what Age and Chapters they were ordain'd; of the Reformation brought in either by Regal or Papal Authority, and other such like Matters any way relating to Monastical Affairs; concerning which Affairs many Particulars are still to be found in the Cotton Manuscripts, which have never been made publick.

This is what that learned Man said was wanting when he writ, and the same Defect has continu'd, none having undertaken to supply the same; so that those who condemn the little there is in this Work of that Nature, cannot be said to censure the Compiler, but those able Persons by whose Judgment he has been led into that which they look upon as an Error. Dr. Smith does not think it enough to preserve the Names of the Founders and Benefactors of Monasteries, but also their Lives and Genealogies at length; as also those of the Abbats, Priors, and all Monks of any Note, either for Learning, Sanctity, or Dignities conferr'd on them. The Publick then will have no just Cause to complain of what is here done of that Nature, unless it be that there is too little of it, all that is perform'd being so very short of what that learned Gentleman thinks necessary, and requires towards the compleating of this History. But it is so difficult a Task to please some Men, that the most perfect Productions give them no Satisfaction. The best of Sustenance is often loathsome to a deprav'd Appetite, and very often the same thing is disagreeable from one hand, which would be admir'd if it came from another. Of the Truth of this Assertion I have my self had convincing Experience, and could, if requisite, produce unquestionable Witnesses of the Fact, which was this. A Voluminous Work being printed by Subscription some Years since, it was promis'd in the Proposals that an Introduction should be prefix'd to it written by a Gentleman of great Fame and Learning, nam'd in the said Proposals. The Books being printed, that celebrated Person had not the Leisure, or the Will, to compose that Introduction. To supply that want I was apply'd to; the Books were publish'd, and the Introduction met with general Applause; not that it deserv'd so much Honour, but because all Men had before resolv'd to approve of it, as believing it to come from so able a Hand. Some Persons, and those of no small Note, either for Quality or Erudition, happen'd to cry up my poor Performance in the Company of those that were in the Secret, who discover'd what they knew, which at first would scarce be credited; but being made manifest, the Esteem of that Introduction sunk, and it was never after mention'd as of any Value. This has not been taken notice of to gain me any Favour, which from some People is never to be expected;

it is only mention'd as an Instance of the Effect of Prepossession: A mean Performance, suppos'd to come from a great Man, is regarded and esteem'd; a much better Work from a Person unknown, or known with Prejudice, is sure to meet with no Quarter.

An Instance hereof will certainly appear in this very Volume. Sir William Dugdale, Mr. Wharton, and several others, have publish'd what they found in Manuscripts entire, without retrenching any Part, for fear of giving Offence to nice Appetites. This has gain'd them much Honour, being look'd upon as most faithful Preservers of Antiquities, and they well deserve all that Respect and Applause. Yet these same Gentlemen have not hesitated to produce in Print many Stories of Miracles wrought by Holy Men, nor to extol those Persons whom former Ages look'd upon as Saints. This I say they have done, and found a general Approbation: The like perform'd by me I do not question will draw a Thousand Reproaches on me; and yet my Crime is no other than what in them was a Virtue, that is, delivering Matters plainly as I found them, without the least Addition, Mutilation or Disguise.

I have been brought under an indispensable Necessity of vindicating my Performance from the Aspersions cast upon it by some prophetick Spirits, before it came into the World, with as much Positiveness as if they had been inform'd by Revelation, and who have predicted, not what it really does, but what they imagin'd it would contain. Thus have several Gentlemen, who at the first appear'd very friendly, and promis'd me all their Assistance, been entirely alienated from me, and withdrawn their Affection, which has prov'd no small Detriment to the Undertaking. There are those who have strenuously asserted, that I have made Saints and Martyrs of Criminals; to which Charge I shall only answer, that if any such thing can be made out in the whole Course of the Work, I desire no Quarter; but if it shall appear to be a Calumny, that then all unbiass'd Readers will be Judges of the Credit that is to be given to the rash Spreaders of such groundless Slanders. The Occasion, it is to be believ'd, they have taken for such Discourses, has been the Account of five Franciscan Friars put to Death in the Reign of King Charles I. and during the Grand Rebellion; but in that Relation they are no where call'd Saints or Martyrs; nor is there any thing that can imply such a Meaning, tho' the largest Liberty be taken in making Innuendo's. The Author there quoted says, they were Persons of Piety and Learning, and it was no way incumbent on me to falsify his Character. If it be urg'd that they might have been wholly omitted, the Answer is, that it can be no way impertinent to insert them, since it is no more than a Continuation of the History of that Order in England, which having been deduc'd from their first Original, may very properly be brought down to the last memorable Accident that happen'd among them. To deal plainly in this Matter, it is more than likely, that not a few of these Fault-finders have not been so much provok'd at the Mention of those five Friars, as at the calling of that a Rebellion which was carry'd on against King Charles I. and the vindicating of that Prince, by asserting he was averse to the shedding of Blood on that Account, that is, on the bare Account of Religion; for the Cavillers here spoken of, not daring to justify the Treasons of those Days, or to asperse the Memory of that murder'd Monarch, find all specious Pretences to revile any that delect the Actions of such Rebels, or assert the Honour of that Prince. It is much to be lamented, that many

who have better Principles, at the same time have so little Courage, that rather than be expos'd to the Railings of those whom they in their Consciences abhor, they join with them in decrying that which in their private Thoughts and Conversations they justify and applaud.

This of making Saints and Martyrs has not been the only false Suggestion spread abroad to defame the present Undertaking; but it is needless to repeat all that Conceitedness and Prejudice have produc'd. I have before confess'd my self much inferior to many others for perfecting such a Work, and will not question but that there may be real Faults found in it; some of which, as has been already said, may justly be imputed to the small Assistance I have had, and the many Difficulties I have labour'd under, as well as to my Inability. I shall make no other Excuse than in the Words of the Epistle prefix'd before the General Catalogue of British MSS. where speaking of Criticks, who think nothing ought to be publish'd, but what is exempt from all Defects, we are told, they talk in a lofty Manner, but without Humanity. For Nature, says that Author, will have nothing that is great perform'd at once: As Men advance gradually, through Infancy, Boyish Years and Youth, to their compleat Age; even so all human things increase by degrees, and by certain Steps arrive at Maturity. No part of Erudition has been perfected in one Age, or by one Person; and those, who are at this time the most accurate Supports of Literature, for the most part had their Rise from small Beginnings. How many learned Men have we known, who, aspiring to produce a perfect Work, have spent a long Life in collecting Materials; whose Observations, so long kept in the dark, at length perish'd by the Death of the Authors, which, if timely publish'd, might have been an Help to the Labours of others?

Having been inform'd that a Person unknown to me has thought fit to criticize upon my calling the Houses of the Franciscans by the Name of Monasteries, which in his Judgment is altogether improper, and therefore he would conclude me ignorant of the Terms belonging to the Subject I write of, I think my self oblig'd to take notice of this mistaken Observation, lest his inculcating the same among Persons who are unacquainted with these Things should lead them into the same Error he is in himself. I shall not therefore insist upon the Knowledge I have acquir'd as to the Property of that Denomination, by having liv'd some Years abroad, and convers'd with Persons knowing in those Affairs; this would be perhaps no Conviction to such as are Strangers to them. For the Satisfaction therefore of those who may call this Matter in doubt, I must acquaint them that the Name of Monastery is given by all Authors of any Note, indifferently, as well to the Houses of Friars Mendicants, as to those of Monks. For an Instance, F. Davenport a Sta. Clara, a Franciscan Friar, in his *Historia Minor Provinciae Angliae Fratrum Minorum*, p. 5. Col. 1. has these Words: *Cambdenus dicit quatuor Mendicantium Ordines in Suburbis egregia habuisse Monasteria*; that is, Cambden says, that the four Orders of Mendicants had noble Monasteries in the Suburbs, he means of London. Thus we see the Houses of all the Mendicants were call'd Monasteries, by the Testimony as well of Cambden as of Davenport, who in many other Places of that little Book calls the Houses of the Franciscans he is treating of by the Name of Monasteries. The French History of Monastical Orders, lately publish'd in eight Volumes in Quarto,

Quarto, in the seventh Volume, which principally treats of the Franciscans, frequently calls their Houses Monasteries. It were easy to fill a Sheet of Paper with Quotations from other Authors to the same Effect; but it is needless in so frivolous an Objection; the Authority of those already produc'd is more than sufficient to clear this Point. The same Person errs as much in the Name he would have given to these Houses, which, he says, should be call'd Convents; for it is well known that the Convent denotes the Community, that is, the Religious Men inhabiting the House, and not the House it self, tho' in a vulgar Acceptation the Word Convent passes for both; and yet among those who know better, the Distinction is generally observ'd.

None can justly condemn me for having endeavour'd in this Preface to clear my self from unjust Charges brought against me; if any should be so unreasonable, no unbiass'd Person will look upon them as worth regarding. All I desire is an impartial and judicious Reader: As I would not be maliciously traduc'd, so neither do I expect more Favour than the Work shall seem to deserve, especially if it be consider'd, that this Undertaking requires a Person that is able of himself to be at a very great Expence upon it, or that is generously supported by others, both which Circumstances have been wanting. This may be some Inducement not to be over-censorious, or to charge the Compiler too severely with all the Defects they shall fancy they meet with; but rather to consider the immense Labour he has been at, without any proportionable Returns. It is often the Fate of great Enterprises, instead of improving, to exhaust the Undertaker, and perhaps not to gain so much as the Thanks of the Publick. Whatsoever the Fate of the Workman may prove, the Work it self he is convinc'd will live; for tho' carp'd and rail'd at by the Censorious, it will nevertheless be in some measure regarded by the Lovers of Antiquity, as bringing to light a great Number of Manuscripts never before printed, and being a Repository of many Materials so dispers'd in a Multitude of Authors, that it has been no easy Task to collect them into one Body. It is well known that Sir Walter Raleigh's History of the World at the first met with a very cold Reception; but time made its Value known. The Monasticon Anglicanum lay many Years before its Fame had spread it self abroad. Many now celebrated Writers have been for some time as it were bury'd, and unregarded. I do not mean to rank my self among them; but this I am fully convinc'd of, that as Prejudice shall begin to wear off, I shall meet with a more favourable Entertainment.

However, to obviate some Reflections, which may be made upon the perusing of this first Volume, it will be necessary to inform the Reader of some Particulars, which may otherwise be misunderstood, or at least misinterpreted.

The first is, that the different spelling of the Names of the same Persons or Places, which frequently occurs either in one and the same, or in several Manuscripts, is no Neglect of the Transcriber, or Error of the Press, special Care having been taken exactly to copy the Originals, or such Manuscripts from which these Deeds were taken, and nothing has pass'd without a strict and diligent Examination. This indeed will be more obvious in the second Volume, which, as has been observ'd before, is to be the Repository of all these ancient Records; but in this first there are also some Instances of the same, because a small Number of the said Records are here translated into English for the Satisfaction of those who do not understand the Latin.

And this has been done the rather, in regard that it was look'd upon as an Omission not to insert some of them in the English Abridgment of the Monasticon, where it could not so well be perform'd, because that the same was only an Abridgment. If some of the more learned shall happen to find fault with it here, those, for whose Information it has been done, will have cause to be pleas'd; and it is but reasonable that they also should be consider'd as Encouragers and Promoters of the Work.

Why so many Orders are in the second Volume, and so few in this first, has been already accounted for; and upon that previous Notice given, every one that reads with Attention, will be convinc'd that each of the said Orders is treated of according to the Memorials they have left behind them to carry on their several Histories.

An Objection may perhaps arise from the great use here made of the Works of Mr. Wharton, Mr. Willis, and Mr. Hearne. That also has been already answer'd in speaking of Collections from printed Books in general: And if these learned Gentlemen have particularly distinguish'd themselves in the Search after Ecclesiastical Affairs, and produc'd much that might otherwise have been bury'd in Oblivion, I cannot think my self any more blameable for gathering from their Labours, than the greatest Historians of the latter Ages are for having repeated what they found in others who liv'd long before them. I have no where play'd the Plagiary; my Authors are always fairly quoted, and due Honour paid to their Names. Besides, it will be very improper to urge any thing against the Collections from printed Books, in regard that the same was mention'd in the Subscription Proposals.

The Monasticon and the English Abridgment of the same having given us the Habit of the Benedictines with the Couls, here is only a Monk and a Nun added without their Couls, and the first Habit of the Order, before it was alter'd as worn at present. But the Franciscan Friars and Nuns are here represented both with and without their Mantles. The second Volume will in like manner have the Habits of the other Orders not mention'd in the Monasticon double, and those there exhibited in one manner shall be produc'd in another. This will occasion a much greater Number of Cuts in the second Volume than in the first, as well in regard that the said Habits are more numerous, as also for that Sir William Dugdale having given us many of the Structures or Ruins belonging to the Benedictines, there are the fewer remaining to produce, whereas among all the other Orders several of no less Value are still to be made publick.

The general Index is reserv'd for the second Volume, where it will be of more use; for to make one to each Volume is certainly altogether improper, as supposing every Enquirer must know which he is to have recourse to, or else putting him to the Trouble of looking into both Indexes.

I shall conclude with the Insertion of one more Benefactor to this Work, whose Name could not have its due Place among the others mention'd at the Beginning of this Preface, by reason that the first Sheet was printed before I receiv'd the Favour of his Manuscript; being the whole fair Transcript of the Register Book of the Abbey of St. Peter and Paul at Shrewsbury. The worthy Person, to whom I am oblig'd for this Courtesy, is John Smith, of Acton Burnel in the County of Salop, Esq; The same is intended for the second Volume, where all others who shall be willing to advance this Undertaking by communicating their ancient Records shall find the like grateful Acknowledgment:

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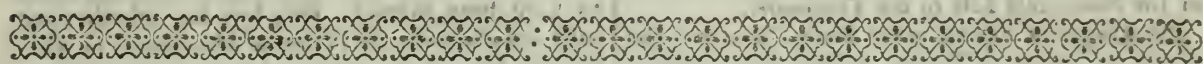


T H E

HISTORY

O F T H E

Ancient ABBIES, MONASTERIES, &c.



The Preliminary Dissertation, concerning the Original and the Antiquity of the MONASTICAL LIFE.

I.

That the Therapeutes were the first Institutors of the Monastical Life.

Hist. des
Ordres Mo-
na. &c.



BEING to treat particularly of all religious Orders, it will be very proper to say something of the Original and Antiquity of the Monastical State. It is to no purpose to carry it so far back as the Days of *Elias* and *Elisba*, as some pretend to do, since all that we read of those Prophets, of their Disciples, of the *Nazarites*, of the *Rechabites*, and of *St. John Baptist*, whom *St. Jerome* calls the Prince of the Anchorites, and *St. John Chrysostome* the Prince of the Monks, was no other than the Type and Shadow of the Monastical Life.

Cardinal *Bellarmin* tells us, that even in the Law of Nature there was a Sketch of it; that in the Law of *Moses* there was a more lively Representation; but that it receiv'd its final Perfection in the Time of the Apostles. In short, it is most likely that the Original of it ought to be refer'd to those Times, since some of the Fathers, several Popes, the Councils of *Meaux* and *Thionville*, and a very great Number of Writers, have acknowledg'd the Apostles for the Founders of that holy Institute, their Example having been follow'd by the Christians of the Church of *Jerusalem*, who being all of one Mind, and one Soul, sold all they had, and laid the Price at their Feet, that they might have nothing to attract them in this Life. However, the *Therapeutes*, of whom *Philo* makes mention, embrac'd a Profession still more lofty than that of the first Christians of *Jerusalem*; and *Eusebius*, *Cassian*, *Socrumene*, and some others, look upon them as the Persons that drew the Plan of the first Monasteries. This was after that *St. Mark* had founded the Church of *Alexandria*, where his preaching having brought a great Number of People to the Faith of JESUS CHRIST, many of them embrac'd the most lofty and strictest Rules of Christian Perfection.

tion, leaving their Friends and Relations, and retiring into Solitude, there to devote themselves entirely to the contemplative Life; which was the Occasion of giving them the Name of *Therapeutes*, that is, Physicians, or Servants, because they took care of their own Souls, and serv'd God. They at first settled their Dwellings near the Lake *Meris*. They voluntarily left their Possessions, and for ever quitted Father, Mother, Wife, Children, Brothers, Sisters, Relations, and Friends. Every one had his little Cell apart, which they call'd *Semnes*, or Monasteries. There they gave themselves up alone to Prayer and Meditation. They were continually in the Presence of God. They pray'd twice a Day, Morning and Evening. In the Morning they beg'd of God to grant them an happy Day, and to fill their Minds with the heavenly Fire; and at Night they besought him to deliver them from all Affection to earthly and sensible Things. The rest of the Day they spent in reading the holy Scripture and Meditation. They frequently sang Hymns and Canticles. Their Fasts were austere. They did neither eat nor drink till after Sun-set. Some of them continued three Days without eating; and there were others who did not take the least Nourishment in six Days. Being satisfy'd with Bread, season'd with Salt; they thought it the greatest Dainty to add some Hyssop to it; and the seventh Day they met in a great Assembly, to confer together, and partake of the sacred Mysteries. These Observances, these Austerities, and the rest of the Lives of the *Therapeutes*, agreeable to what the Monks afterwards practis'd, have been the Occasion, that, not only *Eusebius*, *Sozomene*, and *Cassian*, as has been said, but also a very great Number of famous Historians, have attributed the Institution of the Monastical Life to the *Therapeutes*.

St. *Epiphanius* having given those *Therapeutes* the Name of *Esseans* or *Jesseans*, taking that Signification of the Name from *JESUS*, which signifies Saviour, and which, in the Hebrew Tongue, is the same as *Therapeutes*, he has been follow'd by some modern Writers; and among them, by Cardinal *Baronius*, and by Monsieur *Godeau* Bishop of *Vence*, who also speak of the *Therapeutes* by the Name of *Esseans*, or *Jesseans*; but, at the same time, they show the Difference there was between them and the true *Esseans*, whose Maxims and Way of Living were directly opposite to those of the *Therapeutes*; and they have not deviated from the Opinion of most of the Writers, as well ancient as modern, who, with *Eusebius* and St. *Jerome*, acknowledg'd that the *Therapeutes*, or *Jesseans*, were Christians.

The Protestants were the first that oppos'd this Opinion, and have been followed by a small Number of Catholics. But this Controversy, whether it be true that those *Therapeutes* were Christians, and profess'd the Monastical Life, having set the first Example for the same, has never been handled more methodically or curiously, than it has been within these four Years, by two illustrious Men of Learning, who nevertheless have not agreed, either as to the Point of the Christianity of the *Therapeutes*, nor as to their being Monks; but have, on the contrary, held opposite Opinions. The first of them is *F. Dom Bernard de Montfaucon*, who, in the Year 1709, gave us a French Translation of *Philo's* Book, of the contemplative Life, to which he added Remarks fraught with Erudition, wherein he show'd, that the *Therapeutes*, spoken of by that Jewish Historian, were Christians. But at the same time he gives us to understand, that he was not of

the Opinion of those, who take the *Therapeutes* for Monks; there being no likelihood, says he, that their Name or Profession was then known. One of the Reasons which prevails with him to believe that they were not Monks, is, that there were Women in their Assemblies, with whom they did eat at the same Table; whereas it has always been look'd upon as one essential Duty of the Monks, not to live with Women; and above all things, to shun their Conversation. However, he afterwards does not scruple to say, that the Monks of *Egypt*, spoken of by *Cassian*, were the Successors of those ancient solitary *Therapeutes*, that they had dwelt in the same Places, and even that they had observ'd many of their Maxims. He had before own'd, that in ancient Times, the solitary Christians were indifferently call'd *Asceticks* and *Therapeutes*; and he had confess'd, that since *Philo* equally gives the Names of Monastery, and Semne, to the Habitations of the *Therapeutes*, that Conformity of Names is a great Proof, that the Monasteries of the solitary *Therapeutes* were the same with those of the Christians; which, according to St. *Arbanasius*, were in *Egypt* in the Year 271.

A certain Magistrate, no less known on Account of his Probity, than by his profound Erudition, and who held one of the first Places in a famous French Parliament, not satisfy'd with the Reasons which *F. Montfaucon* had alledg'd to prove the Christianity of the *Therapeutes*, and to deny their Monachism, writ to him in February 1710; and observ'd to him, that he was sensible he was very much inclin'd to believe that the *Therapeutes* were Monks; and that, in short, the very Moment that we believe them to have been Christians, he does not perceive how we can forbear concluding them to have been Monks. For, says he, whether we give the *Anchorites* the Name of *Monazontes*, or whether we keep it for those, who not liking absolute Solitude, assembled, at certain Times, to apply themselves together to pious Exercises, it equally suits the *Therapeutes*. He adds, that they neither observ'd the Rule of St. *Antony*, nor any of the others that are known to us, and which are all of a latter Date; but that there is nothing to hinder their being Monks without that, and their observing certain Customs, which were to them instead of a Rule. That the Thing which made the Difficulty with *F. Montfaucon*, is, that the *Therapeutes* admitted Women into their Assemblies, which he looks upon to have been always essentially prohibited among the Monks; that he ought not to boggle at that Difficulty; that the primitive Christians were so sincerely such, that they might converse with Women without Danger; that even St. *Peter*, and the other Apostles, took Women along with them, without any Man's being scandaliz'd at it; that the same might happen with the Monks, supposing, says he, there were any; and that if the Case is since alter'd, that may be on account of the Abuses which are since crept into Monasteries; but this Circumstance alone would not obstruct his believing that the *Therapeutes* were real Monks.

The Question is then to know, whether they were Christians; but Monsieur B —, who is the learned Magistrate we are speaking of, and whom we do not name, since he would not allow his Name to appear with that Letter, when it was printed in the Year 1712, with *F. Montfaucon's* Answer to it, and his Reply to that Father, tho' his learned Remarks on the Religion of the *Therapeutes*, and the Original of the Monastical Life, must redound to his

his Honour, and gain him much Applause. Monsieur B — I say, being on the contrary perswaded, that the *Therapeutes* were *Jews*, endeavours to prove it by several Arguments. He cannot believe, that *Philo*, one of the most zealous Patrons of the *Jewish* Religion, should make a Discourse on purpose to commend the Christians, for whom the *Jews* at all times had a particular Aversion; and that in the Year 68, which is the Time when F. Montfaucon supposes that *Philo* writ, and when Christianity, we may say, was but just come into the World, the Christians should be sufficiently known, to prevail with a Man of another Religion, to say of them, as *Philo* does, that they were dispers'd abroad in several Parts of the World; and that it was reasonable that the *Greeks* and the *Barbarians* should be Partakers of so great a Blessing. He examines all that relates to the Monasteries of the *Therapeutes*, their Singing, their Hymns, and all their Observances, and finds nothing therein but what has a *Jewish* Relish, or is opposite to the Christian Religion.

To this F. Montfaucon answers, That the judaizing Christians, such as those were that *Philo* speaks of, were look'd upon as *Jews*; that they pass'd for such; that they not only reckon'd themselves *Jews*, but even glory'd in that Name; that in the Year of JESUS CHRIST 68, that is, above twenty Years after St. Mark writ his Gospel, Christianity was far spread abroad in the World, and that its Progress could not be unknown to *Philo*. After having again examin'd all their Observances, he finds therein nothing contrary to Christianity; and finally, in the same Answer, he seems to agree that the *Therapeutes* were Monks; for he says, he has not taken the Word *Monk* in its general Signification, which is a *solitary Person*; that in this Sense, not only the *Therapeutes*, that liv'd at the Mountain of Nitria, but also all Persons whatsoever that liv'd retir'd, ought to be call'd Monks; that the Question was, whether the Term of *Monks* was so soon as *Philo's* Time appropriated to signify solitary Christians; and whether the Institute of the solitary *Therapeutes* was of the same Nature as it was afterwards establish'd, when the Name of Monks was given them; that this is the only Point in debate; that if this will not be agreed, it will, for the future, be no other than a Controversy about Names.

Monsieur B — in his Reply to that learned *Benedictin*, persisting in his Opinion, that the *Therapeutes* were *Jews*, for proving of the same, adds fresh Arguments to those he had made use of in his Letter; and, in regard to their Monastical Profession, he tells F. Montfaucon, that the Controversy is not barely about the Name; and that it was never his Intention to argue about that which was given to the first Founders of the Monastical Life; that he only maintain'd, that the said Profession was not yet known in *Philo's* Days; and to prove it, he brings positive Testimonies, as he pretends, of the Fathers of the Church, and such as he thinks are unanswerable. He, in several Places, repeats to him the same he had said in his first Letter; that if the *Therapeutes* were Christians, they were real Monks.

But he having said, in the same Letter, p. 21. that those Women, whom the *Therapeutes* admitted into their Assemblies, ought not to be any Argument to prevail with F. Montfaucon not to own them to be Monks; having also instanc'd to him St. Peter, and other Apostles, who carry'd Women about with them, without giving any Scandal; that the

same might be in regard of the Monks of that Time, supposing, says he, that there were any, and that this Circumstance alone could not hinder his believing that the *Therapeutes* were real Monks. How can this, I say, and what he says in several Places, that if the *Therapeutes* were Christians, they were real Monks, be reconcil'd to what we read, p. 274. of his Reply, That the Conservation of these *Therapeutes* with Women, their Dances between their Prayers, their fasting on *Sundays*, are things so opposite to the Monastical, and even to the Christian Discipline of all Ages, that he admires how that pretended Resemblance could deceive any Man.

If Monsieur B — had prov'd, that the judaical Observances had ever been incompatible with Christianity; and that they had never been tolerated in the Church of *Alexandria*, I could be convinced by his Arguments, and looking upon the *Therapeutes* as *Jews*, I would not refer the Original and Institution of the Monastical Life to solitary Persons; but since *Eusebius*, St. Jerome, many of the Fathers of the Church, and renowned Writers, as well ancient as modern, have look'd upon the *Therapeutes* as Christians, tho' convinced that they had some judaical Observances, and that most of those same Persons have own'd them as the Institutors of the Monastical Life, I have no Inclination to depart from their Opinion. Monsieur B — cannot deny, but that the Church of *Alexandria* retain'd many judaical Observances, that might agree with Christianity. Those the *Therapeutes* practis'd, and which *Philo* describes, did not obstruct St. Jerome's looking upon them as Christians, and saying, that that *Jewish* Historian had writ in praise of the primitive Christians of the Church of *Alexandria*, which then still judaiz'd, for no other reason than to magnify his own Nation. *Philo*, the most eloquent of the *Jews*, seeing the Primitive Church at *Alexandria* still judaizing, writ a Book of their Conversation, as it were, in praise of his own Nation. Hieron. de Scrip. Eccles. Monsieur de Tillemont, in his *Memoires pour l'Histoire Ecclesiastique*, Tom. I. p. 102, confesses that that Church, being principally compos'd of *Jews*, still retain'd many judaical Observances, and that it may be rely'd on, that *Philo* ascribes nothing to the *Therapeutes*, but what was agreeable to Judaism; and, consequently, with Christianity; those two Religions being then almost the same, as to outward things.

We still, to this Day, find some Remains of those Judaical Observances among the *Coptes* or Christians of *Egypt*, who compose the Church of *Alexandria*, and who have retain'd Circumcision to this very Day, as well as the *Ethiopians* or *Abyssines*, to whom they have communicated their Observances, having convey'd to them the Light of the Faith; for it is by means of the *Egyptians* that the *Abyssines* have been instructed in the Christian Verities; and ever since the Patriarch of *Alexandria* has been own'd as Head of the Church of *Ethiopia*; especially, since those two Nations have withdrawn themselves from the Obedience they owe to the Head of the universal Church. But neither of them do look upon Circumcision as a Precept of Religion, they perform it not on the eighth Day, as the *Jews* do; nay, they are not all circumcised, for they cannot receive Circumcision after Baptism.

There are some learned Writers, who believe that the *Therapeutes* did in reality compose one of the *Jewish* Sects, which embrac'd Christianity after the preaching of St. Mark in *Egypt*. Monsieur

Bailler,

Bailler, who is one of them, in the Life of that Saint, says, that it is to be supposed, they were much nearer than others to come into the true Religion, and that having found in St. Mark's Doctrine, and in his Conduct, a Model of Perfection, much more compleat, than that which they had follow'd, they found no Difficulty in embracing it. This, adds he, is what may reasonably be believ'd of People that shun'd Pride and Vanity, as the Source of all Vices; that practis'd Continence, that lov'd Retirement, Silence, Prayer, Meditation, the Study of sacred Books, that fasted austerely, that were united in the Bonds of Charity, and that were very conformable to the primitive Christians of Jerusalem. Monsieur l'Abbe Fleury is of the same Opinion, and says, that St. Mark assembled a numerous Church at Alexandria, whereof it is to be believed, that the Jews, at first, made the best part; especially the Therapeutes.

If it be true, that Philo writ his Book of the Contemplative Life, after St. Mark had establish'd the Church at Alexandria, and that there was before a Set of Jews call'd Therapeutes, who embrac'd Christianity, and were of the Number of those that compos'd the Church of Alexandria, Philo might write in praise of those Therapeutes, tho' Christians, believing them still to be Jews; since they did not forsake the Jewish Observances; and that those which they practis'd, were no way incompatible with Christianity; and thus there would be no longer any Cause to admire, how the Therapeutes could be spread abroad into so many Places, before that Saint had form'd the Church of Alexandria; and that those who liv'd about that City should have embrac'd Christianity.

But this Monsieur B—— will not agree to, since he cannot believe that they were Christians, and practis'd Jewish Observances. For not owning of them Christians, he pretends he has on his Side the greater Number of learned Men, who have been of the same Opinion. Those learned Men are, Scaliger, Blondel, Salmasius, Grotius, Henry de Valois, Stephen le Moine, Cotelier, F. Pagi, and Monsieur Bagnage, among whom there are only three Catholics, the rest being Protestants, who, it is likely, would not own the Therapeutes to have been Christians, to prevent granting the Monastical State such great Antiquity as is its due. But it is easy to oppose others of the first Rank, who have been of the contrary Opinion, against that Number of learned Men; and I do not think that Monsieur B—— will refuse the Title of learned Men, of the first Rank or Class, to the Cardinals Bellarmine and Baronius, Monsieur Godeau, Bishop of Vence, F. Papebroch, and Monsieur de Tillemont, whose Authority alone, as he says, p. 295, of his Reply, is worth many; and lastly, F. Montfaucon. We may also oppose against them a learned Man of the first Class among the Protestants, that is, Isaac Vossius; to whom may be added other learned Men of the middle Class, who were also Protestants, as Thomas Bruno, who has compos'd a particular Treatise, to prove that the Therapeutes were Christians; Beveridge, and Mr. Mackensy, who, in his Defence of the ancient Monarchy of Scotland, looks upon the Therapeutes not only as Christians, but also as the first Anchorites. We will not speak of all the other Catholick Writers, of the middle Class also, who have been of the same Opinion, because they are too numerous. But the Authority of Eusebius, St. Jerome, Sozomene, Cassian, several Fathers of the Church, and learned Writers of the first Ages, ought to

take place of all those other Testimonies; and therefore we shall not think we can be deceiv'd, if, following the Opinion of those, who have only own'd the Therapeutes as Christians, and of those, who looking upon them as Christians, have also look'd upon them as the Instructors of the Monastical Life, we carry back the Original and Institution thereof as far as them.

II.

That there always was a Succession of Monks and Anchorites from the Therapeutes to St. Antony.

THERE are some who pretend, that there has been no Succession of Monks and Anchorites from the Therapeutes, till such time as the Church enjoying perfect Liberty, the Monasteries were multiply'd, and the Deserts inhabited by an innumerable Multitude of Anchorites, under the Conduct of St. Antony, St. Pachomius, and their Disciples. I do not pretend to prove that Succession without any Interruption by the Acts of several Saints, who have been said to have liv'd in Community, during the three first Centuries of the Church; nor by the Book of the ecclesiastical Hierarchy, ascrib'd to St. Denys the Areopagite, the Author whereof, as well as all those Saints, of whom mention is made in the Martyrologies of the Greeks, are own'd, by learned Criticks, not to belong to those three first Centuries. However, their Opinion is impugned by other learned Men. All the Apologies that have been writ in favour of the Works ascrib'd to St. Denys the Areopagite, on the which Dom David, a Benedictin, of the Congregation of St. Maur, gives us a Dissertation in 1702, and the Problem propos'd to the Learned; and printed in 1708, concerning the same Works, do sufficiently make out that that Controversy is not yet decided.

But it will be easy to acknowledge that Succession, if, laying aside all Prejudice, Men will own as Disciples of the Therapeutes, the Asceticks, who also confin'd themselves to Solitudes, where they observ'd Continence, and mortify'd their Bodies with extraordinary Abstinence and Fasting, continually wearing Hair-cloth, lying on the Ground, reading the Holy Scriptures, and praying incessantly; and they are to be comprehended in the Monastical State; because, as Cardinal Bellarmine observes, the Greeks have given several Names to those who have embrac'd it; that of Therapeutes, for the Reason we have before assign'd; of Asceticks, that is, Wrestlers, or Exercisers, because the Duty of Monks is a continual Exercise; and it is the Name St. Basil makes use of, calling his Treatise of the Institution of Monks, Asceticks. They were also call'd Suppliants, because their main Employment was Prayer and Supplication. St. Chrysostome, and some others, call'd them Philosophers. In fine, the most common Name, and that which the Latins have retain'd, is that of Monks, which properly signifies solitary Persons, or Anchorites, which St. Augustin will also have to belong to the Cenobites, or those that live in Monasteries, as they have, in effect, retain'd it. To all these Names has farther been added

added that of religious Men, which is indifferently given to all those who consecrate themselves to God by solemn Vows. Some say, it was not us'd before the Days of *Salvian of Marseille*, who liv'd in the fifth Century. However, it appears by one of the Canons of the fourth Council of *Carthage*, and by the Translation of the Rule of *St. Basil*, by *Ruffinus*, that the said Name was given, in the fourth Century, to such as consecrated themselves to God.

Monsieur Baillet, who will not declare in favour of those that believe that the *Therapeutes* were Christians; and who, as has been said above, believes we may suppose that they were much nearer than others to come to the true Religion, cannot but own, that even in *St. Mark's* Days there were Christians, who distinguish'd themselves from the rest by a particular sort of Life; for he says, that tho' it were not true that the *Therapeutes* did at that Time embrace the Faith of *JESUS CHRIST*, it is certain that ever since the Time of *St. Mark* there were many Christians, who desiring to live in more Perfection than the common Sort, withdrew themselves into the Country about *Alexandria*, and continu'd shut up in Houses, praying, meditating on the Holy Scriptures, labouring with their Hands, keeping Abstinence several Days successively, and not taking any Sustenance till after the Sun was set. *Monsieur l'Abbe Fleury*, in his Church History, says the same; but *Monsieur B*— will not grant it; and pretends, that during the two first Centuries of the Church, there were no Christians that distinguish'd themselves by any particular sort of Life; and, consequently, no *Therapeutes*, or *Monks*. He does not find that either *St. Clement*, or *Origen*, have spoken of *Therapeutes*, or *Monks*. He takes the Advantage of the Silence he thinks he has observ'd in those Fathers, who being both of *Alexandria*; and, consequently, living in the midst of the *Therapeutes*, or inhabiting the same Places, should have spoken of them; and he adds, that the same may be said of *St. Athanasius*, who was Patriarch of that same City, 70 Years after the Death of *Origen*, who has spoken of the Original of the Monastical Life; and who would not have fail'd to speak of the *Therapeutes*, if it had been true that those pious Anchorites had been Followers of *JESUS CHRIST*.

To this I answer, that those great Assemblies of *Therapeutes*, as *Philo* describes them, did not long subsist; that the Persecutions did not permit them to be of long Continuance; that they were satisfy'd with living retir'd in their own Houses, or in the Country near Towns; that in some Places there were five, six, or ten living together; that then the Name of *Asceticks* was given them; and that those who liv'd in *Egypt* might retain some Jewish Observances.

Where is the Difficulty of being perswaded that it is the Life of the *Therapeutes*, or the *Asceticks* of his Time, that *Origen* describes in his 25th Homily, and which he sets down as a distinct State among Christians, when he says, there are some who are solely addicted to the Service of God, disengag'd from temporal Affairs, combating for the Weak by Prayers, Fasting, Justice, Piety, Meekness, Chastity, and all Virtues? It was also of the Successors of the *Therapeutes* that *St. Clement of Alexandria* spoke, when he call'd the Life of those who observ'd Continence, which the *Asceticks* practis'd, a solitary Life. Had not the Treatise of Continence, *St. Clement of Alexandria*, in his Book of the Pedagogue, said he had compos'd, been lost, we should certain-

ly have found there, that he spoke at large of the Life of the *Asceticks*, since he calls the Life of those who observ'd Continence a solitary Life.

Monsieur B— p. 264 of the same Reply, confessing, that before *St. Paul of Thebes* withdrew into the Desert, there might have been pious Christians, who being apprehensive of their own Weakness, and the Contagion of the World, had chosen to live a solitary Life in the Country, and in some Places neighbouring upon their Habitations, which *St. Athanasius* proves in the Life of *St. Antony*; that is sufficient for us to look upon them as *Asceticks*, and Successors of the *Therapeutes*, by whatsoever Name *Monsieur B*— shall think fit to call them. Thus we find *Monks*, or *Asceticks*, in the three first Ages of the Church, and we grant that the Name of *Monks* was then unknown; that the Profession of the Anchorites of those first Ages was not settled; that it was not so but by solemn Vows afterwards made; and that the present Cenobitical Life did not begin till *St. Antony's* Time; which yet is no Argument but that there are Footsteps to be found in the three first Centuries of the Monastical, and even of the Cenobitical Life, which grew up to Perfection by Degrees, after the Persecutions ceas'd.

By all that has been here said, it appears, that *Origen* and *St. Clement of Alexandria* have not been altogether silent in relation to the *Therapeutes*, as *Monsieur B*— pretends, since they have spoken of their Successors, who only chang'd their Name, and the Persecutions obstructed the Continuance of their numerous Assemblies, they having been oblig'd, to avoid the Fury of the Tyrants, to live alone, or in small Numbers, either in their own Houses, or in the Deserts. But there is still something of more Consequence to object against us, as he also pretends to show, that in the Time of *St. Justin Martyr* and *Tertullian*, there were none of that sort of People, and that is the Testimonies of those very Fathers, which he thinks unanswerable. He tells us, that *St. Justin*, in his Epistles to *Diognettus*, affirms, that the primitive Christians had no such People among them; that he there boldly advances, that the Christians differ'd not from other Men, either on account of the Places of their Abode, nor in their Language, nor even in their Manners; that, on the contrary, whatsoever Country they liv'd in, they conform'd to the Habit, Food, and other Customs of the Country; and that there was not then among them any Sect that made Profession of distinguishing itself outwardly, by any particular Austerity of Life.

Before he had quoted *St. Justin's* Epistle to *Diognettus*, he ought to have prov'd, that it was really *St. Justin's*. *Monsieur de Tillemont* positively denies it, and *Monsieur du Pin* seems to question it; for after having spoken of two Orations that are before his Works, he says, their Style seems to be somewhat different from *St. Justin's*, but that yet they may be ascrib'd to him, without doing him any Wrong; and that the same Judgment may be made of the Epistle to *Diognettus*, which is also an ancient Author. This way of speaking is not being certain that it is *St. Justin's*; in short, in the Table to the Catalogue of Ecclesiastical Writers, which he has mention'd in the first Tome, among those of *St. Justin*, he inserts those two Orations, which, he says, are doubtful; and the Epistle to *Diognettus*, which he also says is question'd; and several other Authors say the same.

But supposing it is really *St. Justin's*, we are of opinion that *Monfieur B* — can make no Advantage of it. It is a bold Assertion to say, that that Saint affirm'd, that among Christians there were none that left their Estates and their Kindred to live in Solitude and Deserts. This infers, that after having spoke of that sort of People, he affirm'd that there were none; and yet not the least mention is made of them in that Epistle. All we find there, is, that the Christians differ'd not from other Men, either as to their Places of Abode, nor their Language, nor Manners; and that whatsoever Country they liv'd in, they conform'd to the Habit, the Food, and all the Customs of that Country. But that which *Monfieur B* — adds, that *St. Justin* says, that there was not then among the Christians any Sect, that made Profession of distinguishing itself by any particular Austerity of Life, is not to be found there neither. The Place where *Monfieur B* — fancies the Author of that Epistle has said so, has been translated by *Robert Stephens*. *Neither have they any sort of Life that is remarkable by any thing peculiar to itself*, which is the true Sense, and which only imports that the Author of the Epistle to *Diognettus* meant to say, that the Christians, in general, did not affect any thing peculiar that was remarkable.

But what occasion was there to describe the Monastical Life? That Author spoke to a Pagan, whom he would convert to the Faith; and therefore he only gave him a general Description of the Life and Manners of the Christians in general; and if he had design'd to perswade him to embrace the Monastical or *Ascetick* Life, he would not have omitted speaking of it to him. Since *Monfieur B* — quotes a Work falsely ascrib'd to *St. Justin*, according to some, or at least doubtful, according to others, we will also quote him another Work falsely ascrib'd to that Martyr, wherein the *Ascetick* Life, and those that retir'd into the Desert, are positively spoken of; that is, his Answers to the Questions of the Orthodox, *Quest. 19.* and we might, at the same time, quote to him the Letter to *Zena* and to *Serenus*, which is also falsely ascrib'd to *St. Justin* by many learned Men, and yet really acknowledg'd as his by *Abraham Scultetus*, a Protestant; tho' it contains many Precepts, which rather concern *Cenobitical Monks*, than common Christians.

As for *Tertullian*, who *Monfieur B* — pretends is so favourable to him; the Case is, that that Father answering the Reproaches the Pagans us'd to cast upon the Faithful, for that they separated themselves from the Conversation of the World, he owns, that they did not go to the publick Shows, nor to the Temples of the false Gods, nor to other such like Ceremonies; in all other respects he affirms, that they follow'd the same way of living as other People, *The same Habit, and the same Conveniences for Life*; and he adds, that they were not like those *Indian Philosophers*, who liv'd in Woods and voluntary Banishment. *For neither are we like the Brachmans, and Indian Gymnosophists, Inhabitants of Woods, and banish'd from the common Course of Life.* There was very much difference between the *Therapeutes* and the *Brachmans* and *Gymnosophists* of India; for the *Therapeutes* wore Clothes, *Philo* describes them, and they did not live like Savages in the Woods, like the *Indian Gymnosophists*, who were always naked, and covered no Part of their Bodies but that which Modesty oblig'd them to conceal.

We have already said, that the Persecutions ha-

ving hinder'd the *Therapeutes* from having numerous Assemblies in their *Semmes*, they withdrew apart to their Houses in the Towns, or in the Country, near the Towns, and that they had the Name of *Asceticks* given them. These *Asceticks*, Successors of the *Therapeutes*, were the same that liv'd in the Time of *St. Justin* and of *Tertullian*; and the latter writing an Apology for all the Christians in general, had good reason to tell the Pagans, who look'd upon them as useless People, *We are said to be unprofitable in Business*, that they traded, that they bore Arms, that they were Sailors, that they till'd the Ground, that they were at Fairs and Markets with them, that they mix'd among other Men, exercising Arts among them, that they were fit for Business, as well as they, and did not affect Singularity. The Discourse was only about Christians in general, and it would have been indiscreet in *Tertullian*, to have made known the *Asceticks*, who were conceal'd in their Retreats and Solitudes, and who did not concern themselves with temporal Affairs; for then the Pagans might have answer'd, that those were the useless People, *unprofitable in Business*; which is the Language of the Hereticks of these Times, who look upon those as useless Persons, who give themselves up to a retir'd Life, voluntarily quitting their Estates and Relations.

It does not appear that *Monfieur B* — can make any great Advantage of those Passages of *St. Justin* and *Tertullian*, which he has quoted. But see here one more of *St. John Chrysostome*, which to him seems most convincing, to prove that there was not one Monk in the first Century of the Church. It is taken out of the 25th Homily of that Father, on *St. Paul's* Epistle to the *Hebrews*, where he positively affirms, that at the Time when that Apostle writ it, there was no Sign of any. The *Centuriators* of *Magdeburgh* had made that Objection long before, and Cardinal *Bellarmin* had answer'd them, that *St. John Chrysostome* spoke only of the Church of *Corinth*; because it is upon the Subject of these Words of *St. Paul* to the *Corinthians*, *if any one be call'd Brother by you*, that the Saint said so. *F. Montfaucon* had also answer'd *Monfieur B* —, that it only regarded *Syria*, where *St. John Chrysostome* preach'd, or *Jury*, whither *St. Paul* directed his Letter. *Monfieur B* —, in his Reply to *F. Montfaucon*, pretends that *St. John Chrysostome* made use of the most general Terms he could find; and that he did not confine himself to the Time when *St. Paul* writ, and when *St. Mark* was forming of Monasteries. But *Monfieur B* — may take notice of the other Homilies of that holy Father of the Church, quoted by Cardinal *Bellarmin*, and among them of the 17th Homily to his People, and he will there find, that that Saint, who call'd the Monks Philosophers, says, that *JESUS CHRIST* was the first Institutor of them; *of so great Value is the Philosophy introduc'd by CHRIST*; and in the Treatise he compos'd against those who blasphem'd the Profession of the Monastical Life, he says, the Apostles had practis'd the same that the Monks then did. Now, if *St. John Chrysostome* believ'd that the Monastical Life had been instituted by *JESUS CHRIST*, and that the Apostles had profess'd the same; how could he say, that there was not any sign of Monks in the Time of *St. Paul*, and of *St. Mark*. Is not there reason to believe, that his Design was only to speak of the Church of *Corinth*, as Cardinal *Bellarmin* says; or of *Syria*, or *Jury*, as *F. Montfaucon* will have it?

Monfieur de Tillemont confesses, that there have always been *Asceticks* in the Church, who made Profession

fession of singular Austerity and Retirement, some in great Towns, and most in Villages, or in Places not far remote from them; and he even acknowledges, that among those *Asceticks*, there were some, that liv'd five, six, or ten, in one and the same Place, who, he says, supported one another, but without any Subordination, and with no other Discipline, than the general Rules of the Fear of God; and who did not thus maintain themselves in Piety without much Trouble.

It might, perhaps, be thought, that he meant not to speak of that sort of Communities, till after the Persecution of *Dioclesian*, which was in the Year 303. But he sufficiently makes it appear, that he found them before that Persecution; when he says, it must be own'd, that no Footsteps are to be found of the *Cenobites*, in the Authors of the three first Centuries, during the which it does not appear, that there were any Christians who made Profession of a different and more retir'd State than the rest, except the *Asceticks* and the *Anchorites*, who liv'd by themselves; or, at least, made no considerable Communities; and this is, after having said, that it is hard to believe, that there was a Succession of Monasteries, and of Monks in the Church, from *St. Mark* to *St. Antony*.

For my part, I am of Opinion, it is much harder to persuade ones self, that during the three first Centuries of the Church, when all Christians were perfectly united; that in those happy Days, when they all had but one Heart and one Soul, and their Afflictions were common; so that if any one had receiv'd any particular Favour from God, they all partook of it; and if any one was under Penance, they all cry'd for Mercy; when all Christians liv'd like Relations, calling one another Parents, Children, Brothers, and Sisters, according to their Sex and Age; it is very hard, I say, to believe, that the *Asceticks*, who embrac'd the *Ascetick* Life, out of a Desire of greater Perfection, should retire, five, or six, or ten, or more, together, to live without any Subordination, and maintain themselves thus with much Difficulty, in the way of Piety, living thus in common.

Is there not reason to believe, that the Monasteries of those *Asceticks* were real Monasteries, the Persecutions not permitting them to be so full of People, as they were afterwards? Shall we not find a Succession of *Asceticks* and solitary Persons, down from *St. Mark* to *St. Antony*, at which Time all the *Therapentes*, whom *Monfieur de Tillemont* acknowledges to have been converted by *St. Mark*, retir'd into Solitude? And is not this acknowledging those *Therapentes* for Monks, and their Dwellings for real Monasteries, when he says, it is impossible to find a Succession of Monks and Monasteries from that Time down to *St. Antony*; since all Succession supposes a Beginning? However, he will not allow of any Monasteries before *St. Pachomius*, who, as he says, did not found the first till the Year 325, though, by what he himself advances, that could not have happen'd till the Year 340, as we shall demonstrate. And in another Place, speaking of *St. Antony's* Sister, he says, she retir'd in the Year 270, into a Monastery of Virgins, which is, as he pretends, the ancientest that is spoken of in the Church. Thus, according to the same Author, there must have been real Monasteries 70 Years before *St. Pachomius*, tho' he denies it in several Places, as we shall make out in the Sequel.

St. Athanasius, in the Life of *St. Antony*, having said that Monasteries were not so numerous when

that Saint retir'd about the Year 270, *Monfieur de Tillemont* pretends; that the Word Monastery, in that Place, in those Days, often import'd, the Place of Abode of one single solitary Person; whence we must conclude, that it was sometimes taken for a Monastery where several Persons dwelt together. In short, in his Notes on *St. Pachomius*, foreseeing that this Consequence might be deduc'd, he explains himself in relation to those same Monasteries, saying, that by the Term of Monastery, is not to be understood a Congregation of religious People that liv'd together; but only a Dwelling of a small Number of solitary Persons, and often of one only; and a little lower, speaking of those of *Chenobosque*, and *Moncofa*, or *Mochans*, who submitted themselves to the Rule of *St. Pachomius*, he says, they were certainly some of those Monasteries of eight or ten religious Persons, that were before *St. Pachomius*, and who were rather *Eremites* than *Cenobites*.

In this Particular he much differs in Opinion from *Monfieur Bulteau*, who calls those Monasteries of *Chenobosque* and *Moncofa*, by the Name of Abbies; and is so far from putting them into the Number of those wherein *Monfieur de Tillemont* says they liv'd without any manner of Subordination, and where they maintain'd themselves not in Piety without much Trouble; that on the contrary he pretends, that it was not in order to be reform'd, that they submitted themselves to *St. Pachomius*; for speaking of that of *Chenobosque*, he says, that the venerable *Eponychus*, who was the Abbat thereof, offer'd it to *St. Pachomius*; and that it had no need of reforming, being inhabited by religious Men of a great Age, and far advanc'd in Perfection.

But *Monfieur de Tillemont* might be desir'd to produce Proofs, why it is not to be question'd, that there were not above eight or ten religious Men in those Monasteries of *Chenobosque* and *Moncofa*, and that they were rather *Eremites* than *Cenobites*; since *Cassian* having pretended that the *Cenobites* are ancienter than the *Anchorites*; that they began before *St. Paul* the *Eremit*, and *St. Antony*, and even that they were always in the Church since the Time of the Apostles; *Monfieur de Tillemont* requires him to make out that Assertion.

It would be more easy for *Cassian* to make that out, than for *Monfieur de Tillemont* to prove what he advances; for *Cassian* might answer him, that when he was in *Egypt*, in the Year 394, *St. Antony* had been dead but 38 Years; and that it was but 48 since the Death of *St. Pachomius*; so that the Distance of Time was not so great, but that some of their Disciples might be still alive, from whom he might have had Information, that their Masters had not been the Authors of the *Monastical* and *Cenobitical* Life, which was ancienter than they; and that there was a Tradition among those holy solitary Persons, that there had been always Monks and solitary Persons, down from the *Therapentes* to them; this is, in all likelihood, the ground *Cassian* had for saying, that the *Cenobites* were ancienter than the *Anchorites*; that they began before *St. Paul* and *St. Antony*, and that they had ever been in the Church since the Apostles.

Now the Names of *Therapentes*, of *Asceticks*, of Monks, of solitary Persons, and of *Eremites*, having been indifferently given to all those that profess'd the *Monastical* Life; we cannot but own a Succession of Monks, without any Interruption, from *St. Mark* down to *St. Antony*; since almost all Historians, and *Monfieur de Tillemont* himself, do agree,

agree, that there always were *Asceticks* in the Church; and their Monasteries must be look'd upon as real Monasteries, even tho' they had consisted but of eight or ten religious Men at most; because it is not an essential Part of the *Cenobitical* Life, that 4 or 500 should live together, but only several Persons, and the Number of eight or ten; and even a smaller Number is sufficient for that Purpose. For no Man says, that the *Capucins* are solitary Persons, or Anchorites; and their Qualification of *Mendicants* does not obstruct their being really *Cenobites*. And yet, according to their Constitutions, which were settled in their first general Chapter, held at *Alvacina*, in the Year 1529, they ought not to live above seven or eight of them in one Convent, excepting in great Cities, where there might be ten or twelve. *We do decree, that the Family of a Convent do not exceed the Number of seven or eight Friars; unless in great Cities, where about ten or twelve Friars may conveniently live. In other Towns and Villages, let not above seven or eight Friars live, &c.* And *St. Benedict* plac'd only twelve religious Men in each of the first Monasteries he founded.

All the Difference Monsieur *Fleury* makes between the *Monks* and the *Asceticks*, is, that the latter liv'd in lonesome Places near the Towns, and the others retir'd into the Deserts; for speaking in one Place of *St. Antony*, he says, that after having led the *Ascetick* Life, near the Place of his Birth, he withdrew into the Desert; that he was the first that there gather'd Disciples, and made them live in common; and that they were no longer call'd *Asceticks*, tho' they led the same sort of Life; but that they were call'd *Monks*, that is, solitary Persons, or Eremites, and Inhabitants of Deserts. Nevertheless, in another Place, he gives the Name of solitary Persons to the *Asceticks*, before *St. Antony* withdrew; for at the time when he gave himself up to Solitude, and renounc'd the World, he says, there were not so many Houses of solitary Persons in *Egypt*, and that none of them were yet acquainted with the great Desert; that in the Neighbourhood of *St. Antony*, there was a solitary old Man, and that having seen him, he was mov'd with a commendable Emulation; that he also began to live out of the Village; but that if he heard talk of any virtuous solitary Person, he went to find him out.

Here you have the Name of solitary Persons given to the *Asceticks*, before *St. Antony* withdrew himself; tho', in another Place, he says it was not till afterwards. What then must we believe? But supposing, that they were not call'd *Monks*, or *solitary Persons*, till after *St. Antony*'s withdrawing himself, we shall still find this Succession of *Monks* and *Monasteries*, from *St. Mark* down to that Time; for the *Asceticks* alter'd nothing of their manner of Life, by changing their Name into *Monks*, according to Monsieur *P. Abbe Fleury*, and Monsieur *de Tillemont* himself owns that there always were such at all Times in the Church. The Change of the Name has not interrupted the Succession, in the same manner as it is still true to say, that the Order of the Knights of *Malta* has always continu'd in Being since about the Year 1099, till this Time; tho' at first they were call'd *Knights of St. John of Jerusalem*; afterwards had the Name of *Knights of Rhodes*; and lastly, that of *Knights of Malta*, after that Island was given them by the Emperor *Charles V.* in the Year 1530.

III.

That notwithstanding the Persecutions, there were always Monks and Monasteries, from St. Mark down to St. Antony.

ONE of the most forcible Arguments alledg'd against granting a Succession of *Monks* and *Monasteries* from *St. Mark* down to *St. Antony*, is, that the Persecutions would not permit it. But this to me is a frivolous Argument.

Here our Author runs into a Comparison between those Heathen Persecutions, and the Laws made against *Monks* and *Friers*, &c. in England and Ireland, which it is thought proper to pass by, the Result being, that as there are still English and Irish *Monks*, notwithstanding those Severities, so they might continue under the Roman Persecutions, tho' more obscure and less numerous. And to confirm this, he instances the English Congregation of *Monks*, formerly so numerous in this Kingdom, which, after the Dissolution, was reduc'd to one single Monk; yet, by the Accession of others, is again grown up to a Number, and still reckon'd the same Congregation.

Thus, supposing that there had been only this one religious or solitary Person, whom *St. Antony* went to seek out, when he resolv'd to retire into the Desert, it were needless to conclude from thence, that the Monastical State was then extinct; on the contrary, I find that there was, at that Time, a great Number of solitary Persons; for, as *St. Athanasius* informs us, *St. Antony* went to seek out those, that he thought were most advanc'd in Perfection, to the end he might from them receive Instructions; and that the old Man he first apply'd to, had been exercis'd in the solitary Life from his Youth.

St. Palemon, with whom *St. Pachomius* withdrew about the Year 314, was a very ancient Anchorite, and yet he had been instructed by others in the Rules of a solitary Life. In the third Century, we find *St. Denys* Pope, who, of an Anchorite, as he was, having been Priest of the Roman Church, was, in the Year 259, chosen to govern it. If we go back to the second Century, we find *St. Thelesphorus*, who having also been an Anchorite, was rais'd to the Papacy in the Year 128. The Heretick *Marcion*, as *St. Epiphanius* informs us, separated himself from the Church about the middle of that Century, after having made Profession of the Monastical Life. In fine, in the first Century, we find the *Therapeutes*, whom *F. Papebroch* will not nevertheless grant to have been *Monks*; but yet he makes no difficulty to admit, as such, the other Disciples of the Apostles, of whom *Philo* makes mention, who, according to that Jewish Author, were scatter'd abroad among the Greeks and Barbarians. As for the others, says that learned Jesuit, whom *Philo* points out in other Countries, among the Greeks and Barbarians, and to have been Disciples of other Apostles, or Apostolick Men, I make no Scruple, and acknowledge them to have been altogether true *Monks*, or solitary Persons, tho' this Name was not then yet in use. If there is no Difficulty to believe, that during the Persecutions, there were Communities, which, in truth, were not so numerous as they were afterwards, when the Church enjoy'd Peace; for, as has been here said, there

there are still *English* and *Irish* Monasteries, notwithstanding the Persecutions.

I grant, that tho' those Monasteries of the three first Centuries were real Monasteries, yet they were not so perfect as they were in *St. Antony's* Time, and much more in the Time of *St. Basil*, who gave the ultimate Perfection to the Monastical State. For which reason they may be call'd simple Monasteries, to distinguish them from these; and I believe *F. Papebroch* will allow me this Distinction of simple and perfect Monasteries; because, tho' he says, that the Disciples of the Apostles, which we have just now spoken of, were simple Monks, whom he compares to the Anchorites of these Times, who are engag'd by Vows; and as there are at present considerable Communities of ten, twenty, thirty, and even of a greater Number of Eremites, which are real Communities; they may be compar'd to those of the first Ages, wherein doubtless they liv'd with more Subordination than in most of these, which are nevertheless govern'd by a Superior.

IV.

Proofs of the Antiquity of the Monastical Life, against the Opinion of F. Thomassin.

THE R. F. *Thomassin*, after having spoken of the Original and the Institution of the Monastical Life, which he ascribes to *St. Antony* and to *St. Paul* the first Eremite, grants, that ever since the first Christians of the Church of *Jerusalem*, there have always been some particular Persons, who have practis'd all the Virtues of the real Eremites; and that therefore, as some have gone back from *St. Antony* to *St. Paul* the first Eremite, they might still go back higher, and form a Succession of that holy Institution, which might take up the three first Centuries. But to speak the Truth, adds he, that Connexion is imaginary, History gives us no Account of that Continuation, it is only grounded on Conjectures. To which must be added, that those solitary Persons of the first Ages instructed no Disciples, open'd no Schools, form'd no Rule, could not distinguish themselves by any sort of Habits, did not constitute a Body distinct from the Clergy and Laity; which cannot be said of *St. Antony*, and those that have followed his Example — Besides all this, there ought to be found a Rule, a Community, a particular Habit, a State distinct from the rest, regular and uniform Exercises, Schools, Colonies; and that is what cannot be found till after *St. Antony*.

This is easily answer'd, by saying, that during the three first Centuries of the Church, there was no other Rule of Monastical Life, but only the evangelical Counsels; that Communities might be found, as has been here shewn in the third Section, which consisted of only five, or six, or ten, at the most, as *Monsieur Tillemont* grants. The Persecutions did not permit them to be more numerous. The Habit which *St. Palamon* gave to *St. Pachomius* sufficiently testifies, that there was a particular Habit for Monks. That which he wore himself, had doubtless been given him by those who had instructed him in the solitary Life; and his having been instructed, is a Proof that those Solitudes were Schools, where Piety was taught as

well as practis'd. *Origen* having led the *Ascetical* Life, has noted it down as a distinct State among Christians, when he says, they are solely addicted to the Service of God, disengag'd from temporal Affairs, combating for the Feeble by Prayer, Fasting, Justice, Piety, Meekness, Chastity, and all other Virtues, so that the Feeble also have the Advantage of their Labours. Among these *Asceticks*, or solitary Persons, are also found Examples of those Colonies, which *F. Thomassin* requires, since they were spread all over the Earth. Their Exercises are sufficiently known, they were regular and uniform, they every where liv'd very retir'd, they all kept Continence, and the Life of those who thus observ'd Continence, is call'd a Monastical, or solitary Life, by *Clement of Alexandria*, as has been said elsewhere. They also renounc'd all earthly Possessions, to embrace Poverty; they chastis'd their Bodies, and brought them into Servitude, in order to put in practice the Apostles Advice: Such were the Monks of the three first Centuries.

But why should *F. Thomassin* require written Rules of the Monks of the three first Centuries, since he requires none of those of the fourth? For speaking of the written and unwritten Rules, which *St. Gregory Nazianzen* distinguishes, and which he says *St. Basil* gave to his religious Men; he farther adds, it might very well be believ'd, that the Monasteries in *Egypt* and *Palestin*, before *St. Basil's* Time, had none but Rules given by Word of Mouth, written on the immortal Tables of Hearts, and in the Customs and Manners of the holy religious Men. We may then say, continues that Author, that at the Time when the Congregations had no other Rule but the Gospel, they were entirely subject to the Bishops, by the divine Authority of that Rule, since the Bishops are the Successors of the Apostles. If that be so, it cannot be improper to say, that the Monks of the three first Centuries could live under the Rule of the Gospel; since, according to *F. Thomassin*, those of the fourth Century had no written Rule before *St. Basil*.

He grants there were real religious Women from the very beginning of the Church; why then may not we as well say, there were religious Men? And we must suppose there were real religious Women, or Nuns, when he says, it must be readily granted, that the Profession of Widows and Virgins is much ancients than that of the Monks; for the comparing of the Profession of the Widows and Virgins of the first Ages, to that of the Monks, is granting them to be religious Women, or Nuns; since they were then under the same Engagements, which the Monks were not under till afterwards. And after having given an Account of the Employment of those Widows and Virgins, he adds, that Silence, that Retirement, those Mortifications, that continual Application to Prayer, and to reading of holy Writ, oblige us to believe, that before there were any Monasteries distinct from common Houses, there were as many Monasteries as there were common Houses, wherein those holy Virgins dwelt in the midst of Cities, and of *Rome* itself; and he quotes what *St. Jerome* says, writing to *Marcella*, commending *St. Asella*, That she might find the Desert of Monks in the noisy City.

By this it appears, that according to *F. Thomassin*, the Houses wherein those Virgins and Widows liv'd, not only during the three first Centuries of the Church, but even in the fourth, were in the Nature of real Monasteries, tho' they were common and ordinary Houses; why then will he not
D allow,

allow, that there were also in those same Times Monks who liv'd in common and ordinary Houses, as it weré in real Monasteries? But we do not agree with *F. Thomassin*, that *St. Asella*, and some other Widows and Virgins, that were under the Direction of *St. Jerome*, did not live in Monasteries distinct from common Houses; and we are oblig'd to believe *Palladius*, who perfectly well knew what real Monasteries were, and who assures us, that when he was at *Rome*, he saw *St. Asella*, who was grown old in a Monastery.

What we have said of *F. Thomassin's* owning the Widows and Virgins of the first Ages, that were consecrated to God, to have been real Nuns, is confirm'd by what he afterwards adds. "There were," says he, two sorts of religious Women; the one had consecrated themselves to God, taking the brown and modest Habit, by which religious Virgins were distinguish'd from others; and that was the Mark of their Profession. The others had receiv'd, at the Hands of the Bishop, a Veil of Consecration, on some solemn Festival, in the Presence of all the People, during the Celebration of the Sacrifice — These young Women either took themselves, or receiv'd from their Parents, that mean and modest Habit, which was a Token of their Profession; but there were others, who receiv'd, at the Hands of the Bishop, the Veil of a more holy and more august Consecration. Such was *Demetrius*, to whom *St. Jerome* writes in these Words. *I know that the Virginal Veil cover'd your holy Head with the Prayers of the Bishop.* Such was that also which he speaks of in another Place. *Behind the Church of St. Peter the Apostle, in which she was consecrated with the Veil of CHRIST, &c.* Not but that, goes on that learned Writer, the Veil of the other religious Women was holy, and denoted the Vow of Virginity they had taken; for *Tertullian* sufficiently evinces it, when he says, that those who unveil those Virgins, are sacrilegious Persons. *O sacrilegious Hands that could take off the Habit dedicated to God!*"

It cannot therefore be said, that *F. Thomassin*, when he speaks of Widows and Virgins consecrated to God, only look'd upon those of the fourth Century as real religious Women; since *Tertullian*, whom he quotes to prove his Assertion, liv'd in the second and third Centuries. And if *F. Thomassin* pretends that the regular and perfect Monasteries of religious Women, did not commence till after the Reign of *Constantine*; why should he require that to grant that there were Monks in the three first Centuries? It should be made out that there were in those Times as perfect and regular Monasteries, as there were in the Days of *St. Antony*, *St. Pachomius*, and *St. Basil*.

In short, if he will not grant there were Monks before the fourth Century; why does he say, that *St. Denys*, whom he entitles a learned Divine, describing the Consecration of a Monk, omits not the mysterious Ceremony of causing him to quit the Habit, as well as the Life and Spirit of the World, and cloathing him again in the Habit of Religion, to teach him to lead a new Life? For when he gives the Title of an holy and learned Divine to the Author of the ecclesiastical Hierarchy, he certainly means *St. Denys the Areopagite*, according to the most receiv'd Opinion; and if he had held the Opinion of some learned Men, who pretend, that the Author of that Book, and of the other Works ascrib'd to *St. Denys*, liv'd in the fifth Cen-

tury; and who, according to some, was a fly Person, a Cheat, a Liar, and an Heretick, he would not have given him the Epithet of holy. It must then be *St. Denys the Areopagite* he meant; and of consequence, according to him, there were Monks ever since the very first Age of the Church.

I cannot therefore find any reason, not to believe, what *Anastasius*, and others who have writ the Lives of Popes, say, that *St. Telephorus* and *St. Denys* had been Monks and Anchorites, as has been said in the third Section; and I make no Difficulty to own the rest we have spoken of in the same Section as such; as well as very many Saints, who liv'd in the three first Centuries, of whom mention is made in the Greek Martyrologies, which cannot be false in all Points. The *Arfinoites*, mention'd by *St. Denys of Alexandria* with great Commendation, might also be solitary Persons, as some have believ'd; since the Names of *Therapeutes*, *Asceticks*, *Anchorites*, *Monks*, *Eremites*, solitary and religious Persons, have been given indifferently to those who have profess'd the Monastical Life.

If *St. Paul* has deserv'd to be call'd the first Eremite, that Name has been given him by way of Preference, on account of his having been the most renown'd in that Profession. For this reason, those who make choice of that sort of Life, look upon him as their Chief; Justice requiring that they should take for their Model a Man, who had led a Life altogether Angelical on Earth, for the space of 90 Years, without having convers'd with one single Man, except *St. Antony*, to whom God made him known, that he might learn his wonderful Life from himself, and bury his Body.

V.

Of the several sorts of Monks; what the Cenobites are, and the Advantage they have above the rest.

OF that great Number of solitary Persons which peopled the Deserts, there came two sorts of Monks, of which, those who liv'd in Community were call'd *Cenobites*; and those who withdrew into greater Solitude, after having liv'd long in Community, and having there learnt to subdue their Passions, retain'd the Name of *Anchorites*.

But whilst they edify'd the whole Church by their Fervour, in walking on in the way of Perfection, there grew up a third sort of Monks, who undeservedly bore that Name they had usurp'd, professing a religious Life in outward Appearance. They dwelt two or three together, living after their own Humour, going from Town to Town, and from Village to Village. They affect'd to wear very large Sleeves, great Shoes, and a coarse Habit. They often differ'd among themselves about the Observance of their Fasts. They spoke ill of the Clergy; and on Festivals they feasted to such a Degree, as to throw up the Meat and Wine they had gorg'd. This is the Account *St. Jerome* gives of them, who calls them *Rhemobotes*, and *Cassian* calls them *Sarabaites*.

St. Benedict speaks of another sort of Monks, who, like those *Rhemobotes*, rambl'd from one Country to another, without settling in any Place, under colour, that

that being in search of a perfect State of Life they found it not any where. Thus, abusing the Hospitality of the real Monks, they caus'd themselves to be well entertain'd, they crept into all Places, and had to do with all sorts of People, upon pretence of converting, or causing them to lead a more perfect Life. Such a disorderly Behaviour could not but render them contemptible; and none were look'd upon as real Monks, but the *Cenobites* and the *Anchorites*.

Cassian speaking of the latter, prefers them before the *Cenobites*, as being further advanc'd in Perfection. *St. Jerome* also, in several Places, says, it was the height of Monastical Perfection; but that it was necessary to attain it through the Degrees of the *Cenobitical* Life, and by the Exercise of all the austere Virtues that were practis'd in Communities. But that Father afterwards was of another Opinion; and Experience has shown, that the *Cenobitical* Life was the safer to follow, as being least expos'd to Temptations.

St Basil, who has writ in Praise of it, has shown the Advantages it enjoys. He tells us, "That since it has been the Will of God, that we should stand in need one of another, we ought therefore to be united together; that the Advantages we enjoy are useless in a Life altogether solitary; that it proposes to itself but one End, which is the Benefit of him that embraces it; which is visibly opposit to that Charity which the Apostle so perfectly fulfilled, and which consists in not seeking that which is advantageous to ourselves in particular, but that which is advantageous to many for their Salvation; that solitary Persons do not easily discover their own Faults, having no Body to reprove and correct them; and that to them may be apply'd these Words of the wise Man, *unhappy he that is alone, for if he happens to fall, he has no Body to take him up*; that one great Danger to be dread'd in the solitary Life, is that of Complacency, against which it is very hard for any Man to secure himself in that Condition; for a solitary Person having none to judge of his Actions, will be apt to fancy that he is arriv'd at the height of Perfection; whereas, on the contrary, the *Cenobitical* Life has this Advantage, that Correction being there given even by an Enemy, is often an Occasion to those who judge rightly of things, to wish for some Redress of their Evils; that it is a Course wherein Men apply themselves to the spiritual Combats, an easy way to advance in Perfection, a continual Exercise, a perpetual Meditation on the divine Commandments; and in fine, that it is a sort of Life agreeable to that of the primitive Christians, who were all united, and who had nothing but what was in common among them."

It is rare now to see any Anchorites, that is, Persons, who, after having liv'd in Community, withdraw themselves into Solitude. *Charlemain* sent them all back to their Monasteries; saying, it was better that they should live in a Congregation, than to expose them to the Sallies of their own Mind, which might suggest to them to wander about the Country. There are still some in the eastern Countries; but in the western scarce any but the Desert of *Valombrose* can produce an Instance of them. The Place to which *St. John Gualbertus* retir'd before he founded his Order, being always fill'd by a religious Man, who keeps perpetual Silence, never goes out of that Place, and not con-

versing with any other religious Man; except only with one Lay-Brother, who brings him Necessaries from the Abby, Head of that Order, which is but half a Mile distant.

There were formerly Recluses, who were shut up very close. The Council in *Trullo* forbid the undertaking of that Course of Life, till after they had began in Monasteries to live apart, like Anchorites; and having continu'd in that Condition three Years, besides a Year more they were to continue upon Trial out of the Monastery, after which they might be shut up; but they were not allow'd to go out of the Place they had been shut up in, unless it were upon some Account wherein the Publick Good was concern'd, or that they were in danger of their Lives; in such Cases they might go out with the Bishop's Blessing; and if any of those Recluses went out upon any other Account, the same Council order'd, that they should be shut up by Force, in the same Place, and that they should be oblig'd to Fasts and Mortifications. The Council of *Frankfort* would not allow of them, unless the Bishops and Abbats did shut up themselves.

It was formerly the Custom at *Kienne* in *Dauphine*, to make choice of a religious Man, whom they thought the most advanc'd in Perfection, and most worthy to be heard by God, and he was shut up in a little Cell, that he might there spend the rest of his Days in Contemplation, and there pray continually for the People. The same was practis'd in most Monasteries, not only of Men, but of Nuns also. Among the rest it was done at the Monastery of the *Holy-Cross* at *Poitiers*; and *Gregory* of *Tours* describes the Ceremonies us'd at shutting up of those holy Maids.

About the latter end of the ninth Century, *Grimlaic*, a Priest, suppos'd to be the same that *Pope Formosus* judg'd worthy of the Episcopal Dignity, and whom he to that effect recommended to *Fulk*, Archbishop of *Reims*, that he might, upon the first Opportunity, use his Interest to procure him that Dignity, compos'd a Rule for that sort of Recluses. Their little Cells were to be near the Church of some Monastery, and might have a little Garden. Those Recluses liv'd alone, or several of them together in the same Place, but in different Cells, only conversing together through a Window. They liv'd by their Labour, or the Offerings of the Faithful, either the Alms of the Monastery adjoining, or of the People. Among those solitary Persons there were some Clerks, and even Priests, whom the Seculars went to see, to consult with them about the Affairs of their Conscience and Salvation. The Priests said Mass in a little Chapel, that was within the Enclosure of their Habitation; and they had another Window that open'd to the Church, by which they might hear the Divine Service, and speak to those that came to see them, and hear the Confessions of the Seculars; and even of Women that desir'd to be advis'd by them, in relation to the Conduct of their Life.

Such of the *Recluses* as were Monks, wore their Habit, and those that were not, cover'd themselves with a Mantle, which was a sort of Garment common to the Clergy, and religious Persons. Some of them had Disciples, who liv'd without the Enclosure of their Confinement. No one was to be admitted to the Condition of a *Recluse*, without Leave from the Bishop of the Diocese, or the Abbat of the Monastery, which he chose for the Place of his Confinement, and without having first gone through the Probation of a Noviceship. The Door

Door of the Recluse's Cell was seal'd up with the Bishop's Seal; and if the *Recluse* fell sick, the Seal was taken off to take care of him, but he was not allow'd to break his Confinement. Thus, by this Rule, they were oblig'd to something more than the forty-first Canon of the Council in *Trullo* had oblig'd them to.

St. Romuald, Founder of the Order of the *Camaldulenses*, in the eleventh Century, seems to have reviv'd the ancient *Laures* of the Monks of *Palestin*, causing his Eremites to live in little separate Cells, with a Church in the middle of them, where they all met to perform the divine Office. The first that founded that sort of *Laures* was *St. Chariton*, who dy'd about the Year 340: The first was near the Red-Sea, six Miles from *Jerusalem*, and was afterwards call'd the *Laure of Pharan*. He built a second near *Jericho*, and a third in the Desert of *Thecua*, which was afterwards known by the Name of the *Laure of Seuca*. The *Laure* that was built by *St. Euthymius* the Great, in the fifth Century, was very famous; it was four or five Leagues from the City of *Jerusalem*; but that holy Abbat would not admit any young Persons into it, that had no Beard; wherefore *St. Sabas*, and *St. Quiriacus*, offering themselves to be his Disciples, he sent *St. Sabas* to *St. Theophilus's* Monastery, and *St. Quiriacus* to that of *St. Gerasimus*, because they had no Beard yet; and after his Example, *St. Sabas* having built the famous *Laure*, which bore his Name, would not neither receive very young People into it, but at first sent them to other Monasteries. That Saint had several Disciples who built *Laures* about the River *Jordan*. All those *Laures* were famous for the exact Discipline, and great Austerity practis'd in them.

That austere Life did not satisfy other solitary Persons that liv'd at the same Time, and the great *Simon Stylites* was look'd upon as a Prodigy, who was the first, and without any Precedent, that devoted himself to an extraordinary sort of Penance, having liv'd upon a Pillar 48 Years, expos'd to the scorching Sun, and other Hardships of the Weather. The first Pillar he stood upon was but four Cubits high, as *St. Antony*, one of his Disciples, who writ his Life, says; and *Theodore* says it was six Cubits; but having successively got upon Pillars of several Heights; the last on which he stood, when he dy'd, about the Year 460, or according to others 463, was forty Cubits high. It was thought that that sort of Life could not have been follow'd by others; and yet there were two other *Simeons*, one *Daniel*, one *Julian*, and some others, that ended an holy Life in the like Penance as that of the Great *Simon*, whose Example they follow'd, having liv'd several Years upon Pillars, and having had Disciples.

As for the Hermits of these Times, there are many, who are not subject to any Superior, and who follow no other Rule than that which is, for the most part, dictated to them by Libertinism. It is true, there are some that imitate the true Anchorites of the Primitive Times, and who follow their Footsteps; but there are few Instances of them, and the others may be compar'd to the *Rhemobotes*, the *Sarabaites*, and the *Girovagues*. It is better not to comprise them in the Monastical Order, since they unworthily wear the Habit; excepting those that are govern'd by Superiors, and live in Community, who may be call'd *Cenobites*, like those ancient Conventual solitary Persons, who had no other Rule but the Direction of their Abbats.

It is true, this Opinion is not generally receiv'd; those who oppose it, pretend, that in order to be Cenobitical, it is not sufficient that they live in Community, but that it must be also under the Authority of a Rule. That is the Construction they have put upon that Passage in the Rule of *St. Benedict*, where the *Cenobites* are spoken of. The first sort of Monks is of *Cenobites*, that is, of a Monastery living under a Rule, or an Abbat; alledging that the disjunctive Particle is to be taken as conjunctive. Others, who have expounded the same Saint's Rule, have explain'd that Place more naturally, and taking the Particle in debate as disjunctive, or alternative, say, the *Cenobites* are those that live under a Rule, or under an Abbat. And this is the Opinion of *Cassian*, who perfectly knew what belong'd to the Cenobitical Life, and who informs us, that they are such as live in Community, and are govern'd by the Judgment of a Superior. He makes no mention of any Rule, as *F. le Mege* observes, in his Exposition of the Rule of *St. Benedict*; for he thought it sufficient to make a solitary Person cenobitical, if he liv'd in common under the Authority of an Abbat. Thus those who are of the contrary Opinion, have rob'd *St. Antony* of the Title due to him of Father and Restorer of the *Cenobites*, to bestow it on *St. Pachomius*, who, they say, is the first that settled, or founded real Monasteries. This is what we will examine in the ensuing Section.

VI.

That St. Antony is the Father of the Cenobites; and that he founded the first perfect Monasteries.

WHEN the Persecutions had ceas'd, *St. Antony* having found himself at the Head of a great Number of solitary Persons, who put themselves under his Conduct, he causing them to live in Community, and the Monasteries he founded at *Pispe*, at *Nacalon*, and in other Places, being quite different in Form from those of the three first Centuries, which we have call'd simple Monasteries, tho' they were nevertheless real Monasteries, there is no reason to refuse this Saint the Title of Father of the *Cenobites*, which is due to him by way of Preheminence, as that of the first Eremite is given to *St. Paul*, tho' there were others before him.

Among those who will not allow of a Succession of Monks and Monasteries, from *St. Mark* down to *St. Antony*, there are some who think they could not in Justice deny this Saint the Title of Founder of the Cenobitical Life, and of the first regular Monasteries. *F. Thomassin* has granted that this Title cannot be deny'd him, and that it was the most receiv'd Opinion; when intending to prove that the Monasteries of Nuns were as ancient as those of Men, he says, it is not question'd, but that *St. Antony* was the Father and first Founder of Monasteries, and that his Sister follow'd his Example, having shut herself up in a Monastery with other Maids, whose Superior she was.

Yet there are others, who only allowing him the Title of Father of the solitary Persons, give that of Founder of the Cenobitical Life to *St. Pachomius*.

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Monfieur

Monfieur de Tillemont, who is one of that Number, fpeaking of St. *Antony*, fays, that it was about the Year 305, in the height of the raging Perfecution of *Dioclefian* and *Maximinian*, that he began to work Miracles, and perfuade very many to embrace a folitary Life; that this was the occafion of fo many Monafteries, that is, of Houfes, or rather Cottages, as the Mountains were fill'd with, for the Dwellings of Anchorites, who withdrew thither, and that fome of thofe Monafteries might at firft joyn together, and form fome fort of Communities; but of very fmall Numbers. And fpeaking of St. *Pachomius*, he fays, that the Refpect the Church has at this time for his Name, is no new Devotion, but a juft Acknowledgment of the Obligations fhe owes to him, as to the holy Founder of a great Number of Monafteries, and the illuftrious Father of an infinite Multitude of Monks, or rather, as the firft Inftitutor, not only of religious Congregations, but abfolutely of the Cenobitical Life, and of the holy Communities; and he obferves that it might be in the Year 325, that he began his firft Monastery at *Tabenne*.

Thus, according to Monfieur de Tillemont, the true Monafteries, or rather the perfect Monafteries, were not founded, or fo much as begun by St. *Pachomius*, till the Year 325, and the Monafteries which St. *Antony* founded in 305, were only Cottages. It muft then be concluded, that each Monastery being a Cottage, and that fome of thofe Monasteries having, perhaps, then joyn'd together, and form'd fome fort of Communities, of five, or fix, or ten Perfons at moft; there were five, or fix, or ten Perfons at moft living in fo many Cottages, who preferv'd fome fort of Unity among themfelves, and obey'd the fame Superior.

This, in my Opinion, is the Senfe that may be given to Monfieur de Tillemont's Words, unlefs there were no Superiors to that fort of Communities, and that they were like thofe which he describes in another Place, which confifted of only five, fix, or ten Perfons at moft, where they liv'd without any Subordination, and without any other general Rules than the Fear of God, and where they, in this manner, with much Difficulty, maintain'd themfelves in Piety.

However, when St. *Antony* was for retiring into his firft Solitude, in the Year 270, near the Place of his Birth, Monfieur de Tillemont fays, that he put his Sifter into a Monastery of Virgins; which is, perhaps, fays that Author, the ancienteft that is mention'd in the Church. If that Monastery was only a Cottage, and in each Cottage there generally was but one folitary Perfon, there could not be feveral Virgins in it together, living in that fort of Monasteries; and if it was a Community, like thofe of the *Asceticks*, what likelihood is there, that St. *Antony* would have put his Sifter into a Place where they found fo much Difficulty to maintain themfelves in Piety? It was then, doubtlefs, a real Monastery, fince he fays it is the ancienteft that is mention'd in the Church; of confequence there were fome real, according to him, 50 Years before St. *Pachomius* began that of *Tabenne*, in the Year 325, or rather 70 Years before; for we will make it appear by Monfieur de Tillemont himfelf, that St. *Pachomius* did not found his Monastery till after the Year 340.

But the Word *Parthenon*, which St. *Athanasius* makes ufe of, and which Monfieur de Tillemont has taken care to fet down in the Margin, does not really fignify a Monastery; but an Habitation of

Virgins; and Monfieur l'Abbe Fleury has explain'd what thofe Habitations of Virgins were, when he fays, that in the firft Ages of the Church, Virgins confecrated to God, for the moft part, liv'd with their Parents, or elfe apart, two or three together, never going abroad but only to Church, where they had their Place feparate from the other Women. In fhort, in his Church History, he does not fay, that St. *Antony* put his Sifter into a Monastery of Virgins; but into the Hands of certain Chriftian Maidens of his Acquaintance, to be brought up among them. After the fame manner *Rufinus*, Monfieur *Arnaud d'Andilly*, and many more, have tranflated this Place of St. *Athanasius*.

There is then no reafon to queftion but that St. *Antony's* were real, perfect, and regular Monasteries, where they liv'd in Community; for, as St. *Athanasius* fays, the Monasteries which he founded were fill'd with folitary Perfons, who fpend their Lives in finging, ftudying, fafting, praying, rejoycing in the Hopes of Blifs to come, working to be able to give Alms, maintaining Unity and Charity among themfelves; eating in common, as we may imagine by St. *Antony's* Compliance, who, tho' he lov'd to eat alone, yet did often eat with his Brethren, when they defir'd him, that he might the more freely difcourfe them about profitable Matters.

That which *Rufinus* reports of one of this Saint's Difciples, whose Name was *Pior*, and who having liv'd fome time in his Monastery, fo foon arriv'd at fuch a Degree of Perfection, that at the Age of 25 Years, St. *Antony* gave him leave to live alone, wherefoever he thought fit, is a fufficient Demonftration, that his other Difciples liv'd together.

VII.

That St. Amon founded his Monasteries before thofe of St. Pachomius.

IF we may believe F. *Papebroch*, in the Life of St. *Pachomius*, which he has given us, as written by a Difciple of that Saint, fome of his Difciples having been to fee St. *Antony*, he told them, that when Peace was reftor'd to the Church, there were no Communities, and that St. *Pachomius* had been the Author of that great Bleffing. On the Teftimony of this Difciple of St. *Pachomius*, who, according to F. *Papebroch*, was the Author of his Life, Monfieur de Tillemont feems moftly to ground his Opinion, that St. *Pachomius* was the Founder of the *Cenobites*, fince he repeats the fame in feveral Places. But we may go upon the Principles of that Author, and of feveral of the Moderns, who call in queftion feveral Facts, becaufe fome contemporary Authors have not mention'd them; fo we reject the Teftimony of that Writer of the Life of St. *Pachomius*, fince St. *Athanasius*, who writ the Life of St. *Antony*, fays nothing of that Saint's Conference with the Difciples of St. *Pachomius*; and on the contrary, fufficiently makes out, that his own Difciples liv'd in Community. I am of Opinion, that the Silence of a Father of the Church ought to take place of what is advanc'd by an Author, who was not known for many Ages, and is only brought to light by the means of F. *Papebroch*.

Monsieur de Tillemont owns, that what he has said of St. Pachomius, whom he has made the Founder of the *Cenobites*, seems hard to be made out; because Rufinus says, that there were 5000 solitary Persons on the Mountain of Nitria, divided into 50 Habitations. He grants, that if those Habitations had been equally fill'd, there must have been an Hundred in each, or two Hundred, since sometimes there was but one Anchorite in one, and of consequence those Monasteries might be considerable; but he adds, that there were no considerable Proofs that St. Amon, who was the first Founder of the Monasteries of Nitria, did retire to that Mountain before the Year 328, at which Time the Monastery of Tabenne was compleatly form'd; or, at least, before he had form'd any Monasteries there.

It is, however, easy to prove, by Monsieur de Tillemont himself, that St. Amon withdrew to Nitria, before the Year 328; and consequently, that he might have founded Monasteries there before that of Tabenne; for he says, that he marry'd at 22 Years of Age; that he liv'd with his Wife 18 Years; that he liv'd in Solitude 22 Years, and that he dy'd at 62 Years of Age, about the Year 340. And in his Notes, examining the Year of his Death, he will not agree to Basil's Martyrology, which places that Saint's withdrawing himself in the Year 313, at latest, for, says he, if he had dy'd in 335, it would be hard to prove that the Monastery of St. Pachomius, founded in the Year 325, was the ancientest of all; for which reason he concludes that he might die in the Year 345.

But we are willing to stand to that Year; and it will appear, that, according to Monsieur de Tillemont, St. Amon retir'd to Nitria, in the Year 323, and consequently, before the Year 328; for if, according to him, he was born in the Year 283, and was marry'd at 22 Years of Age, that comes to the Year 305, and having liv'd with his Wife 18 Years, then it was the Year 323 that he retir'd to Nitria, since after having liv'd 22 Years in the Desert, he dy'd at 62 Years of Age, which must be in the Year 345. Of consequence then he retir'd to the Mountain of Nitria before the Year 328, since he had been there ever since the Year 323, according to Monsieur de Tillemont himself; tho' he says, there is no Proof that he retir'd thither till the Year 328; and having retir'd to that Mountain in the Year 323, he might have founded his Monasteries before that of Tabenne.

St. Pachomius was so far from having entirely founded his Monastery in 328, and having a great Number of religious Men in it at that Time, as Monsieur de Tillemont endeavours to make out, that he himself furnishes us with Proofs that it could not be. We take them from what he says in the third Article of that Saint's Life, which we will here set down.

"When God had thus fill'd St. Pachomius with his Grace (says Monsieur de Tillemont) he gave him to understand, that he had appointed him to pour it forth upon others. Near the Mountain where he liv'd, there was a Desert, and a Village not inhabited, call'd Tabenne. He us'd often to go thither, by St. Palemon's Order, to bring Wood; and he was wont to spend much Time there in Prayer, beseeching God to deliver him and all others from the Wiles of the Enemy. One Day, as he was thus praying at Tabenne, he heard an Angel command him to live there, and to build a Monastery for the Salvation of those whom God should send him, to warm them

"with that Fire which God had kindled in him. That was the first Vision he ever had since his Retirement under St. Palemon, and accordingly it was before St. Athanasius was made Bishop in the Year 326.

"He return'd to acquaint St. Palemon with the Orders he had receiv'd, at which that holy old Man was griev'd; for he lov'd Pachomius as his dear Child, and would not quit the Place of his usual Residence. However, he went with him as far as Tabenne, where they built a little House, and before they parted, they promis'd to visit one another once a Year. They did so till the Death of St. Palemon. That Saint being fallen into a great Fit of Sickness, wherein he shew'd great Courage in returning to his usual Abstinence, which the Physicians had at first made him lay aside, St. Pachomius came to visit him, assisted him till Death, and bury'd him.

"It does not plainly appear, whether it was before or after the Death of St. Palemon, that John, elder Brother to St. Pachomius, came to live with him at Tabenne. The Saint receiv'd him with the greater Joy; for that since he return'd from the Army, he had never been among his Relations, and had not, in all likelihood, seen any of them. He labour'd with his Brother in enlarging his little Monastery, to receive into it those that God had promis'd he would send him. But he enlarging it more than John was inclin'd to, John reprov'd him with much Sharpness, which the Saint endur'd without saying any thing, but not without being somewhat mov'd; whence he took occasion to humble himself extremely. He afterwards continu'd with his Brother in wonderful Meekness and Humility, bearing with him patiently, till God took him out of the World soon after.

"We hear afterwards of divers Combats Pachomius had with Devils, who appear'd to him in all sorts of Shapes; but what Time that belong'd to is not precisely set down. He was supported in those Combats by an antient Anchorite, call'd Hieracapollon, who at that time look'd upon the Saint as a perfect Model for himself, and the other solitary Persons in those Parts. That Anchorite came often after to visit St. Pachomius, and had at length the Satisfaction of dying happily in his Arms.

"The Saint's Life after this mentions several Miracles, which God granted to the Purity of his Heart, even before, as the same Life says, he had acquir'd the Fullness of Knowledge. It adds, that he begg'd of God, that he might live without any Sleep, that he might be in a Condition continually to combat the Devil, and that he long enjoy'd that Privilege, which has been observed by the Authors of the Lives of the Fathers. He upon a certain Occasion was fourteen Days without sleeping. For the space of fifteen Years he always slept on a Bench, without so much as leaning against the Wall.

"After that, going into an Island in the Nile, with other neighbouring Anchorites, and being there at his Prayers begging of God to make his Will known to him, an Angel appear'd to him, and said to him three several times, The Will of God is, that you should serve Men, to reconcile them to him; which said, he vanish'd. Pachomius no longer questioning what it was that God requir'd of him, began to entertain those that offer'd themselves to embrace the Monastical State; and having

“ving examin’d them gave them the Habit of Monks. As long as their Number was small, he took upon himself the Care of all the Business of the House, to the end they might think of nothing but their spiritual Improvement; but they soon grew up to an hundred. His Monastery had been form’d before the Death of *Constantine*, and even at the first Years of *St. Athanasius* being made Bishop, that is, before the Year 333, the latest. *St. Theodorus*, who came not to *Tabenne* till that Monastery was fill’d with a great number of religious Men, and their Reputation spread very far, came thither, it is likely, in the Year 328; so that it seems the first founding of the Monastery may be assign’d to the Year 325, or thereabouts, when *St. Pachomius* might be 35 Years of Age, and eleven after his retiring into the Desert.”

By all this Discourse it appears, that *St. Pachomius*’s Monastery was not fully form’d in 328. It might have been begun in 325, since it was much about that Time that the Saint had the first Vision of the Angel, who commanded him to build a Monastery at *Tabenne*. But what Monastery could it be that *St. Pachomius* built at first? Doubtless, a little Cell, or a Cottage made of the Boughs of Trees, and of Reeds; for it is not likely that *St. Palemon*, who help’d him in that Work, and who was a very decrepit old Man, could be in a Condition to carry any heavy Materials.

Since at their parting they promis’d to visit one another once a Year, and that they punctually perform’d their Promise till the Death of *St. Palemon*, it is very likely that *St. Palemon* liv’d some Years after: Since we are not told, whether it was before or after the Death of *St. Palemon*, that *St. Pachomius*’s Brother came to him at *Tabenne* to live with him, we may believe that it was after his Death. There is no doubt but that *St. Pachomius* still liv’d alone after the Death of his Brother, since the Anchorite *Hieracapollon* came to comfort him in the Combats he had with the Devil. Can we imagine that all that happen’d within the Space of three Years only, from the Year 325 to 328, at which time they would persuade us that *St. Theodorus* came to *Tabenne*, to reside there; and that *St. Pachomius*’s Monastery was then fill’d with a great number of religious Men? How can that agree with what is said in the Life of *St. Pachomius*, that for the Space of fifteen Years he constantly took all his Sleep on a Bench, without leaning against the Wall; and that after that, the Angel appearing to him again, and having told him three times over, That it was the Will of God, that he should serve Men, to reconcile them to him, he then receiv’d those into his Monastery that offer’d themselves. It was then after the Year 340 that this happen’d, and not in the Year 328, since *St. Pachomius* retir’d to *Tabenne* in 325, and perhaps later.

It was thus certainly, that Monsieur *Bulteau* reckon’d, when he says, that the founding of the Monastery of *Tabenne* by *St. Pachomius*, may be plac’d between the Years 340 and 350; and tho’ that Monastery had been begun in 325, it could not be call’d a regular Monastery, and wherein the Exercises of the Monastical Life were practis’d, since no Body liv’d in it. But though those fifteen Years of *St. Pachomius*’s great Austerities should not be reckoned till after his Retreat, which was in 314, which is not likely, it would appear, that he did not begin to admit of People into his Monastery till after the Year 329, as Monsieur *de Tillemont*

says. Thus *St. Amon* having retir’d to *Nitria* in 323, he might have had Disciples, and founded considerable Monasteries, before those of *St. Pachomius*. *F. Montfaucon* also pretends, that there were already Monasteries on the Mountain of *Nitria*, when *St. Amon* retir’d thither, and that he only encreas’d those that were there already, being no other than those of the *Therapeutes*, who had first inhabited that Mountain.

Neither will *F. Papebroch* admit of any Monasteries before *St. Pachomius*. It also look’d as if, in his *Ephemerides* of the *Muscovites*, on the 20th of April, he had pretended that the Monastical Life was but a new Thing at the Beginning of the fourth Century, as he sufficiently testifies by these Words, *We will not believe that the Original of Monkism is older than Dioclesian’s Age*; and *F. Paul* of *St. Sebastian*, *Exprovincial* of the *Carmelites* in *Flanders*, had reason to charge him with not admitting of the Monastical Life before the Year 300; but in the Answer of *F. Papebroch*, to *F. Paul* of *St. Sebastian*, he relates the Conference between *St. Antony* and *St. Pachomius*’s Disciples, before mention’d by us, and says, it was that which occasion’d him to insert the third Paragraph, which is at the Beginning of the Life of *St. Pachomius*. *Whether the Original and Example of the Cenobitical, or more perfect Monastical Life, was receiv’d from St. Pachomius?* And that having answer’d in the affirmative, it proves, that he only meant it of the Cenobitical Life, of which *St. Pachomius* is the Founder, who also founded the first Monasteries, there having been none before him, either in *Egypt*, or in any other Place; for it appears that *I do, and always did, make the Question concerning the Cenobitical, or more perfect Monastical Life, to which, I am of Opinion, no Monasteries had attain’d, either in Egypt, or elsewhere, before St. Pachomius.*

And in regard it might, perhaps, be thought that *F. Papebroch*, by speaking of the perfect Cenobitical Life, had only meant it of several Monasteries united together, under one Chief, or Head; he explains himself below, saying, that his Design is not only to speak of those, but also of particular Monasteries, where several religious Persons liv’d together; and this still in answer to *F. Sebastian*. *Be it as it will, it appears that I am falsely accus’d, as if I deny’d Monkism to have begun before the Year 300; whereas I do manifestly declare, that I treat of the perfect, that is, the Cenobitical Monkism, and in truth, such as not only gather’d many into one Monastery, but also subjoined several others to one Monastery and its Abbat, as their Head; as is now practis’d in religious Orders; for, doubtless, this Form of Government is the best and most perfect. Your Reverence endeavours to prove the contrary, from the Fathers; but all they may be understood to speak of single Anchorites, and to call the Cells Monasteries.*

Thus, according to *F. Papebroch*, there were no Monasteries before *St. Pachomius*. However, *F. Sebastian*, to prove the Antiquity of the Monastical Life, brings him for an Instance the Martyrdom of seven Monks, which happen’d in the Reign of *Maximin*, mention’d in the *Roman Martyrologe*, on the 19th of *October*. *F. Papebroch* answers, that the said Example is not of Force to prove the Antiquity of the Monastical Life, since they suffer’d under *Maximin*, who began to reign in *Egypt* in the Year 310, at which Time he grants there were Monasteries. *This Maximin first began his Reign in Egypt, in the Year 310, when I grant there were Monasteries there. The Word Cenobium, which he makes use of, cannot be understood otherwise than of a Monastery,*

tery, where they liv'd in Community, according to what *Cassian* says, *None can be call'd a Monastery (Cenobium) but where an united Community of several Inhabitants dwells.* To allow of Monasteries in 310, and yet not to grant there were any before those of *St. Pachomius*, who did not retire till the Year 314, and founded not his Monastery till the Year 340, or the soonest, not till after 329, to me seems to require to be somewhat explain'd.

It might be answer'd, that he has explain'd it in the same Article of his Answer to *F. Sebastian* of *St. Paul*, when he says, that the Ancients and the Moderns have indifferently taken the Name of Monks, and given that of Monasteries to their Dwellings; even as at this Time the Name of a Cell is indifferently given to the Dwelling of an Anchorite, and to the Chamber of a single religious Man, who lives regularly in a Cloister. He adds, that about the Middle of those Centuries, the Name of Cells was also given to Monasteries; which has given occasion to some *French* and *Italians*, to give that Name to Abbies and Priories; as those of, *Celle-Neuve*, *Celle-Dieu*, *Vaux Celle*, and *Celle de St. Ghilin*. Why then, says he, farther to *F. Sebastian*, if you also distinguish Monasteries, according to the different Times, will you have me to be more ridiculous, than one that would excuse, as some of yours have attempted to do in my Presence, that excessive Number of Monasteries of *Carmelites*, spoken of in your Church of *Louvain*, where it is said, that *Omar*, Prince of the *Sarazens*, order'd a small Number of Monasteries, being the Remainder of seven Thousand, to wear strip'd Habits? Take the Word *Cenobium*, adds he, for a Monastery, and the Word Monastery for a Cell; we can understand no other thereby, but that the religious Men who chang'd their Habit, were the Remainder of the Number of seven Thousand, whose Monasteries *Omar* had destroy'd, and kill'd many of them.

But this Explanation is so far from being satisfactory, that, on the contrary, this Consequence will be deduc'd from it, that whereas *F. Papebroch* says, he has made use of the Words *Monasterium*, *Cella*, and *Cenobium*, according to the several Times when they were so call'd, and having, in his Answer to *F. Sebastian*, given the Name of *Cenobia* to the Monasteries that were in the Time of the Emperor *Maximin*, that is, about the Year 310, he has, in that Place, declar'd, that the Cenobitical Life was settled at that Time; since by *Cenobites*, none can be understood but the religious Persons that liv'd in Community; and that the Word *Cenobite* comes from that of *Cenobium*, which can signify nothing but a Community of several Persons living together, according to the Exposition given by *Cassian*, as has been said before, and he is the more to be credited, in regard that he had been to visit the Monasteries of *Egypt* and *Thebaida*, in the Year 394; that he well knew the Difference there was between the Monasteries where they liv'd in Community, and those wherein there was but one solitary Person, and the Name that was given them; that he affirms, as we have also shewn in another Place, that the *Cenobites* began before *St. Paul* the first *Eremit*, and *St. Antony*, of consequence, before *St. Pachomius*, which he might have learnt from their Disciples, that were still alive. It is therefore to be admir'd, that *F. Papebroch*, having pretended that he had reason to ask this Question, *Whether the Original and Example of the Cenobitical and more perfect Monastical Life was receiv'd from St. Pachomius?* And to answer in the Affirmative, that *St. Pachomius* was the Insti-

tutor of the Cenobitical Life, and the Founder of the first Monasteries, and that there were none before him, either in *Egypt*, or in any other Place; that he should afterwards give the Name of *Cenobia* to the Monasteries that had been founded before the Year 310; that is, almost 20 or 30 Years before *St. Pachomius* founded his first Monastery; and it may be always said with truth, that having made use of the Word *Cenobia*, he own'd there were perfect Monasteries in the Year 310, tho' he endeavours to prove the contrary in several Places.

God forbid I should charge *F. Papebroch* with having deliver'd contradictory Facts, as well as *F. Thomassin*, and *Monsieur de Tillemont*. If I oppose their Opinion, touching the Original of the Monastical Life and Monasteries, I do it not for the sake of criticizing. I have too great a Respect for their Persons, and too much Esteem and Veneration for those excellent Works they have given us, which are so beneficial to the Publick, and eternal Monuments to Posterity of their profound Erudition. If there are in them some few Points which have not been treated of with the utmost Exactness; they are slight Faults, which are to be forgiven in those great Men, whose Works are too voluminous to be exempt from some Mistakes.

VIII.

That St. Syncletica founded the first Monasteries of Nuns.

ALL Writers do not agree, that *St. Syncletica* founded the first Monasteries of Nuns: Some do believe it as a Certainty, others are doubtful, and some positively deny it; and all those different Opinions are grounded on the Opinion we ought to have of the Author of the Life of that Saint. *Nicephorus Calistus* was the first that ascrib'd it to *St. Athanasius*, by the Authority of some Manuscripts that bear his Name; and this Opinion, according to *Monsieur Herman*, and *Monsieur de Tillemont*, has been enbrac'd as most certain, by some of the most able and most judicious Persons of our Days, who, for that reason, have call'd that Saint, the Mother of religious Women, and the first Foundress of Monasteries of Nuns, as *St. Antony* founded the first perfect Monasteries of solitary religious Men.

They have, doubtless, included *Monsieur Arnaud d'Andilly* in that Number, who, in his Preface to the Life of that Saint, which he has translated into *French*, also says, following therein the Opinion of *Nicephorus*, that next to those that were honour'd with the Crown of Martyrdom, there is no Virgin more illustrious, or more renown'd than she; because God made use of her for founding of the first Monasteries of Nuns, as he did of *St. Antony* for founding of those of solitary Men; and made her the Mother of religious Women, as he was of religious Men; that, in fine, God was pleas'd to permit, that those two Saints, who ought to be an Example to Persons consecrated to God by the Monastical Profession, should have the great *St. Athanasius* to be the Writer of their Lives; and he adds, that there is a Manuscript in the Library of the *Escorial*, translated by *Colville*, a *Scotchman*, which is undoubtedly the true original Life of that Saint, written by *St. Athanasius*. *Cardinal Baronius* has also adher'd to the same Opinion, and only lamented the

the Loss of that Original, which he had not heard of. *Bollandus* believes the same. Monsieur *Cotelier's* Judgment is, that there is nothing in that Work unworthy of the Piety and the Learning of that Saint. Monsieur *Herman* has made no difficulty to own him for the Author of that Life; and *F. Alexander* says that is the Opinion of the Learned.

However, there are other Manuscripts, either without any Author's Name, or else under that of one *Polycarp*, an *Ascetic*; or that of *Arsenius* of *Pegades*. Hence some Writers have taken occasion to prove, that the said Life is not the Work of *St. Athanasius*; or, at least, they have call'd it into question. Some have fancy'd that the said History is not so natural as that of *St. Antony*; and that, as it does not contain sufficient Historical Facts, it could not be of *St. Athanasius*. Others have judg'd, that he ought not to be look'd upon as the Author of that Life, because Comparisons are there much more frequent, than in the other Works of that Saint; and, in short, there are some who have conceited, that those Comparisons were too childish; and that of consequence they did not suit with that Father of the Church, but rather with some Monk.

Monsieur *de Tillemont* thinks it an hard Matter to decide in favour of whom he shall declare. He will not own it to be of *St. Athanasius*, neither will he absolutely deny it; but he says, there is Reason to believe that it is not of *St. Athanasius*, because the Style differs from his; and therefore, when he reckons up the Works of that Saint, he has not plac'd it among the supposititious Works, but among those that are doubtful and contested.

But might not we answer that renowned Historian, as he does those who have held the same Opinion with himself, in relation to the Life of that Saint, because they fancy that the History is not so natural as that of *St. Antony*, and does not contain enough Historical Facts? For he has answer'd them, that the same is not a sufficient Reason to believe it was not *St. Athanasius's*. *Erasmus* having also doubted that the Treaty of Virginité, ascrib'd to him, was not that Saint's, as looking on the Style to be mean; Monsieur *de Tillemont* has answer'd, that it was no considerable Argument. The same then might be said with Reason to Monsieur *de Tillemont*, and to all those who reject Works on account of the difference of the Style. That is what Monsieur l'*Abbe Fleury* calls an excess of Criticism. It is, says he, pretending to know every thing, and to divine at every thing. Why should we suppose, that the same thing which daily happens to most of the Writers of this Age, whose Style is not always alike, might not happen to those of the first Ages? Do not we see every Day, that the Discourses of the ablest Orators, whether from the Pulpit, or at the Bar, are not equally florid and elegant?

Monsieur *du Pin* is the Person, who has found, in the Life of *St. Synclética*, some Comparisons, which to him seem childish, and fitter for a Monk than for *St. Athanasius*; this was in the first Edition of the fourth Century of his Library of Ecclesiastical Authors, which he publish'd in the Year 1687, and it was look'd upon as surprizing, that in the second Edition, publish'd in 1689, he had still left the same which he had said in the first, concerning those childish Comparisons, which were more likely to be a Monk's than of *St. Athanasius*. It was thought, that ought to have been omitted, to render that second Edition more correct; and he was sensible, that it was wronging so many renowned

Writers, who have, in the Solitude of a Cloister, compos'd such noble Works, as have gain'd some of them the Title of Father and Doctor of the Church. Nay, there are some who have affirm'd, that *St. Athanasius* himself had been an *Ascetic*, that is, a Monk, and even Disciple to *St. Antony*. It is the Opinion of *Baronius*, and of the *Benedictins* of the Congregation of *St. Maur*, who assure us, that in all the ancient Editions, and the Manuscripts of the Translation of *Evagrius*, there are these Words of *St. Athanasius* in the Life of *St. Antony*. I frequently visited him, and what things I learnt of him, who liv'd with him no short time, to carry him Water, &c.

If Monsieur *du Pin*, to prove that the Life of *St. Antony* is really the Work of *St. Athanasius*, says, he adapted his Style in that Life to the Subject, and to the Capacity of the Monks, for whom he writ; is it any thing improper to say the same in relation to the Life of *St. Synclética*, since he writ it for young Maidens, whose Capacity was less than that of Men? And if he grants, that there is one Manuscript, which bears the Name of *St. Athanasius*; might not *Nicephorus*, with good Reason, ascribe this Life to him? And must we needs conclude that it is not his; because no Man has taken notice of it before *Nicephorus*, as Monsieur *du Pin* pretends?

Monsieur *de Tillemont*, it is likely, would not, back Monsieur *du Pin's* Arguments; since he does not quote him, being satisfy'd with setting down *Oudin*, the Continuator of *Bollandus*, and the *Benedictins*, who have either doubted, or positively deny'd that Life's being writ by *St. Athanasius*; and there being many more Authors for the Affirmative, I think their Opinion may be the rather embrac'd, in regard that, according to Monsieur *Herman*, and Monsieur *de Tillemont*, as has been said, they are some of the ablest and most judicious Persons of our Age; and I do not think that Monsieur *Baillet* design'd to refuse them the Title of learned Men; tho' in his Lives of Saints he says, that the Learned did not believe, that the Life of *St. Synclética* had been writ by *St. Athanasius*. He has, nevertheless, chosen rather to guess for those, who make that Saint the Author of that Life, saying, she was born in the Age when God caus'd *St. Antony* to appear, to the end that each of the two Sexes might have its own Pattern to follow, in their renouncing of the World. For though he says, it was without any Certainty, that he had advanc'd that *St. Synclética* was then born, and that the said Opinion is only grounded on the Judgment of those who have made *St. Athanasius* the Author of her Life; it is certain, he prefer'd this Opinion before that of the Learned he talk'd of; and he should have told us, what their Opinion was concerning the Time that she liv'd in. But whether it was *St. Athanasius*, or *Polycarpe*, or *Arsenius*, or any others that writ her Life; Monsieur *Herman* placing her Death at the end of the third Century, Cardinal *Baronius* in the Year 310, Monsieur *Bulteau* in 358, Monsieur *de Tillemont* saying it cannot be plac'd later than the Year 365, and all Authors agreeing, that she liv'd 84 Years, or thereabouts; it will every way be a Truth to affirm, that she liv'd in the Time of *St. Antony*, and that she might found the first Monasteries of Nuns, as *St. Antony* founded the first perfect Monasteries of solitary Men.

Monsieur *Bulteau* pretends, that *St. Basilissa* founded the first Community of Maids; but the Circumstances of that Saint's Life appear very apocryphal; and it is hard to believe what Monsieur *Bulteau* says; that

that the Storm of *Dioclesian's* Persecution raging in the Church, *St. Basilissa* and her Husband *St. Julian* offer'd up fervent Prayers to God for the Health of the Souls of those whom they had converted; that God heard *St. Basilissa*, taking her out of this World, after having granted the same Mercy to near a thousand religious Women, whom she had form'd to Virtue; that *St. Julian* surviv'd her, that he shed his Blood for the Faith in that same Persecution; and that he was the Father of ten thousand religious Men. There is not the least likelihood, that before Peace was restor'd to the Church, there could be so great a Number of religious Men, under the Direction of *St. Julian*; and that which regards *St. Basilissa* would have been more credible, if the thousand Virgins, or religious Women, whose Superior she was, had suffer'd Martyrdom, rather than all of them have dy'd before *St. Basilissa*, and that almost at the same Time.

IX.

Of the great Progress of the Monastical State, as well in the East as in the West.

THE Life of *St. Posthumus*, which is among those of the Fathers of the Desert, being by learned Criticks look'd upon as false and fictitious, I will not insist upon what the Author of that Life says, that *St. Macarius* had the Charge and Direction of 50000 Monks, that had been left him by *St. Antony* at his Death. I am also willing to believe, that there is some Mistake in the Text of the Preface, which *St. Jerome* has made before the Rule of *St. Pachomius*, which he translated, where he says, that the Disciples of that Saint assembled yearly to the like Number, to celebrate the Festival of our Saviour's Passion and Resurrection; and it may be that *Palladius* did not mistake, when he spoke of no more than seven thousand Monks of that Order. However, it must be own'd, that after the Death of *St. Antony*, and *St. Pachomius*, the Number of Monks and solitary Persons was infinite, since *Rufinus*, who travelled through the East, in the Year 373, that is, about 17 Years after the Death of *St. Antony*, assures us, as an Eye-Witness, that there were almost as many Monks in the Deserts, as Inhabitants in the Cities; that in the City of *Oxirinea*, there were more Monasteries than Houses; that the divine Praises resounded there all the Hours of the Day and Night; and that he had been inform'd by the Bishop of that Place, that there were in it 20000 Virgins consecrated to God, and 10000 religious Men; he affirms, he had also seen the Priest *Serapion*, the Father of many Monasteries, and Superior of about 10000 religious Men.

But it will be proper to show, who were the renowned Leaders that had the Direction of so many holy Colonies in the Desert and in the Cities, after that Peace was restor'd to the Church. We have already said, that *St. Antony* founded the first regular and perfect Monasteries in the Lower Thebaida, *St. Amon* on the Mountain of Nitria, and *St. Pachomius* in the Upper Thebaida. The Desert of Scetis was also very famous for the Multitude of Saints that liv'd in it, and who follow'd *St. Macarius* the

Egyptian as their Chief. *St. Hilarion*, who, as well as *St. Macarius*, had been Disciples to *St. Antony*, withdrew into *Palestine*, where his continual Miracles, and the Fame of his Virtues, in a short time brought a great Number of People under his Direction. *Syria* had the Advantage of being inhabited by holy religious Men, under the Direction of *Aones*, who communicated the Knowledge of the true God to the then idolatrous Inhabitants. It has also produc'd an illustrious Writer, who has acquainted us with the wonderful Lives of those holy solitary Persons, and their principal Employments, which he had practis'd himself in a Monastery, whence he was taken out against his Will, to ascend the Episcopal Chair of *Cyrrhus*; it was the learned *Theodoret*, who, tho' advanced to that Dignity, yet abated nothing of his holy Exercises. Mount *Sinai*, so famous for being the Place of Abode of *St. John Climacus*, and of *St. Nilus*, was also inhabited by holy Monks, in the fourth Century; as was also *Persia*, where many solitary Persons, following the Track of the Blood of the other Christians, who generously shed it for the Faith of JESUS CHRIST, ran with the same Generosity to Martyrdom. *St. Gregory* the Apostle of *Armenia* likewise introduc'd the Monastical Life in that Country. In short, there was scarce any Province in the East, where it was not settled.

But its greatest Exaltation was, when *St. Basil* brought it into *Pontus* and *Cappadocia*, about the Year 363, when he had reduc'd it to a fixt State of Uniformity; when he had re-united the *Anchorites* and the *Cenobites*; when he had given it the ultimate Perfection, obliging the religious Men to engage themselves to it by solemn Vows; and when he had writ Rules for them, which prov'd so holy and saving, as being no other than an Abridgment of the Morality of the Gospel; that, in process of time, most of the Disciples of *St. Antony*, of *St. Pachomius*, of *St. Macarius*, and of the other ancient Fathers of the Deserts, submitted to them, which occasion'd the giving of him the Title of Patriarch of the eastern Monks; for his Rule has prevail'd above all others in the East for many Years; and tho' the *Maronites*, Part of the *Armenians*, the *Jacobites*, the *Copties*, and the *Nestorians*, call themselves of the Order of *St. Antony*, yet they do not follow, either the Rule we have in the Collection of Rules, under the Name of *St. Antony*, nor any other of the ancient Rules of the eastern Fathers, and they have only some certain Practices for the Monasteries of each Sect. But generally all the *Greeks*, *Nestorians*, *Melchites*, *Georgians*, *Mingrelians*, and most of the *Armenians*, follow the Rule of *St. Basil*.

The Monastical Profession made no less Progress in the West, whither the Troubles, rais'd in the Church by the Rage of the *Arians*, caus'd it to pass over from the East; for *St. Athanasius*, Bishop of *Alexandria*, retiring to *Rome*, about the Year 339, with several Priests, and two Monks of *Egypt*, made known to several Persons of Piety the Life of *St. Antony*, who then liv'd in his Desert of *Thebaida*, and many Persons were desirous to embrace so holy a Profession. To this effect Monasteries were built at *Rome*, which was a Pattern for all the rest of *Italy*.

St. Benedict appear'd there towards the latter end of the fifth Century. Some pretend that he did not write his Rule in the Desert of *Subiaco*; and others are of Opinion, that it was not publish'd by the Abbat *Simplicius*, till the Year 586, and that *St. Benedict* had made it only for the Monks of *Monte Cassino*.

Cassino. But now Dom Thierry Ruinart, Benedictin Monk of the Congregation of St. Maur, in his learned Dissertation on the Mission of St. Maurus into France, printed at Paris in 1702, and the famous Dom John Mabillon, of the same Congregation, in the Annals of the Order of St. Benedict, have prov'd that St. Maurus was sent thither, with four of his Disciples, in the Year 543, and that they brought with them the Rule of that holy Patriarch of the western Monks, written with his own Hand, with a Weight and a Vessel for the better observing of what it prescribes, concerning the Quantity of Bread and Wine at each Meal. There is no question but that St. Benedict publish'd it in his Lifetime, and that it was not only for the Monastery of Monte Cassino that he made it, tho' the convincing Proofs of those learned Benedictines, having satisfy'd those who had oppos'd that Mission, and tho' they have look'd upon those convincing Testimonies only as Prepossessions and Conjectures. That Rule appear'd so holy that it was universally receiv'd throughout the West, which was the occasion of giving that Saint the Title of Patriarch of the western Monks.

France, even before the Establishment of its Monarchy, was not without the Honour of having produc'd several religious Communities. In the fourth Century, St. Martin, who had withdrawn himself into the little Island call'd Gallinaria, on the Coast of Liguria, near Albenga, being inform'd of the Return of St. Hilarius, Bishop of Poitiers, to his Episcopal See, after his Banishment, repair'd to him, and built the Monastery of Liguge, near that City. That Saint being afterwards advanc'd to the Episcopal See of Tours, built another Monastery, a League from that City, which, after his Death, was call'd Marmontier, in Latin, *Majus Monasterium*, or the greater Monastery, because it was larger and more spacious than the other built in the same City at the Tomb of that Saint, and than all the others which he had founded in the Province.

St. Maximin, one of his Disciples, desiring to live in a Place where he might not be known, retir'd to the Monastery of L' Isle Barbe, near Lyons. Some will have this to have been the first Community of Monks founded in France; and Monsieur le Laboureur carries back the Foundation of that Abby to the middle of the third Century, assigning for its Founder a Lord of that Country, call'd Longinus, who, in the Year 240, or thereabouts, gathered to it several Anchorites, who liv'd dispers'd in that Island, whither they had withdrawn themselves. But all Historians are not of the same Mind, and it is hard to know, whether that Abby was founded before St. Martin came into France.

Cassian retiring to Marseille, about the Year 409, founded two Monasteries, the one of Men, and the other of Nuns. He is said to have had under him to the Number of 5000 Monks; and he is own'd to have been the Founder of the famous Abby of St. Victor at Marseilles. The Island Lerins, whither St. Honoratus withdrew, in the Year 410, and where he had a great Number of Disciples, has render'd itself renown'd for the Sanctity of the Anchorites, who dwelt there in seperate Cells, and who, for the Austerity of their Lives, surpass'd those of Thebaida. St. Honoratus, whose Name at present it bears, was taken thence to be made Bishop of Arles. His Disciple, St. Hilarius, succeeded him; and so great a Number of religious Men was drawn thence to govern the Churches of France, that this Island was afterwards look'd upon as a Plantation of Bishops,

We do not take notice of the Communities founded by St. Cesarius, by St. Aurelian, both of them Bishops of Arles, by St. Fereol Bishop of Uzer, and by St. Donatus Bishop of Besançon, whose Rules are to be found among those that have been collected by St. Benedict, Abbat of Aniane. We shall speak, in the proper place, of St. Columbanus, who, coming out of Ireland, with twelve Companions, in the seventh Century, founded the famous Abby of Luxeuil, in the County of Burgundy, the Community whereof was so numerous, that they sing the divine Praises there Day and Night, without Intermission. His Order spread throughout all France, it soon after became relax'd; but the Order of St. Benedict spreading abroad daily, sent some of its best Members into several Monasteries of the Order of St. Columban, to restore regular Discipline in them; and in some of those Monasteries, the Rules of both those Saints were jointly observ'd.

But as things are apt to decline, the Benedictines themselves neglected the regular Observance; which was the occasion of the several Congregations which have proceeded from that Order, forming different Orders by the Diversity of their Habits, and Form of Government; yet without removing far from their Original, having always follow'd the Rule of St. Benedict, which the Founders of those Congregations have caus'd to be more strictly observ'd, adding some particular Constitutions that have been approv'd by Popes.

The Council of Zaragoza in Spain, held in the Year 380, which condemns the Practice of Clergymen, who affected to wear Monastical Habits, is a Testimony that there were religious Men in that Kingdom in the fourth Century. This is also farther confirm'd by the Letter Himmerius, Bishop of Tarragona, writ to Pope Siricius, wherein he asks his Advice, concerning the ordaining of Monks; which gives F. Mabillon reason to believe, that there were such in Spain, before St. Donatus went over thither out of Africk, with seventy Disciples, and founded the Monastery of Sirbita.

St. Augustin, Archbishop of Canterbury, being sent into England by St. Gregory the Pope, in the Year 596, to preach the Faith there, at the same time brought into that Kingdom the Monastical State, which he profess'd, being a Monk of the Order of St. Benedict. That Monastical State made so great a Progress there, and was in such great esteem, that a Protestant of our Days says with Admiration, that within the Space of 200 Years, there were thirty Kings and Queens in that Kingdom, who prefer'd that religious Habit before their Crowns, and founded stately Abbies, where they ended their Days in Solitude and Retirement. He affirms, that the Monastical Life was as ancient there as Christianity, and made an equal Progress. He confesses, that for a very long time, the Monasteries were Seminaries of Saints, and of learned Men; and that those Lights of Christendom, Bede, Alcuinus, Willibrod, and many more, came out of them. He laments that fatal Day, when so many beautiful Monasteries were pull'd down, whereof nothing remains but the Ruins, which are still Monuments of the Piety of their Progenitors and Ancestors, and cannot look upon the Profanation of the Churches that were dedicated to God, without Horror, the which are now turn'd into Stables, in which Horses are ty'd to the same Place, where formerly the adorable Sacrifice of our Altars was offer'd up. In short, he looks upon those as extravagant, and outrageous Persons, who say that the religious Orders were brought forth

forth from the Depth of the Abyss, which is the usual Expression of Hereticks. Our Monasteries (says *Marsham* in his Preface to the *Monasticon Anglicanum*) have long since peris'd, nor have we any Footsteps left of the Piety of our Ancestors, besides the tatter'd Walls and deplorable Ruins. — We see, alas! we see the most august Churches, and stupendious Monuments dedicated to the eternal God, than which nothing can be now more defaced, under the specious Pretence of Superstition, most filthily defiled, and expecting utter Destruction. Horses are stabled at the Altars of CHRIST, and the Relicks of Martyrs are dug up. There are certain Zealots so religiously mad, as to say, that the religious Orders of the Antients proceeded from the bottomless Pit. So licentious is Prejudice conceiv'd in indulging itself. It is a Protestant that says this, and it ought to confound all those who cannot mention Catholick Religion, and the Monastical Life, without railing, and discovering the Prejudice that possesses them: So licentious is Prejudice conceiv'd in indulging itself.

The Monastical Profession was also carried into Ireland by means of St. Patrick, who is look'd upon as the Apostle of that Kingdom, and multiply'd there in such prodigious manner, that it was call'd the Island of Saints, by reason of the great Number, and the eminent Sanctity of the religious Men it was fill'd with. In fine, there was scarce any Kingdom or Province but what receiv'd the same Benefit; by which a Judgment may be made of the great Progress of the Monastical Order.

X.

That the religious Orders have alter'd nothing of the Manners and Customs of the Ancients.

MONSIEUR l'Abbé Fleury makes an excellent Apology for the Monastical Life, when he says, That it is a sensible Proof of the divine Providence, and of his Care for preserving in his Church, till the end of the World, not only the Purity of Doctrine, but also the Practice of Virtue: And that if we consider the Life of the Primitive Christians, and compare it with the present Customs of regular Monasteries, we shall perceive but very little difference betwixt them.

In short, if we do but consider the Zeal of the Primitive Christians, their Contempt of all earthly Things, their Application to Prayer, either in common or apart; that they rose in the Night for that purpose; that Silence was recommended to them; that they were unanimous; that they charitably practis'd Hospitality towards their Brethren; that the Names of Fathers and Brothers were given them, according to their Age and Dignity, we shall find the same at this time practis'd in Monasteries.

Neither have the religious Men introduc'd any Novelty, nor affected Singularity in their Habit. The Founders of Orders, who at first liv'd in Solitudes and Deserts, gave to their religious Men no other than the Habit used by the Peasants; for if we look back as far as the Time of St. Antony, St. Athanasius speaking of the Habit of that Father of the Cenobites, says, it consisted of an Hair-Cloth, two Sheep-Skins, and a Cloak. St. Jerome says, that St. Hilarion wore only an Hair-Cloth, a Peasant's loose Coat, and a Mantle of Skins. The

same may be said of those that follow'd them, till the Time of St. Benedict, who receiv'd at the Hands of St. Romanus a Garment of Skins, which he wore in the Desert of Subiaco. It appears also, that he gave the like Habit to his Disciples, whom he assembled in that Desert, before he had writ his Rule; since St. Placidus, after having been drawn out of the Water by St. Maurus, says, he had seen the Abbat's Sheep-Skin over his Head; which denotes, says F. Delle, that St. Placidus took St. Maurus for St. Benedict, because he was clad like him. Thus it is very likely, that Sheep's-Skins were then the common Habit of Shepherds and Peasants, living on the Mountains, as well in the East as in the West; as is still us'd among that sort of People in Italy, who call that sort of Garment *Pellicia*, that is, a furr'd Garment.

But when those holy Founders had writ Rules; foreseeing that their religious Men would not always continue in the Deserts, but that they would come to live in Towns, they appointed them such Habits as were common to the meaner Sort, and poor People, as the Coult mention'd in the Rule of St. Antony and St. Benedict, which was a sort of Country Cloak, or loose Garment, proper against Cold, in after Ages found convenient by all sorts, and still used by Mariners, and Travellers, who still wear the same, and they are call'd *Bearn* Mantles. They were also call'd *Coules*, or *Goules*, and from thence the Cistercian Monks still call their Mantles *Coules*. Not only the Clergy and Men of Letters, but even the Nobility and Courtiers wore Hoods in France in the Reign of Charles VII. the Churchmen and Magistrates were the last that retain'd them: And one *Patrouillet* having brought in the Fashion of square Caps, they have left off the Hood, which they have brought down from the Head to the Shoulders, and is the distinctive Badge remaining of a Doctor, or Licentiate in Arts, Divinity, Laws, and Physick. It is not therefore to be thought strange that the Jesuites, and some other religious Persons, have worn that sort of Hoods.

As to the Colour of the Habits, F. Delle observes, that as religious Persons are dead to the World, and their Profession engages them to Mortification and Penance, they cloath'd themselves from the first Times of their Foundation, like People in Mourning, and under Affliction. And for this Reason, in Syria, Palestine, Thrace, and Greece, they wore black Habits, and in Egypt white.

I will not speak of the Food, the Fasts, Austerities, and other Practices of Monasteries; those who please may see what Monsieur Fleury says, who, after having shown the Conformity there is between their holy Practices, and those of the antient Christians, and even of the most regular Pagans, thus compares Monasteries to the Houses of the antient Romans.

“ I fancy (says he) that in Monasteries I find some “ Remains of the Disposition of the Houses of the “ antient Romans, as they are describ'd in *Vitruvius* “ and *Palladio*. The Church, which occurs first, “ to the end that the Entrance into it may be free “ to Seculars, seems to be in lieu of that first Hall, “ which the Romans call *Atrium*. That led the “ way into a Court encompass'd with cover'd Galleries, generally call'd *Peristilium*; which is exactly the Cloister, from which we pass from the “ Church, and which leads to the other Parts, as “ the Chapter-House, which is the *Exbedra* of the “ Antients; the Refectory, which is the *Triclinium*; “ and

“ and the Garden, which is generally behind all
“ the rest, as it was in the antient Houses.

“ That which makes Monks at present to appear
“ so much out of the common Method, adds that
“ learned Historian, is the Alteration that has hap-
“ pen'd in the Manners of other Men, as the most an-
“ tient Structures are now become singular, because
“ they alone have outstood such a long Succession
“ of Ages. And as the ablest Architects carefully
“ examine the Remains of antient Structures, as
“ well knowing that their Art has in these latter
“ Ages only been restor'd by those excellent Mo-
“ dels; so Christians ought exactly to observe
“ what is practis'd in the most regular Monasteries,
“ there to find living Examples of Christian Mo-
“ rality.”

XI.

Of the Government of Monasteries both in the East and West.

SOME Difficulties that occur among many learn-
ed Men, touching the Power and Authority of
the *Exarchs*, or General Superiors of the Eastern
Monks, oblige us to treat of the Form of Govern-
ment maintain'd among religious Persons for the
upholding of regular Observance. It is certain,
that if St. *Pachomius* was not the Founder of the
Cenobitical Life, they are at least beholden to him
for being the first that prescrib'd Laws for the Sup-
port of regular Observance, and for having first in-
stituted religious Congregations. By the Word Con-
gregation, we mean an holy Society of several Mo-
nasteries, forming only one Body, subject to the
same Rule, united by means of general Assemblies,
held from Time to Time, for chusing of Superiors,
and providing for all that may maintain Regularity
and good Order.

It is not only the religious Houses that have
form'd Congregations, many secular Persons, with-
out being engag'd by solemn Vows, have form'd
such after their Example, in which Congregations
almost the same Things are practis'd as in the re-
gular Congregations, as are those of the *Oratorians*,
the Priests of the Mission, the *Oblats*, or *Volaries*
of St. *Ambrose*, of the Holy Sacrament, of the *Bar-*
tholomites, of the pious Handicrafts, and several
others; and it may be said, that scarce any thing
is practis'd in those Congregations which was not
before us'd in that of *Tabenne* founded by St. *Pachomius*.

In the first Place, it had its Abbat, or General
Superior, its Steward, or Procurator for the Ma-
nagement of Temporals. Observance was there
kept up by the yearly Visitations of the Monasteries;
there were general Assemblies, where they chose Su-
periors and Officers, as need requir'd; and they for-
gave one another the Faults they might have com-
mitted against each other. Every Monastery had
its Superior, to whom they gave the Title of Fa-
ther or Chief. He had under him a Vicar, or Se-
cond, to supply where he was wanting. And the
Monastery of *Pabau* or *Baum*, being the most con-
siderable, it was look'd upon as Head of the Order;
tho' the Congregation retain'd the Name of *Tabenne*,
because it was there that St. *Pachomius* founded his
first Monastery. But it was in that of *Baum* that
all the religious Men met at *Easter*, to celebrate that

Festival with the Holy Founder; and there the
Assemblies were held in the Month of *August*.

F. *Thomassin*, speaking of the Council of *Vennes*,
which forbids an Abbat having several Abbies, un-
der the Name of Cells or Monasteries, says, That
the said Council seems not to approve of a thing
that was common to all those famous and illustrious
Fathers of the Deserts. And considering the great
Number of religious Persons that were under the
Direction of so many holy Abbats, he further says,
That all those Examples leave no room to doubt
but that one only Abbat was as it were the General
Superior, having under him a great Number of
Monasteries, which form'd as it were only one
Body, and one Congregation, of which he was the
Head. But we have no Proofs, that the Disciples
of St. *Antony*, St. *Macarius*, and the other Fathers,
whose Rules we have, ever form'd any Congrega-
tions. That Custom of holding general Assemblies
was peculiar to the Order of St. *Pachomius*, who
was the Institutor thereof. Though this Practice
had its Original in the East, yet it has been extinct
there a long time; but the Western Religious have
always kept it up, as the Means to support Disci-
pline and Regularity; and for the firmer Establish-
ment thereof; as the several Congregations that
have been erected, have increas'd, and spread
themselves into several Countries; so they have
divided themselves into several Provinces, where
they hold the like Provincial Assemblies, under the
Direction of the General, and of the whole Con-
gregation.

F. *Thomassin* pretends, that the Relaxation that
has happen'd among the *Greeks*, and other Eastern
Monks, is owing to the want of Execution of the
Laws and Canons. In short, *Balsamon*, Patriarch
of *Antioch*, who liv'd in the 12th Century, com-
plain'd in his Time, saying, That the usual Course
of Life was not observ'd among the Eastern *Greek*
Religious Men, though it still was in force among
the *Latins*. But I am of Opinion it may also be
attributed to the want of Observance of those holy
Customs, of holding general Assemblies, as well as
to the Schism, and the Heresies, which most of
those religious Men have embrac'd.

It is certain, that, according to the same *Balsamon*,
there were Generals among them; for he says, that
according to the Canons, one single religious Man
cannot hold two Abbies; but that the Generals of
Orders are to be excepted out of that Rule, because
the Monasteries that are subordinate to them, form
one Body, and as it were only one Monastery.

The Original of those Generals, it is likely, pro-
ceeds from the Privileges granted by the Patriarchs
to the Monasteries situate in the Bishopricks of
their Patriarchats, erecting the Patriarchal Cross at
the Time of the founding of the Monasteries, that
were willing to be immediately subject to the Pa-
triarch, which exempted those Monasteries from the
Jurisdiction of the Diocesans. The Superior of
each Monastery was call'd *Archimandrita*, or *Hegumenos*;
and they were all subservient to a General, who
was call'd an *Exarch*. In the Pontifical of the *Greek*
Church, this is a Form of Institution for the
Exarchs and *Hegumens*: The Patriarch lays his Hands
on them, and gives them a Commission, or Cre-
dentials, containing the Duty of their Employment.
By the *Exarch* it appears, that among other Things
he has charge of the Patriarchal Monasteries; that
he is to perform his Visitation; that he is to hum-
ble such Superiors as rule their Inferiors with too
much Haughtiness, and treat them with Contempt;
G that

that he is to impose Penance on, and punish such religious Men as neglect their Duty, and are not obedient to their Superiors; that he is to warn the Superiors to cause Search to be made after Apostates, and to bring them back to the Monastery; that when the Superior of a Patriarchal Monastery dies, he must send to the Patriarch for him that shall be chosen by the Religious, to receive the Imposition of Hands; that he is to make an Estimate of all the Monasteries that depend on the Patriarch, of their Revenues, their sacred Vessels, and their Vestments; and in fine, that he is to cause his Credentials to be read in every Monastery, to the end that no religious Man may have Cause to question his Power; and that they may all receive him as their Father, and not as an Usurper, that infringes the Law of Nations.

Thus it appears by that Commission, or Credentials, that such Exarchs are in the Nature of Generals over the Monasteries that have their Dependence on the Patriarch. In short, Monsieur Habert says, they are so effectually, and that the *Archimandrites*, and *Hegumenes*, are only their Inferiors.

F. Thomassin does grant some General Superiority to these Exarchs, but he only calls those Credentials, or Testimonials, a Commission. F. Moreri says, these Exarchs are only Visitors appointed by the Patriarchs to visit the Monasteries, and he calls those Testimonial Letters, Letters of Deputation; but Monsieur Habert will have it, on the contrary, that they are ordinary Superiors, and not simple Visitors. Whom, tho' the Translator of the Oriental Law has given us by the Name of Legats only, yet they seem to me not only to be instituted by the Patriarchs Delegation, or Commission, Visitors for a time, or itinerant Inspectors, but Ordinaries. This, I believe, is the Opinion to be follow'd; and as F. Thomassin and F. Moreri refer us to read those Testimonial Letters, to be inform'd of the Power of those Exarchs, I also refer the Reader to them, who will perceive that there is nothing spoken of in them but what relates to the Monasteries; and that they do not give those Exarchs any Power to preside in Contracts of Matrimony, to appoint Superiors, to privilege Churches, to take Account of the Patriarch's Dues, and to look after the Payment of Canonical Exactions belonging to him, as F. Thomassin adds.

As for the *Archimandrites* and *Hegumenes*, they were formerly the same; those Names were indifferently given to the Superiors of each Monastery, as appears by the Subscription of the Council of Constantinople, held in the Year 586, under the Patriarch Mennas, at which Hiscibius, Superior of the Monastery of St. Theodorus, was present; for he in one Subscription styles himself *Hegumenos*, and in the other *Archimandrita*. But at this Time the *Archimandrites* are Heads of several Monasteries; and those who are Chiefs of the Patriarchal Monasteries are call'd *Great Archimandrites*, and no longer Exarchs. Thus F. Moreri, in this Case, was in the right in placing the *Archimandrites* above the Superiors of Monasteries, and even of the *Protosynales*. It is true, says he, that formerly there was no difference

between them and the Superiors of Monasteries; but the Number of Monasteries being multiplied in Process of Time, both in the East and West, he was call'd *Archimandrita*, who presided over several Monasteries, as those of *Mount-Atlas*.

It is not so in Italy, where there are Archimandritical Monasteries, such as the famous Monastery of St. Saviour at Messina, which being now given in Commendam, depends, as to the Government of the Monks, on the General Abbat of the Order of St. Basil, which forms a compleat Congregation in the West, divided into several Provinces; and the *Archimandrite* of that Monastery, who is the Head of above thirty others, has no more Power or Authority over the religious Men, than the other Commendatory Abbats of other Monasteries.

But tho' the *Archimandrites* are as it were the Generals of the Eastern Monks, yet it may be said, that those Monks have much more Dependence on their Patriarchs and Bishops, than on their Abbats; those Prelates being always taken from the Cloister to ascend to those Dignities, and remaining almost continually in the Monasteries. F. Thomassin grants it, when, after having spoken of the Election of Niphon, Patriarch of Constantinople, whose Wife immediately went into a Monastery, and who, not daring to ascend the Patriarchal Throne, without having taken the Habit of a Monk, he was hinder'd by the Emperor, because the Tenderness of his Constitution absolutely requir'd that he should eat Flesh: He says, that the other Greek Bishops were, and are still taken out of the Monasteries. The Priests and Deacons, adds that Author, having in a manner excluded themselves from the Episcopal Dignity by their Incontinency, they have brought upon themselves the Necessity of having no other Bishops but Monks. But it is not only Continency, for the Greek Bishops carry up with them to the Episcopal Dignity all the other Austerities belonging to the Monastery, as appears here by their abstaining from Flesh. He also refers the Reader to *Andronicus of Pachymere*, to see the Grief of the Clergy, who at most could rise no higher than Priesthood, all the Bishopricks being reserv'd for the Monks.

Many more Particulars might be examin'd, which relate to the Monastical State in general; but what has been said shall suffice, since we design to treat of the Original and Progress of each Order in particular, and of the Lives of their Founders.

Thus the learned Author of the History of all the Religious, Monastical, and Military Orders; a Work of immense Labour, and never brought near the Perfection, as it is now by him, tho' many have attempted the like before; and this his Dissertation has here been made use of, as being most suitable to the present Subject. And the Compiler of these Volumes having resolv'd, for avoiding of all Exceptions, to follow directly the most celebrated and approv'd Writers, without adding any thing of his own: We now proceed to some general Accounts relating to England, before we enter upon the particular Orders and Monasteries.

Nomina omnium Monasteriorum, Prioratuum & aliarum Domorum religiosarum infra Regnum Angliæ & Walliæ, cum eorum Summis. Cum eorum Valore.

Bibl' Cott.
ton. Cleop.
E. IV. 11.
fol. 241.

		l. s. d.		
Cornub'	PRIORAT' Sti. Joh'is prope Heston'			
	Summa inde	14	7	2½
	Summa clara	12	16	4
	Priorat' de Tywardreth.			
	Summa inde	151	16	1
	Summa clara	123	9	3
	Priorat' de Bodmyn.			
	Summa inde	289	11	11
	Summa clara	270	0	11
	Priorat' de Lanceston.			
Bedd'	Summa inde	392	11	2½
	Summa clara	354	0	11½
	Priorat' de Seynt Jermain.			
	Summa inde	243	8	
	Summa clara	227	4	8
	Summa valoris Priorat' totalis	1091	14	4½
	In Com' predict' clar'	987	12	1¼
	Priorat' de Newenham.			
	Summa inde	343	15	5
	Summa clara	293	5	11
Bedd'	Abbathia de Clueflow.			
	Summa inde	325	2	1¾
	Summa clara	284	12	11¾
	Priorat' de Caldwell.			
	Summa inde	148	15	10
	Summa clara	109	8	5
	Domus Fratrum Minorum Bedd'			
	Summa inde	100		
	Summa clara	70	3	2
	Monaster' de Bardon.			
Bedd'	Summa inde	442	11	11
	Summa clara	389	16	6¼
	Priorat' de Chykfond.			
	Summa inde	230	3	4½
	Summa clara	212	3	5½
	Priorat' de Bushemede.			
	Summa inde	81	13	5½
	Summa clara	71	13	9½
	Priorat' de Harwold.			
	Summa inde	47	3	2
Bedd'	Summa clara	40	18	2
	Monasterium de Dunstable.			
	Summa inde	402	14	7½
	Summa clara	344	13	3½
	Monaster' de Bosco.			
	Summa inde	143	18	5
	Summa clara	114	16	1
	Dom' Frm' predicator' de Dunstable.			
	Summa inde	4	18	4
	Summa clara			
		l. s. d.		
Bedd'	Monast' de Boborn.			
	Summa inde	430	13	11½
	Summa clara	391	18	11
	Summa valoris Priorat' total' in Com' pred'	2701	10	7½
	Clar'	2261	19	0½
	Monast' Sti. Augustini Bristol.			
	Summa inde	767	15	3½
	Summa clara	670	13	11½
	Monast' Btæ' Mariæ de Bardefey.			
	Summa inde	58	6	2½
Bristol.	Summa clara	46	1	4½
	Monast' de Kynner.			
	Summa inde	58	15	1
	Summa clara	51	13	4
	Monast' five Priorat' Sirioles.			
	Summa inde	47	15	3
	Summa clara	40	17	9½
	Monast' de Bethkylherr.			
	Summa inde	69	3	8
	Summa clara			
Ep'atus Bangor'	Summa valoris Priorat' total' infra Epatu' Bangor'	234	0	5½
	Clara	207	16	2
	Priorat' Stæ. Trinitatis de Lenton.			
	Summa inde	417	19	3
	Summa clara	329	15	10½
	Priorat' de Thorgarton.			
	Summa inde	359	15	10
	Summa clara	259	9	4½
	Priorat' de novo loco.			
	Summa inde	219	18	8½
Nott'	Summa clara	167	16	11½
	Priorat' de Felley.			
	Summa inde	61	4	8
	Summa clara	40	19	1
	Priorat' de bella valle.			
	Summa inde	227	8	
	Summa clara	196	6	
	Priorat' de Shelford.			
	Summa inde	151	14	1
	Summa clara	116	1	1½
Nott'	Monast' de Welbek.			
	Summa inde	298	4	8
	Summa clara	249	6	3
	Monast' de Rufford.			
	Summa inde	254	6	8
	Summa clara	176	11	6
	Priorat' de Workefop'			
	Summa inde	302	6	10
	Summa clara	239	15	5
	Priorat'			

		l.	s.	d.			l.	s.	d.
	Priorat' de Blythe.					Monast' de Kyrksted.			
	Summa inde	126	8	2½		Summa inde	338	13	11½
	Summa clara	113	0	8½		Summa clara	286	2	7½
	Priorat' de Mattersey.					Monast' de Topholme.			
	Summa inde	61	17	7		Summa inde	119	2	8
	Summa clara	55	2	5		Summa clara	100	14	10
	Priorat' de Wallyngwells.					Abbatia de Stixwold.			
Nott'	Summa inde	87	11	6		Summa inde	163	1	2½
	Summa clara	58	9	10		Summa clara	114	5	2½
	Cella in Marisco apud Capell.					Abbatia Monialium de Revesby.			
	Summa inde	}	6	7	2	Summa inde	349	4	10
	Summa clara					Summa clara	287	2	4½
	Priorat' de Brodham.					Priorat' de Markeby.			
	Summa inde	}	16	5	2	Summa inde	163	17	6½
	Summa clara					Summa clara	130	13	0½
Summa valoris Priorat' }		Totalis	2591	8	4	Monast' de Hagnesby.			
in Com' Nott' }		Clara	2025	6	10½	Summa inde	98	8	4
	Monast' Sti. Petri & Stæ. Ethelredæ de Ely.					Summa clara	87	11	4
	Summa inde	1301	8	2		Priorat' de Leyborn.			
	Summa clara	1084	6	9½		Summa inde	57	13	5½
	Monast' Beatæ Mariæ & Sti. Botulphi de Thorney.					Summa clara	38	8	4
	Summa inde	508	2	5		Priorat' de Greynefeld.			
	Summa clara	411	12	11		Summa inde	79	15	1
	Monast' de Chateres.					Summa clara	63	4	4
	Summa inde	112	3	6½		Monast' de Louthparke.			
	Summa clara	97	3	4½		Summa inde	159	5	6½
	Monast' Stæ. Claræ de Denne.					Summa clara	147	14	6½
	Summa inde	218		1½		Priorat' de Alvyngham.			
	Summa clara	172	8	3½		Summa inde	141	15	
	Priorat' de Fordham.					Summa clara	128	14	2
Cantab'	Summa inde	46	3	8		Priorat' de Newnersby.			
	Summa clara	40	13	4½		Summa inde	98		
	Priorat' de Angelsey.					Summa clara	11	80	11 10
	Summa inde	149	18	6½		Monast' de Bello.			
	Summa clara	124	19			Summa inde	152	7	4
	Priorat' de Ikelyngton.					Summa clara	95	6	1
	Summa inde	80	1	10½		Priorat' Sti' Leonardi de Grymmesby.			
	Summa clara	71	9	10½		Summa inde	12	3	7
	Priorat' Sti. Edi' voc' Le white Chanons.					Summa clara	9	14	7
	Summa inde	16	16			Monast' de Hunston.			
	Summa clara	14	18	8½		Summa inde	42	11	3
	Priorat' de Soffum Bulbek.					Summa clara	32	1	5
	Summa inde	46	10	8		Priorat' de Newstede juxta Axholme.			
	Summa clara	40				Summa inde	45	11	8
	Priorat' de Barnewell.					Summa clara	38	13	5
	Summa inde	351	15	4		Priorat' de Elsham.			
	Summa clara	256	11	10½		Summa inde	83	17	10
Summa valoris Priorat' }		Totalis	2831		3½	Summa clara	70		8
in Com' Cantab' }		Clara	2314	4	2	Monast' de Thornewton.			
	Priorat' Stæ. Katerinæ.					Summa inde	730	17	2½
	Summa inde	270	1	3		Summa clara	594	17	10½
	Summa clara	202	5	0½		Monast' de Newson.			
	Monast' de Croyland.					Summa inde	114	1	4½
Lincoln'	Summa inde	1217	5	11		Summa clara	99	2	10½
	Summa clara	1083	15	10½		Priorat' Monialium de Nuncotton.			
	Monast' de Swinefield.					Summa inde	}	46	17
	Summa inde	175	19	10		Summa clara			
	Summa clara	167	15	3½		Monast' de Irford.			
	Monast' de Spalding.					Summa inde	14	13	4
	Summa inde	878	18	3		Summa clara	13	19	9
	Summa clara	767	8	11		Monast' de Bradney.			
						Summa inde	429	7	
						Summa clara	366	6	1
						*			Priorat'

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		l.	s.	d.
	Monast' de Bafyngwerk.			
	Summa inde	157	15	2
	Summa clara	150	7	3
	Abbatia de Conway.			
	Summa inde	179	10	10
	Summa clara	172	15	
Affaven'	Abbatia de Valle crucis.			
	Summa inde	214	3	5
	Summa clara	188	8	
	Abbatia de Strata Marcella.			
	Summa inde	73	7	6
	Summa clara	64	14	2
	Domus Monialium de Llanlügen.			
	Summa inde			
	Summa clara		22	13 8
Summa Priorat' infra }	Totalis	647	10	7
Dioc' Affaven' }	Clara	598	18	1
	Priorat' de Haverford.			
	Summa inde	135	6	1
	Summa clara	133	11	3
	Priorat' de Pulla.			
	Summa inde			
	Summa clara		52	2 5
	Priorat' five Cella de Cardigan.			
	Summa inde			
	Summa clara		13	4 9
	Monast' de Strata Florida.			
	Summa inde	122	6	8
	Summa clara	118	7	3
	Abbatia de Llanleyve.			
	Summa inde			
	Summa clara		57	5 4
	Abbatia Sti' Dogmaelis.			
	Summa inde			
	Summa clara		28	1 6
Meneven'	Priorat' Brechon'			
	Summa inde	134	11	4
	Summa clara	112	14	2
	Monast' de Combehyre.			
	Summa inde			
	Summa clara		24	19 4
	Cella de Kydwelly.			
	Summa inde			
	Summa clara		29	10
	Abbatia de Alba Launda.			
	Summa inde	153	17	2
	Summa clara	135	3	6
	Priorat' de Kermerdyn.			
	Summa inde	174	8	8
	Summa clara	164	0	4
	Monast' de Talleya.			
	Summa inde	153	1	4
	Summa clara	136	9	8
Summa Priorat' infra }	Totalis	1128	6	7
Dioc' Meneven' }	Clara	1055	9	6
	Abbatia de Battel.			
	Summa inde	987		10 $\frac{1}{2}$
	Summa clara	880	13	7 $\frac{1}{2}$
Suffex.	Abbatia de Robt' Brygge.			
	Summa inde	232	9	8
	Summa clara	208	10	6

		l.	s.	d.
	Priorat' de Michelham.			
	Summa inde	191	19	3
	Summa clara	160	12	6
	Novus Priorat' de Hestynge.			
	Summa inde	57	19	
	Summa clara	51	9	5 $\frac{1}{2}$
	Monast' de Tortyng.			
	Summa inde	101	4	1
	Summa clara	75	12	3 $\frac{1}{2}$
	Abbatia de Durfford.			
Suffex.	Summa inde	108	13	9
	Summa clara	98	4	5
	Priorat' de Shulbrede.			
	Summa inde	79	15	6
	Summa clara	72	15	10 $\frac{1}{2}$
	Priorat' de Ealborne.			
	Summa inde	47	3	
	Summa clara	29	16	7
	Priorat' de Lewes.			
	Summa inde	1091	9	6 $\frac{1}{2}$
	Summa clara	920	4	6 $\frac{1}{2}$
Summa Priorat' infra }	Totalis	2897	14	7
Com' Suffex. }	Clara	2498	0	9 $\frac{1}{2}$
	Monast' de Abbottesbury.			
	Summa inde	485	3	5 $\frac{1}{2}$
	Summa clara			
	Monast' de Byndon.			
	Summa inde	229	2	1 $\frac{1}{2}$
	Summa clara	147	7	9 $\frac{1}{2}$
	Monast' de Middleton.			
	Summa inde	720	4	1
Dors'	Summa clara	578	8	11
	Monast' de Cerne.			
	Summa inde	623	13	2 $\frac{3}{4}$
	Summa clara	515	17	10 $\frac{1}{4}$
	Monast' de Tarent'			
	Summa inde	239	11	10
	Summa clara	214	7	10
	Monast' de Shafton'			
	Summa inde	1329	1	3
	Summa clara	1166	8	9
Summa Priorat' infra }	Totalis	3626	16	
Com' Dors' }	Clara	3107	19	7 $\frac{1}{2}$
	Monast' Sti. Cuthberti Dunelm'			
	Summa inde	1615	14	10 $\frac{1}{2}$
	Summa clara	1366	10	9
	Cella de Finchehall.			
	Summa inde	146	19	2
	Summa clara	120	15	3
	Cella de Jarrow.			
	Summa inde	40	7	8
	Summa clara	38	13	4
Ep'atus Dunelm'	Cella de Barmotheth.			
	Summa inde	26		
	Summa clara	25	8	4
	Cella de Insula sacra.			
	Summa inde	60	5	
	Summa clara	48	18	11
	Cella de Frameland.			
	Summa inde			
	Summa clara		12	17 8
	Cella			

		l.	s.	d.
	Cella de Letham.			
	Summa inde	53	15	10
	Summa clara	48	19	6
Ep'atus Dunelm'	Cella de Stampford.			
	Summa inde	36	1	5
	Summa clara	25	1	2
	Priorat' Monialium de Nessham.			
	Summa inde	26	9	9
	Summa clara	20	17	7
Summa valoris Priorat' in- }	Totalis	2018	11	4½
fra Episcopat' Dunelm' }	Clara	1708	2	6
	Monast' Stæ. Trinitatis Ebor'			
	Summa inde	196	17	2
	Summa clara	169	9	2
	Priorat' Sti. Andreæ Apostoli juxta civi- tatem Ebor'			
	Summa inde	57	7	9
	Summa clara	55	11	11
	Priorat' Monialium de Aulton.			
	Summa inde	83	5	9
	Summa clara	73	9	10
	Helaghe Parke Priorat'			
	Summa inde	86	5	9
	Summa clara	72	10	7
	Priorat' Monialium de Sinythywaite.			
	Summa inde	62	6	
	Summa clara	60	9	2
	Cella Stæ. Trin' de Woderhall.			
	Summa inde	128	5	3½
	Summa clara	117	11	10½
	Cella Beatæ Mariæ Magdalenæ juxta Lincoln'			
	Summa inde	26	1	3
	Summa clara	23	6	3
	Cella Sti. Martini juxta Richemond.			
	Summa inde	47	16	
Lbor'	Summa clara	43	16	8
	Cella Stæ Begæ in Com' Cumbr'			
	Summa inde	149	19	6
	Summa clara	143	16	2
	Monast' de Selby.			
	Summa inde	819	2	6½
	Summa clara	733	12	10½
	Priorat' de Drax'			
	Summa inde	121	18	3½
	Summa clara	104	14	9
	Abbatia de Kyrkfall.			
	Summa inde	512	13	4
	Summa clara	329	2	1
	Monast' btæ Mariæ extra muros civitatis Ebor'			
	Summa inde	2085	1	3¼
	Summa clara	1650		7½
	Priorat' Monialium de Arthington.			
	Summa inde	19		
	Summa clara	11	8	4
	Priorat' Monialium de Escholt'			
	Summa inde	19		8
	Summa clara	8	5	4
	Monast' de Rupe.			
	Summa inde	271	19	4
	Summa clara	224	2	5

		l.	s.	d.
	Monast' de Munkeburton.			
	Summa inde	323	8	2
	Summa clara	229	3	6
	Priorat' de Hampall.			
	Summa inde	85	6	11
	Summa clara	63	5	8
	Monast' Sti. Oswaldi de Nostell.			
	Summa inde	606	9	3½
	Summa clara	492	18	2
	Cella de Bamburgh.			
	Summa inde	124	15	7
	Summa clara	116	12	5
	Cella de Skokyrk.			
	Summa inde			
	Summa clara		8	
	Cella de Woodkirk.			
	Summa inde			
	Summa clara		47	4
	Cella de Hyrst in Insula de Axholme.			
	Summa inde	7	11	8
	Summa clara	5	10	1
	Monast' de Pontefract.			
	Summa inde	472	16	10½
	Summa clara	337	14	8½
	Dom' Monialium de Wychem.			
	Summa inde			
	Summa clara		25	17 6
	Priorat' de Keldon.			
	Summa inde			
	Summa clara		29	6 1
	Priorat' de Kyrkleys.			
Ebor'	Summa inde	20	7	8
	Summa clara	19	8	2
	Monast' de Gysborn'			
	Summa inde	712	6	6
	Summa clara	628	3	4
	Monast' de Whiteby.			
	Summa inde	525	9	1
	Summa clara	437	2	9
	Monast' de Montegrace.			
	Summa inde	382	5	11½
	Summa clara	323	2	10½
	Priorat' Monial' de Arden.			
	Summa inde	13	7	4
	Summa clara	12		6
	Priorat' de Gromounte.			
	Summa inde	14	2	8
	Summa clara	12	2	8
	Priorat' de Dasedale.			
	Summa inde	21	19	4
	Summa clara	20	1	4
	Priorat' de Handale five Grundale.			
	Summa inde	20	7	8
	Summa clara	13	19	
	Priorat' de Newburgh.			
	Summa inde	487	13	5
	Summa clara	367	8	3
	Abbatia de Bella Launda.			
	Summa inde	295	5	4
	Summa clara	228	9	4
	Priorat' de Marton'			
	Summa inde	183	2	4
	Summa clara	151	5	4
	Priorat'			

		<i>l.</i>	<i>s.</i>	<i>d.</i>			<i>l.</i>	<i>s.</i>	<i>d.</i>
Ebor'	Priorat' de Thykehed.				Ebor' {	Priorat' de Rosedale.			
	Summa inde	23	12	2		Summa inde	41	13	8
	Summa clara	20	18	10		Summa clara	37	12	5
	Priorat' Monialium de Mollesby.				Summa Priorat' infra } Com' Ebor'	Totalis	13278	9	2½
	Summa inde	32	6	2		Clara	10577	12	5½
	Summa clara	26	2	10					
	Monast' de Kyrkeham.				Priorat' Norwici.	Summa inde	1061	14	3½
	Summa inde	300	15	5		Summa clara	895	14	6
	Summa clara	269	5	9	Monast' de Langley.	Summa inde	128	19	9½
	Monast' de Melfa.					Summa clara	104	16	5½
	Summa inde	445	10	5	Monast' de Thetford.	Summa inde	418	6	3½
	Summa clara	299	6	4½		Summa clara	312	14	4½
	Monast' de Swynd.				Priorat' de Carow.	Summa inde	84	12	1½
	Summa inde	134	6	9½		Summa clara	64	16	6
	Summa clara	82	3	9½	Priorat' Canoniorum de Thetford.	Summa inde	49	18	1
	Monast' Monialium de Kelyng.					Summa clara	39	6	8
	Summa inde	50	17	2	Priorat' Monialium de Thetford.	Summa inde	50	9	8
	Summa clara	35	15	5		Summa clara	40	11	2½
	Monast' de Bridlyngton.				Priorat' de Bokenham.	Summa inde	131	11	0½
	Summa inde	682	13	9		Summa clara	108	10	2½
	Summa clara	547	6	11½	Monast' de Wymondham.	Summa inde	72	5	4½
	Monast' de Watton'					Summa clara	55	18	0½
	Summa inde	453	7	8	Monast' de Hulme.	Summa inde	677	9	8½
	Summa clara	360	18	10½		Summa clara	583	1	2½
Ebor'	Monast' Ordinis Sti. Gilberti.				Norff' {	Priorat' de Bromeholme.			
	Summa inde	66	13	4		Summa inde	144	19	0½
	Summa clara	64	13	4	Priorat' de Hyckeling.	Summa inde	137		1½
	Priorat' Carthus.					Summa clara			
	Summa inde	231	17	3	Priorat' de Yngham.	Summa inde	74	2	7½
	Summa clara	174	18	3		Summa clara	61	9	7½
	Priorat' de Warter.				Priorat' de Beeston.	Summa inde	50	6	4½
	Summa inde	221	3	10		Summa clara	43	2	4½
	Summa clara	143	7	8	Priorat' de Walburne.	Summa inde	28	7	2
	Priorat' de Haltemprice.					Summa clara	24	19	6½
	Summa inde	178		10	Priorat' de Horffeham Sta. Fidis.	Summa inde	193	2	3½
	Summa clara	100		3½		Summa clara	162	16	11½
	Priorat' de Ellerton.				Monast' de Kockefforth.	Summa inde	153	7	1
	Summa inde	78		10		Summa clara	121	18	10½
	Summa clara	62	8	10	Domus Fratrum Carmelitarum in Burneham.	Summa inde	2	5	4
	Priorat' de Fereby.					Summa clara	1	10	8½
	Summa inde	95	11	7½	Monast' de Westdereham.	Summa inde	252	12	11½
	Summa clara	60	1	2		Summa clara	228		0½
	Priorat' de Nunberholme.				Priorat' de Shuldeham.	Summa inde	171	6	8
	Summa inde	10	3	3		Summa clara	138	17	1
	Summa clara	8	1	11	Abbathia				
	Monast' de Wylberfoffe.								
	Summa inde	28	8	8					
	Summa clara	21	16	10					
	Abbathia de Salley.								
	Summa inde	221	15	8					
	Summa clara	147	3	10					
	Priorat' de Bolton'								
	Summa inde	302	9	3					
	Summa clara	212	3	3					
	Monast' de Rytheall.								
	Summa inde	351	14	6					
	Summa clara	278	10	2					
	Monast' de Oldemalton.								
	Summa inde	257		7					
	Summa clara	197	19	2					
	Priorat' de Yedyngham.								
	Summa inde	26	6	8					
	Summa clara	21	16	6½					

		l.	s.	d.
Norff.	Abbatia de Markeham Barbara.			
	Summa inde	42	4	7½
	Summa clara	33	13	6½
	Priorat' de Marmound.			
	Summa inde	13	6	1½
	Summa clara	10	7	7
	Priorat' de Hempton.			
	Summa inde	39	0	9
	Summa clara	32	14	8
	Walsingham Monast'			
Norff.	Summa inde	445	14	4½
	Summa clara	391	11	7½
	Summa oblationum ibidem	260	12	4½
	Monaster' de Castelacr.			
	Summa inde	324	17	5½
	Summa clara	296	11	4½
	Priorat' de Westacre.			
	Summa inde	308	19	11½
	Summa clara	260	13	7½
	Priorat' de Pentney cum Priorat' de Wormegey.			
Norff.	Summa inde	215	18	8
	Summa clara	170	4	9½
	Priorat' Monialium de Blakburgh.			
	Summa inde	76	3	9½
	Summa clara	62	5	7½
	Monast' de Crobbehows.			
	Summa inde	31	16	7
	Summa clara	24	19	6
	Priorat' de Flytham.			
	Summa inde	62	10	6½
Norff.	Summa clara	55	5	6½
	Summa Priorat' infra } Totalis	5444	9	0
	Com' Norff' } Clara	4588	12	6½
	Monast' Sti. Petri de Burgo.			
	Summa inde	1972	7	0½
	Summa clara	1721	14	0½
	Monast' de Pypwell.			
	Summa inde	347	0	8½
	Summa clara	286	11	8½
	Monast' de Fynneshed.			
North.	Summa inde	62	16	0
	Summa clara	56	10	11
	Monast' de Sulby.			
	Summa inde	305	8	5½
	Summa clara	258	8	5
	Priorat' Monialium Sti. Johannis Baptiste de Rothewell.			
	Summa inde	10	10	4
	Summa clara	5	19	8½
	Priorat' Sti' Andreæ de villa Northr'			
	Summa inde	334	13	7
North.	Summa clara	263	7	1½
	Abbatia Sti. Jacobi Northr'			
	Summa inde	213	17	2½
	Summa clara	175	8	2½
	Priorat' de Sewesley.			
	Summa inde	18	11	2
	Summa clara	12	6	7
	Priorat' de Canon Asheby.			
	Summa inde	127	19	0
	Summa clara	109	0	4½

		l.	s.	d.
Northr.	Priorat' de Chatum.			
	Summa inde	93	6	3½
	Summa clara	83	18	9½
	Priorat' Monialium de Catesby.			
	Summa inde	145	0	6
	Summa clara	132	1	11½
	Summa Priorat' in } Totalis	3631	10	3½
	Com' Northr' } Clara	3105	7	10½
	Monast' Sti. Barthi' London.			
	Summa inde	757	8	4½
London Midd'	Summa clara	653	14	9½
	Monast' bte. Mariæ de Gratis juxta Turrim London.			
	Summa inde	602	11	10½
	Summa clara	546	0	6½
	Priorat' de Efyngspyttyll.			
	Summa inde	239	13	11½
	Summa clara	193	15	6½
	Priorat' Monialium de Halywele prope London.			
	Summa inde	347	1	3
	Summa clara	294	6	1
London Midd'	Priorat' de Clerkenwell.			
	Summa inde	282	16	5
	Summa clara	256	5	8
	Domus Minorissarum ordinis Stæ. Claræ.			
	Summa inde	342	5	10½
	Summa clara	311	15	1
	Priorat' Stæ. Helenæ London.			
	Summa inde	376	6	0
	Summa clara	314	2	4½
	Monast' Sti. Leonardi at Stratford at Bow.			
London Midd'	Summa inde	121	1	4
	Summa clara	99	8	7½
	Monast' Sti. Petri Westm'			
	Summa inde	3977	6	4½
	Summa clara	3033	17	0½
	Monast' de Syon.			
	Summa inde	1944	11	8½
	Summa clara	1736	4	7½
	Quinque ordines Fratrum.			
	Fratres Augustinici	57	0	4
London Midd'	Fratres Minores	32	19	10
	Fratres Albarum	63	11	4
	Fratres vicini crucis	52	13	2
	Fratres voc' Black-Fryers	104	15	4
	Priorat' Monialium de Kylborn.			
	Summa inde	86	7	6
	Summa clara	74	7	11
	Dom' Fratrum captivorum de Hownslowe.			
	Summa inde	80	15	0½
	Summa clara	74	8	0½
London Midd'	Dom' Carthus' prope London.			
	Summa inde	736	2	7
	Summa clara	643	0	4½
	Summa Priorat' in } Totalis	10205	8	3½
	Lond' & Midd' } Clara	8542	6	8
	Monast' Sti. Jacobi Northr'			
	Summa inde	213	17	2½
	Summa clara	175	8	2½
	Priorat' de Sewesley.			
	Summa inde	18	11	2
	Summa clara	12	6	7
London Midd'	Priorat' de Canon Asheby.			
	Summa inde	127	19	0
	Summa clara	109	0	4½
	Monast' Sti. Petri de Burgo.			
	Summa inde	1972	7	0½
	Summa clara	1721	14	0½
	Monast' de Pypwell.			
	Summa inde	347	0	8½
	Summa clara	286	11	8½
	Monast' de Fynneshed.			
	Summa inde	62	16	0
	Summa clara	56	10	11
London Midd'	Monast' de Sulby.			
	Summa inde	305	8	5½
	Summa clara	258	8	5
	Priorat' Monialium Sti. Johannis Baptiste de Rothewell.			
	Summa inde	10	10	4
	Summa clara	5	19	8½
	Priorat' Sti' Andreæ de villa Northr'			
	Summa inde	334	13	7
	Summa clara	263	7	1½
	Abbatia Sti. Jacobi Northr'			
	Summa inde	213	17	2½
	Summa clara	175	8	2½
London Midd'	Priorat' de Sewesley.			
	Summa inde	18	11	2
	Summa clara	12	6	7
	Priorat' de Canon Asheby.			
	Summa inde	127	19	0
	Summa clara	109	0	4½
	Monast' Sti. Petri de Burgo.			
	Summa inde	1972	7	0½
	Summa clara	1721	14	0½
	Monast' de Pypwell.			
	Summa inde	347	0	8½
	Summa clara	286	11	8½
London Midd'	Monast' de Fynneshed.			
	Summa inde	62	16	0
	Summa clara	56	10	11
	Monast' de Sulby.			
	Summa inde	305	8	5½
	Summa clara	258	8	5
	Priorat' Monialium Sti. Johannis Baptiste de Rothewell.			
	Summa inde	10	10	4
	Summa clara	5	19	8½
	Priorat' Sti' Andreæ de villa Northr'			
	Summa inde	334	13	7
	Summa clara	263	7	1½
London Midd'	Abbatia Sti. Jacobi Northr'			
	Summa inde	213	17	2½
	Summa clara	175	8	2½
	Priorat' de Sewesley.			
	Summa inde	18	11	2
	Summa clara	12	6	7
	Priorat' de Canon Asheby.			
	Summa inde	127	19	0
	Summa clara	109	0	4½
	Monast' Sti. Petri de Burgo.			
	Summa inde	1972	7	0½
	Summa clara	1721	14	0½
London Midd'	Monast' de Pypwell.			
	Summa inde	347	0	8½
	Summa clara	286	11	8½
	Monast' de Fynneshed.			
	Summa inde	62	16	0
	Summa clara	56	10	11
	Monast' de Sulby.			
	Summa inde	305	8	5½
	Summa clara	258	8	5
	Priorat' Monialium Sti. Johannis Baptiste de Rothewell.			
	Summa inde	10	10	4
	Summa clara	5	19	8½
London Midd'	Priorat' Sti' Andreæ de villa Northr'			
	Summa inde	334	13	7
	Summa clara	263	7	1½
	Abbatia Sti. Jacobi Northr'			
	Summa inde	213	17	2½
	Summa clara	175	8	2½
	Priorat' de Sewesley.			
	Summa inde	18	11	2
	Summa clara	12	6	7
	Priorat' de Canon Asheby.			
	Summa inde	127	19	0
	Summa clara	109	0	4½
London Midd'	Monast' Sti. Petri de Burgo.			
	Summa inde	1972	7	0½
	Summa clara	1721	14	0½
	Monast' de Pypwell.			
	Summa inde	347	0	8½
	Summa clara	286	11	8½
	Monast' de Fynneshed.			
	Summa inde	62	16	0
	Summa clara	56	10	11
	Monast' de Sulby.			
	Summa inde	305	8	5½
	Summa clara	258	8	5
London Midd'	Priorat' Monialium Sti. Johannis Baptiste de Rothewell.			
	Summa inde	10	10	4
	Summa clara	5	19	8½
	Priorat' Sti' Andreæ de villa Northr'			
	Summa inde	334	13	7
	Summa clara	263	7	1½
	Abbatia Sti. Jacobi Northr'			
	Summa inde	213	17	2½
	Summa clara	175	8	2½
	Priorat' de Sewesley.			
	Summa inde	18	11	2
	Summa clara	12	6	7
London Midd'	Priorat' de Canon Asheby.			
	Summa inde	127	19	0
	Summa clara	109	0	4½
	Monast' Sti. Petri de Burgo.			
	Summa inde	1972	7	0½
	Summa clara	1721	14	0½
	Monast' de Pypwell.			
	Summa inde	347	0	8½
	Summa clara	286	11	8½
	Monast' de Fynneshed.			
	Summa inde	62	16	0
	Summa clara	56	10	11
London Midd'	Monast' de Sulby.			
	Summa inde	305	8	5½
	Summa clara	258	8	5
	Priorat' Monialium Sti. Johannis Baptiste de Rothewell.			
	Summa inde	10	10	4
	Summa clara	5	19	8½
	Priorat' Sti' Andreæ de villa Northr'			
	Summa inde	334	13	7
	Summa clara	263	7	1½
	Abbatia Sti. Jacobi Northr'			
	Summa inde	213	17	2½
	Summa clara	175	8	2½
London Midd'	Priorat' de Sewesley.			
	Summa inde	18	11	2
	Summa clara	12	6	7
	Priorat' de Canon Asheby.			
	Summa inde	127	19	0
	Summa clara	109	0	4½
	Monast' Sti. Petri de Burgo.			
	Summa inde	1972	7	0½
	Summa clara	1721	14	0½
	Monast' de Pypwell.			
	Summa inde	347	0	8½
	Summa clara	286	11	8½
London Midd'	Monast' de Fynneshed.			
	Summa inde	62	16	0
	Summa clara	56	10	11
	Monast' de Sulby.			
	Summa inde	305	8	5½
	Summa clara	258	8	5
	Priorat' Monialium Sti. Johannis Baptiste de Rothewell.			
	Summa inde	10	10	4
	Summa clara	5	19	8½
	Priorat' Sti' Andreæ de villa Northr'			
	Summa inde	334	13	7
	Summa clara	263	7	1½
London Midd'	Abbatia Sti. Jacobi Northr'			
	Summa inde	213	17	2½
	Summa clara	175	8	2½
	Priorat' de Sewesley.			
	Summa inde	18	11	2
	Summa clara	12	6	7

		l.	s.	d.
	Monast' de Barkyng'			
	Summa inde	1084	6	2½
	Summa clara	862	12	5½
	Monast' de Stratford Langthorn'			
	Summa inde	573	15	6½
	Summa clara	511	16	5½
	Exemptum Monast' Stæ. crucis cum ju- risdictione de Waltham.			
	Summa inde	1079	12	1
	Summa clara	900	4	3
	Priorat' de Hatfeld Regis.			
	Summa inde	157	3	2½
	Summa clara	122	13	2½
	Monast' de Tylyte.			
	Summa inde	177	9	4
	Summa clara	167	2	2
	Priorat' de Dunmowe parva.			
	Summa inde	173	2	4
	Summa clara	150	3	4
	Monast' de Walden parva.			
	Summa inde	406	15	1
	Summa clara	372	8	1
	Priorat' de Tremhall.			
	Summa inde	70	19	5½
	Summa clara	60	18	7½
	Priorat' de Byerden'			
	Summa inde	31	5	1½
	Summa clara	29	6	4½
	Monast' Sti. Osihe.			
Essex.	Summa inde	758	5	8
	Summa clara	677	1	2
	Monast' Sti. Johannis Colcest'			
	Summa inde	8	1	8
	Summa clara	7	7	8
	Monast' de Coggeshall.			
	Summa inde	298	8	0
	Summa clara	251	2	0
	Priorat' de Colne'			
	Summa inde	175	14	8½
	Summa clara	156	12	4½
	Abbatia de Bylegh.			
	Summa inde	196	6	5
	Summa clara	157	16	11½
	Dom' Fratrum Carmelitarum de Maldon'			
	Summa inde	1	6	8
	Summa clara	1	6	8
	Priorat' de Pypwell.			
	Summa inde	194	14	5½
	Summa clara	155	11	5½
	Priorat' de Lyghes.			
	Summa inde	141	14	8
	Summa clara	114	1	4
Summa Priorat' infra }	Totalis	5529	1	2½
Com' Essex. }	Clara	4699	4	2½
	Priorat' de Kinton' btæ. Mariæ & Sti. Mich'is.			
Wilts. <	Summa inde	38	3	10
	Summa clara	25	9	1½
	Abbatia de Stanley.			
	Summa inde	222	19	4
	Summa clara	177	0	8

		l.	s.	d.
Abbatia de Lacock.				
Summa inde		203	12	3½
Summa clara		168	9	2
Monast' de Malmesbury.				
Summa inde		803	17	7¾
Summa clara				
Priorat' de Bradnestoke.				
Summa inde		270	10	8
Summa clara		212	19	3
Priorat' omnium Sociorum in Edyndon.				
Summa inde		521	12	5½
Summa clara		442	9	7¾
Priorat' de Farlegh.				
Summa inde		217	0	4½
Summa clara		153	14	2½
Priorat' Stæ. Margaretæ de Marleburgh.				
Summa inde		58	19	2
Summa clara		50	9	6
Priorat' Stæ. Trin' in Efton.				
Summa inde		55	14	4
Summa clara		42	12	0
Monast' de Ambresbury.				
Summa inde		558	10	2
Summa clara		495	15	2½
Priorat' Eddor.				
Summa inde		133	0	7½
Summa clara		122	18	6½
Monast' de Wilton.				
Summa inde		652	11	5
Summa clara		601	1	1
Priorat' de Maydyn Bradley.				
Summa inde		198	18	8
Summa clara		180	10	4
Summa Priorat' in } Com' Wilts.	Totalis Clara	3915	15	11½
		3457	6	4½
Wigorn Priorat'				
Summa inde		1386	12	10½
Summa clara		1290	10	6½
Priorat' de Whiston.				
Summa inde		56	3	7
Summa clara		53	3	7
Priorat' Majoris Malberne.				
Summa inde		375	0	6½
Summa clara		307	1	4½
Priorat' de Abecote.				
Summa inde		34	9	0
Summa clara		27	19	6
Priorat' Minoris Malberne.				
Summa inde		102	10	9
Summa clara		98	10	9½
Monast' de Evesham.				
Summa inde		1268	9	10
Summa clara		1173	12	10
Monast' de Persshore.				
Summa inde		666	13	0
Summa clara		633	13	11
Priorat' de Cokehill.				
Summa inde		34	15	11
Summa clara				
Monast' de Bordesley.				
Summa inde		392	8	6
Summa clara		383	3	2½
Priorat' de Bordesley.				

		l.	s.	d.
Wigorn'	Priorat' de Westewood.			
	Summa inde	78	8	0
	Summa clara	75	18	11
Summa Priorat' in Com' Wigorn'	Totalis	4395	12	0 $\frac{1}{2}$
	Clara	4078	10	7 $\frac{1}{2}$
	Priorat' Sti. Joh'is Baptista Wellen.			
	Summa inde	41	3	6 $\frac{3}{4}$
	Summa clara	40	0	2 $\frac{3}{4}$
	Monast' Glaston'			
	Summa inde	3508	13	4 $\frac{1}{4}$
	Summa clara	3311	7	4 $\frac{3}{4}$
	Monast' de Bruton.			
	Summa inde	480	17	2
	Summa clara	439	6	8
	Domus Carthus' de Henton.			
	Summa inde	262	12	0
	Summa clara	248	19	2
	Domus Carth' de Witham.			
	Summa inde	227	1	8
	Summa clara	215	15	0
	Priorat' de Taunton.			
	Summa inde	438	9	10
	Summa clara	286	9	10
	Monast' Bathon'			
	Summa inde	695	6	1 $\frac{1}{2}$
	Summa clara	617	2	3
	Monast' de Keynsham.			
	Summa inde	450	3	6
	Summa clara	419	10	4 $\frac{1}{4}$
	Priorat' de Mynthynbarrow.			
	Summa inde	29	6	8 $\frac{1}{2}$
	Summa clara	23	14	3 $\frac{1}{2}$
Somerf'	Priorat' de Worfring.			
	Summa inde	110	18	4 $\frac{1}{4}$
	Summa clara	97	2	10 $\frac{1}{4}$
	Monast' de Mochelney.			
	Summa inde	498	16	3 $\frac{1}{4}$
	Summa clara	447	4	11 $\frac{1}{4}$
	Monast' de Monte acuto.			
	Summa inde	524	11	8 $\frac{1}{2}$
	Summa clara	456	14	3 $\frac{1}{4}$
	Monast' de Athelm.			
	Summa inde	209	0	3 $\frac{1}{4}$
	Summa clara			
	Priorat' de Brigewater.			
	Summa inde	120	19	1 $\frac{1}{2}$
	Summa clara			
	Priorat' de Conington.			
	Summa inde	39	15	8
	Summa clara			
	Priorat' de Buclond.			
	Summa inde	000	0	0
	Summa clara	223	7	4 $\frac{1}{2}$
	Monast' de Clybe.			
	Summa inde	155	9	5 $\frac{1}{4}$
	Summa clara			
	Priorat' de Barlyche.			
	Summa inde	98	14	8 $\frac{1}{2}$
	Summa clara			

		l.	s.	d.
Somerf'	Priorat' de Dunster.			
	Summa inde	37	4	8
	Summa clara			
Summa Priorat' in Com' Somerf'	Totalis	8152	11	7
	Clara	7487	18	7 $\frac{1}{4}$
	Monast' de Kenelworth.			
	Summa inde	643	14	9 $\frac{1}{2}$
	Summa clara	538	19	4
	Monast' de Stonley.			
	Summa inde	178	2	5 $\frac{1}{2}$
	Summa clara	151	0	3 $\frac{1}{2}$
	Monast' de Meryvale.			
	Summa inde	503	10	0
	Summa clara	254	1	8
	Priorat' de Maxstok.			
	Summa inde	129	11	8 $\frac{1}{2}$
	Summa clara	87	12	3 $\frac{1}{2}$
	Priorat' de Avocate.			
	Summa inde	34	8	0
	Summa clara	28	5	2
	Domus Monialium de Nuneton.			
	Summa inde	290	15	0 $\frac{1}{2}$
	Summa clara	253	14	5 $\frac{1}{2}$
	Domus Monialium de Poleworth.			
	Summa inde	23	8	7 $\frac{1}{2}$
	Summa clara	21	2	0 $\frac{1}{2}$
Warwic'	Priorat' Sti. Sepulcri.			
	Summa inde	49	13	6
	Summa clara	41	2	0 $\frac{1}{2}$
	Priorat' de Studeley.			
	Summa inde	181	3	6
	Summa clara	117	1	5 $\frac{1}{2}$
	Priorat' de Alcettore.			
	Summa inde	101	14	0
	Summa clara	65	7	11
	Domus Monialium de Broxham.			
	Summa inde	78	10	1 $\frac{1}{2}$
	Summa clara	72	15	6
	Domus Monialium de Pynley.			
	Summa inde	27	14	7
	Summa clara	23	5	11
	Domus Ordinis Carthus.			
	Summa inde	206	5	9
	Summa clara	161	6	4
	Monast' de Combe.			
	Summa inde	343	0	3
	Summa clara	311	1	3
	Priorat' de Erneby.			
	Summa inde	122	8	6
	Summa clara	94	6	1
Summa Priorat' in Com' Warwic'	Totalis	2759	1	0
	Clara	2221	1	9
	Monast' de Flanefford.			
	Summa inde	15	8	9
	Summa clara	14	8	9
	Domus Monialium de Lymbroke.			
Heref'	Summa inde	23	17	8
	Summa clara	22	17	8
	Domus Monialium de Acornbury.			
	Summa inde	75	7	5 $\frac{1}{2}$
	Summa clara	67	13	2 $\frac{1}{2}$
	Priorat'			

		l.	s.	d.
	Priorat' de Clyfford.			
	Summa inde	65	11	11
	Summa clara	57	7	4
Heref'	Abbathia de Dore.			
	Summa inde	118	2	0
	Summa clara	101	5	2
Summa valoris Priorat' in	Totalis	298	7	9½
Com' Heref'	Clara	263	12	1½
	Monast' de Redyng.			
	Summa inde	2116	3	9½
	Summa clara	1908	14	0
	Monast' de Bulfram.			
	Summa inde	327	4	6
	Summa clara	285	11	0½
	Monast' de Hurley.			
	Summa inde	134	10	8½
Berk'	Summa clara	121	18	5
	Monast' de Abendon.			
	Summa inde	2042	2	8½
	Summa clara	1876	10	9
	Priorat' de Donyngton.			
	Summa inde	20	16	6
	Summa clara	19	3	10
Summa valoris Priorat' in	Totalis	4640	18	2½
in Com' Berk'	Clara	4211	18	0½
	Priorat' Ecclesiæ Christi Cantuar'			
	Summa inde	2489	4	9
	Summa clara	2387	13	3½
	Monast' Sti. Augustini.			
	Summa inde	1412	4	7½
	Summa clara	1274	0	10¼
	Priorat' Sti. Gregorii			
	Summa inde	166	4	5½
	Summa clara	121	15	1
	Priorat' de Horton.			
	Summa inde	111	16	7
	Summa clara	95	12	2
	Priorat' Sti. Sepulchri.			
	Summa inde	58	19	7½
	Summa clara	29	12	5½
	Abbathia de Langdon.			
Kant'	Summa inde	56	6	9
	Summa clara			
	Priorat' de Folkestone.			
	Summa inde	63	0	7
	Summa clara	41	15	10
	Priorat' Doborr'			
	Summa inde	232	1	5½
	Summa clara	170	14	11½
	Monast' Stæ. Radegundis.			
	Summa inde	142	8	9
	Summa clara	98	7	8½
	Priorat' de Ledys.			
	Summa inde	362	7	7
	Summa clara			
	Monast' de Darfford.			
	Summa inde	468	0	0
	Summa clara	380	9	0½

		l.	s.	d.
	Monast' de Combewell.			
	Summa inde	80	17	5¼
	Summa clara			
	Monast' Roffen'			
	Summa inde	486	11	5
	Summa clara			
	Monast' de Wallyng.			
Kant'	Summa inde	245	10	2½
	Summa clara	218	4	2½
	Monast' de Boxley.			
	Summa inde	218	19	10
	Summa clara	204	4	11
	Monast' de Feverham.			
	Summa inde	286	12	6½
	Summa clara			
Summa valoris Priorat' in	Totalis	6801	6	7½
Com' Kant'	Clara	6295	6	3
	Monast' de Wigmore.			
	Summa inde	302	12	3½
	Summa clara	267	2	10½
	Monast' de Halysfowen.			
	Summa inde	337	15	6½
	Summa clara	280	13	2½
	Priorat' de Chyrbury.			
	Summa inde	87	7	4
	Summa clara	66	8	7½
	Priorat' de Wenlock.			
	Summa inde	434	1	1
	Summa clara	401	6	11½
	Monast' Salop.			
	Summa inde	615	4	3½
	Summa clara	532	4	10
Salop'	Monast' de Hanghmond.			
	Summa inde	294	12	9
	Summa clara	259	13	7½
	Monast' de Bilewas.			
	Summa inde	129	6	10
	Summa clara	110	19	3½
	Monast' de Brewood.			
	Summa inde	51	1	4
	Summa clara	17	15	8
	Priorat' de Wombrigg.			
	Summa inde	72	15	8
	Summa clara	65	7	4
	Monast' de Lyleshull.			
	Summa inde	327		10
	Summa clara	229	3	1½
Summa valoris Priorat' in	Totalis	2631	17	11½
Com' Salop.	Clara	2240	15	6½
	Monast' de Haylys.			
	Summa inde	357	7	7½
	Summa clara			
	Monast' de Wynchelcomb.			
	Summa inde	759	11	9¼
	Summa clara			
Glouc'	Monast' de Cirencest.			
	Summa inde	1051	7	1½
	Summa clara			
	Priorat' de Bronffield.			
	Summa inde	78	19	4
	Summa clara	77	18	3
	Priorat'			

l. s. d.						l. s. d.					
Priorat' de Lanthon.						Priorat' de Conyngeshed.					
Summa inde						Summa inde					
Summa clara						Summa clara					
Lanthon' prima in March Wall.						Priorat' Cartmele.					
Summa inde						Summa inde					
Summa clara						Summa clara					
Monast' de Teuxbury.						Summa valoris Priorat' in } Totalis					
Summa inde						Archid' Riche- } Clara					
Summa clara											
Monast' de Flaxley.						Monast' Sti. Albani.					
Summa inde						Summa inde					
Summa clara						Summa clara					
Priorat' de Oswald.						Priorat' de Hertford.					
Summa inde						Summa inde					
Summa clara						Summa clara					
Monast' Sti. Petri Glouc'						Priorat' de Monketon.					
Summa inde						Summa inde					
Summa clara						Summa clara					
Abbathia de Kyngeswode.						Priorat' de Belner.					
Summa inde						Summa inde					
Summa clara						Summa clara					
Priorat' de Stanley.						Priorat' de Hattfeld.					
Summa inde						Summa inde					
Summa clara						Summa clara					
Summa valoris Priorat' in } Totalis						Priorat' de Bynham.					
Com' Glouc' } Clara						Summa inde					
						Summa clara					
Monast' Sta. Agathæ.						Domus Monialium de Sopewell.					
Summa inde						Summa inde					
Summa clara						Summa clara					
Abbathia de Eggleston.						Priorat' de Langley.					
Summa inde						Summa inde					
Summa clara						Summa clara					
Priorat' de Maryk.						Domus Monialium de Bosco.					
Summa inde						Summa inde					
Summa clara						Summa clara					
Abbathia de Jervall.						Priorat' de Wymondley.					
Summa inde						Summa inde					
Summa clara						Summa clara					
Abbathia de Coverham.						Priorat' de nova Byggying.					
Summa inde						Summa inde					
Summa clara						Summa clara					
Priorat' de Ellerton.						Dom' Fratrum in villa de Hychyn.					
Summa inde						Summa inde					
Summa clara						Summa clara					
Abbathia de Fontibus.						Priorat' de Royston.					
Summa inde						Summa inde					
Summa clara						Summa clara					
Priorat' de Nunmonketon'						Domus Monialium de Chesthunt.					
Summa inde						Summa inde					
Summa clara						Summa clara					
Abbathia de Cokerfand.						Summa valoris Priorat' in } Totalis					
Summa inde						Com' Hartford. } Clara					
Summa clara											
Abbathia de Cander.						Priorat' Monialium de Brewood.					
Summa inde						Summa inde					
Summa clara						Summa clara					
Priorat' Monialium de Seton.						Monast' de Hulton.					
Summa inde						Summa inde					
Summa clara						Summa clara					
Abbathia de Furnes.						Priorat' de Trentham.					
Summa inde						Summa inde					
Summa clara						Summa clara					
*						K					

		<i>l.</i>	<i>s.</i>	<i>d.</i>			<i>l.</i>	<i>s.</i>	<i>d.</i>
	Priorat' Sti. Thomæ Martiris juxta Staff'				Buck'	Monast' de Medmenham.			
	Summa inde					Summa inde	23	17	2
	Summa clara	141	13	2		Summa clara	20	6	2
	Priorat' Sti. Wolfadi de Stone.				Summa valoris Priorat' in	Totalis	1259	14	8½
	Summa inde				Com' Buck'	Clara	972	17	0½
	Summa clara	119	14	11					
	Priorat' de Ronton.					Abbathia de Ford.			
	Summa inde					Summa inde	381	10	6½
	Summa clara	90	2	10½		Summa clara	373	10	6½
	Monast' de Dulecres.					Abbathia de Newham.			
Staff'	Summa inde	243	3	6		Summa inde	231	14	4
	Summa clara	227	5	0		Summa clara	227	7	8
	Monast' de Rocetter.					Abbathia de Dunkyswell.			
	Summa inde	111	11	7		Summa inde	298	11	10
	Summa clara	100	2	10½		Summa clara	294	18	6
	Monast' de Croxden.					Priorat' Sti. Nich'i.			
	Summa inde	103	6	7		Summa inde	154	12	0
	Summa clara	91	5	11		Summa clara	147	12	0
	Priorat' de Tutbury.					Priorat' de Polfloo.			
	Summa inde	244	16	8		Summa inde	170	2	3½
	Summa clara	199	14	10		Summa clara	144	8	11½
	Monast' de Burton super Trente.					Abbathia de Canonlegh.			
	Summa inde	356	16	3½		Summa inde	202	15	3
	Summa clara	267	14	3		Summa clara	197	3	1
Rutl'	Priorat' Beatae Mariæ Virginis de Broke.					Abbathia de Hartland.			
	Summa inde	43	13	4		Summa inde			
	Summa clara	40	0	0		Summa clara	306	3	2½
Summa valoris Priorat' in	Totalis	1648	19	1½	Devon'	Priorat' de Frethefstoke.			
Com' Staff' & Rutl'	Clara	1471	14	0½		Summa inde			
						Summa clara	127	3	4½
	Monast' de Burneham.					Priorat' de Barnstapolia.			
	Summa inde	91	5	11½		Summa inde	129	15	3¾
	Summa clara	51	2	11½		Summa clara, & 2 lb. Cera	123	6	8
	Domus Monialium de Ankerwyke.					Priorat' de Pylton.			
	Summa inde	45	14	4		Summa inde			
	Summa clara	32	0	2		Summa clara	56	12	8
	Priorat' Stæ. Margaretæ, apud vel juxta Ivinghoe.					Abbathia de Torre.			
	Summa inde	22	6	7		Summa inde			
	Summa clara	14	3	1		Summa clara	396	11	0
	Priorat' de Snelshall.					Priorat' de Corneworthye.			
	Summa inde	24	0	0		Summa inde			
	Summa clara	18	1	11		Summa clara	63	3	10
	Monast' de Noteley.					Priorat' de Totton.			
Buck'	Summa inde	495	18	5½		Summa inde			
	Summa clara	437	6	8½		Summa clara	124	10	2½
	Monast' de Buttelesdon.					Priorat' de Plympton.			
	Summa inde	142	1	3		Summa inde			
	Summa clara	135	4	5½		Summa clara	912	12	8 di. qa.
	Monast' de Labeden.					Monast' de Bukland.			
	Summa inde	91	8	3½		Summa inde			
	Summa clara	79	13	8		Summa clara	341	17	9½ di. qa.
	Monast' de Myffenden'					Monast' de Tavystok.			
	Summa inde	285	15	9		Summa inde			
	Summa clara	161	14	6½		Summa clara	902	5	7 di. qa.
	Monast' de parva Marlow.				Summa valoris Priorat' in	Totalis	4700	1	9½
	Summa inde	37	6	11	Com' Devon'	Clara	4639	7	8½
	Summa clara	23	3	7½					
						Monast' de Dorchester.			
					Oxcn'	Summa inde	219	12	0½
						Summa clara	190	2	6½
						*			
						Priorat'			

		l.	s.	d.
Oxon.	Priorat' de Stodeley.			
	Summa inde	102	6	7
	Summa clara	82	4	4 $\frac{1}{2}$
	Priorat' de Burcester.			
	Summa inde	167	2	10
	Summa clara			
	Monast' de Godstowe.			
	Summa inde	319	18	8
	Summa clara	274	5	10 $\frac{1}{2}$
	Monast' de Clatercote.			
	Summa inde	34	19	11
	Summa clara			
	Monast' de Wroxton.			
	Summa inde	78	14	3
	Summa clara			
	Monast' de Bruern'			
	Summa inde	124	10	10
	Summa clara			
	Monast' de Goryng.			
	Summa inde	60	5	5
	Summa clara			
	Monast' de Eynsham.			
	Summa inde	421	16	1 $\frac{1}{4}$
	Summa clara			
	Monast' de Thama.			
	Summa inde	256	13	7 $\frac{1}{2}$
	Summa clara			
	Monast' de Osney.			
	Summa inde	755	18	6 $\frac{1}{2}$
	Summa clara	654	10	2 $\frac{1}{2}$
	Monast' de regali loco.			
	Summa inde	174	3	0 $\frac{1}{2}$
	Summa clara			
Summa valoris Priorat' in Com' Oxon' }		Totalis	2716	1 11
		Clara	2519	9 0

Leic'	Priorat' de Bredon.			
	Summa inde	25	8	1
	Summa clara	24	10	4
	Monast' Btæ' Mariæ Leic'.			
	Summa inde	1062	0	4 $\frac{1}{2}$
	Summa clara	951	14	5 $\frac{1}{4}$
	Priorat' de Kyrkby Bellers.			
	Summa inde	178	7	10 $\frac{1}{4}$
	Summa clara	142	10	3 $\frac{1}{4}$
	Monast' de Croxton.			
	Summa inde	458	19	11 $\frac{1}{4}$
	Summa clara	385	0	10 $\frac{1}{4}$
	Monast' de Olveston.			
	Summa inde	173	18	9 $\frac{1}{2}$
	Summa clara	161	14	2 $\frac{1}{2}$
	Priorat' de Bradley.			
	Summa inde	20	15	7
	Summa clara	20	3	4
	Monast' de Launda.			
	Summa inde	510	16	5 $\frac{1}{2}$
	Summa clara	399	3	3 $\frac{1}{2}$
	Monaster' de Garradon.			
	Summa inde	186	15	2 $\frac{1}{2}$
	Summa clara	159	19	10 $\frac{1}{2}$
	Priorat' de Ulnefroft.			
	Summa inde	101	3	10 $\frac{1}{2}$
	Summa clara	83	10	6 $\frac{1}{2}$

Leic'	Monast' de Gracidewe.			
	Summa inde	101	8	2 $\frac{1}{2}$
	Summa clara	92	3	9 $\frac{1}{2}$
	Monast' de Langley.			
	Summa inde	34	6	2
	Summa clara	29	12	4 $\frac{1}{2}$
	Summa valoris Priorat' in Com' Leiceſter' }	Totalis	2854	0 7
		Clara	2450	3 4 $\frac{3}{4}$
	Monast' de Dala.			
	Summa inde	144	12	0
	Summa clara			
	Monast' de Bredfall parke.			
	Summa inde	10	17	9
	Summa clara			
	Monast' de Pratis.			
	Summa inde	18	6	2
	Summa clara			
	Monast' de Repyngdon.			
	Summa inde	167	18	2 $\frac{1}{2}$
	Summa clara	118	8	6
	Priorat' de Yevelay & Barrowe.			
	Summa inde	107	3	8
	Summa clara	93	3	4 $\frac{1}{2}$
	Monast' Sti. Thomæ de bello capite.			
	Summa inde	157	10	2
	Summa clara	126	3	4
	Monast' de Grefley.			
	Summa inde	39	13	8
	Summa clara	31	6	0
	Summa Priorat' in- fra Com' Derb' }	Totalis	646	1 7 $\frac{1}{2}$
		Clara	542	17 1 $\frac{1}{2}$
Suth'	Monast' Sti. Swythini.			
	Summa inde			
	Summa clara	1507	17	2 $\frac{1}{2}$
	Monast' de Hyde.			
	Summa inde			
	Summa clara	865	1	6 $\frac{1}{4}$
	Monast' btæ' Mariæ in Binton.			
	Summa inde			
	Summa clara	179	7	2
	Monast' de Whorewell.			
	Summa inde	403	12	10
	Summa clara	339	8	7
	Priorat' de Byntney.			
	Summa inde	59	1	0
	Summa clara	43	0	3
	Abbathia Monialium de Romſey.			
	Summa inde	128	8	10 $\frac{1}{2}$
	Summa clara	393	10	10 $\frac{1}{2}$
	Priorat' de Mottiffount.			
	Summa inde	167	15	8 $\frac{1}{2}$
	Summa clara	124	3	5 $\frac{1}{2}$
	Priorat' de Chritwynham.			
	Summa inde	544	6	0 $\frac{1}{2}$
	Summa clara	312	7	0 $\frac{1}{2}$
	Priorat' de Brommer.			
	Summa inde	200	5	1 $\frac{1}{2}$
	Summa clara	154	14	1 $\frac{1}{2}$
	Abbathia de bello loco.			
	Summa inde	428	6	8 $\frac{1}{2}$
	Summa clara	326	13	2 $\frac{1}{2}$
	Abbathia			

			<i>l.</i>	<i>s.</i>	<i>d.</i>
Surr'	{	Priorat' de Shene.			
		Summa inde	962	11	6
		Summa clara	777	12	0½
Summa valoris Priorat' in Com' Surr'			4108	16	4½
		Totalis Clara	3652	1	8½
			3910	13	7½

Cest'	{	Monast' Stæ. Werbergæ.			
		Summa inde	1073	17	7½
		Summa clara	1003	5	11
	{	Monast' btæ' Mariæ civitatis Cestriæ.			
		Summa inde	99	16	2
		Summa clara	66	18	4
	{	Monast' de Valle Regali.			
		Summa inde	540	6	2
		Summa clara	518	19	8
	{	Monast' de Norton.			
		Summa inde	258	11	8
		Summa clara	180	7	6½
	{	Monast' de Brykhed.			
		Summa inde	102	16	10
		Summa clara	90	13	0
	{	Monast' de Cumbermere.			
		Summa inde	258	6	6
		Summa clara	225	9	7

Summa Monast' in Com' Cest'	{	Totalis Clara	2333	14	11½
			2085	14	0½

Hunt'	{	Monast' five Priorat' Canonicorum Hunt'			
		Summa inde	232	7	0½
		Summa clara	187	13	8½
	{	Priorat' Monialium de Hyklyngbroke.			
		Summa inde	19	9	2
		Summa clara	17	1	4
	{	Priorat' de Stanley.			
		Summa inde	62	12	3½
		Summa clara	46	0	5½
	{	Monast' Sti. Neoti.			
		Summa inde	256	1	3½
		Summa clara	241	11	4½
	{	Monast' de Sawtre.			
		Summa inde	199	11	8
		Summa clara	141	3	8
	{	Monast' de Ramsey.			
		Summa inde	1983	15	3½
		Summa clara	1715	12	3

Summa Priorat' in Com' Hunt'	{	Totalis Clara	2753	16	8½
			2349	2	9

West-merland.	{	Abbatia de Sharpe.			
		Summa inde	166	10	6½
		Summa clara	154	17	7½

Summa valoris Monast' Priorat' & aliarum Domorum religiosarum infra regnum Angliæ & Wall'	{	Totalis Clara	152517	18	10½
			131607	6	4½

whereof
Deducted yearly the Summe of 18000*l.* for the establishment of 18 new Bysshoppes with their Cathedrall Churches. And so remeyneth clere of this Value

113607 6 4½

The yearly Vallue of the olde Bysshoppyehes, with their Cathedral Churches, is

50223 1 3¼ di

Cornub'	Somerf'
Bedd'	Warwic'
Bristoll'	Hereff'
Episcopatus Bangor'	Berk'
Nott'	Kant'
Cantabr'	Salop.
Lincoln'	Glouc'
Carloli'	Archidiac' Richemond.
Novum Castrum super Tynam.	Hertf'
Lancast'	Staff'
Affaven'	Rutl'
Meneven'	Buck'
Suffex.	Devon'
Dors'	Oxon.
Episcopatus Dunelm'	Leic'
Ebor'	Derb'
Norff'	Sutht'
Northt'	Suff'
London Midd'	Dioc' Landaff'
Essex.	Surr'
Wiltës.	Cest'
Wigorn'	Hunt'
	Westmerland.

R. Canobia & Ordines Religiosorum in singulis Provinciis per totam Scotiam & Walliam. E. Lib. M. S. Gulielmi Dugdalii Not. 25. p. 35. In Museo Oxon.

Ebor' Stæ. Trinitatis.	
Prioratus de Punfret vel Kirkeby.	{ Sti. Joh' } Monach. nigri
	{ Evang' }
Priorat. de Bartune Stæ. Mariæ	Monach. nigri
Priorat. de Wartres Sti. Jacobi	Canon. nigri
Priorat. de Brydlington S. M. & S. Nich.	Canon. nigri
Priorat. de Marton	Canon. nigri
Priorat. de A Drar Sti. Nich.	Canon. nigri
Priorat. de Kirkham S. Trinitatis	Canon. nigri
Priorat. de Newburgh Stæ. Mariæ	Canon. nigri
Priorat. de Blythe Stæ. Katherinæ	Canon. nigri
Priorat. de Gysburne Stæ. Mariæ	Canon. nigri
Priorat. de Nostle S. Oswaldi	Canon. nigri
Priorat. de Mealton Stæ. Mariæ	Canon. albi
Priorat. de Ebor' S. Clementis infra civit.	Monial. nigræ
Priorat. de Swyne in Holderneffe	Monial. nigræ
Priorat. de Kellyng S. M. & S. Helenæ	Monial. nigræ
Priorat. de Eadyngham Stæ. Mariæ	Monial. nigræ
Priorat. de Melfanbe Sti. Joh. apti	Monial. nigræ
Priorat. de Done Stæ. Mariæ	Monial. albæ
	Priorat.

Fol. 34. a. Priorat. de Ruffidale Monial. albæ
Priorat. de Siningthwait S. M. Monach. albi
Hospitalia Ebor' Sti. Petri. & Sti. Nichi.

Summa Relig. xxxvii.

Castellā. Ebor', Richmunde, Pinfret, Mealton,
Scarborow, Pykerynge, Selton, Tykehill, Cunig-
burgh, Wharltun, Midelham.

Aquæ dulces. Use, Swale, Lor, Wenet, Mid-
wife, Lyemwic, Hull, Teyse, Dereta, Whersayr,
Dön, Dêrewent.

Richemundschire.

Abbatia de Holmcoltram S. M. Monach. albi
Abbatia de Richmunde S. Agathæ Canon. albi
Abbatia de Coverham Canon. albi
Abbatia de Egleston S. Mariæ Canon. albi
Priorat. de Richemund S. Martini Monach. nigri
Priorat. de Lancaſtre Monach. nigri
Priorat. de Woderhale S. Trinit. Monach. nigri
Priorat. de Egremunde S. Brigidæ Monach. nigri
Priorat. de Carloyl S. M. Canon. nigri
Priorat. de Cuneshead S. Leonardi Canon. albi
Priorat. de Ellertone Monial. nigræ
Priorat. de Marryg S. Andres Monial. nigræ
Priorat. de Ingeleswode S. Mariæ Monial. nigræ
Priorat. de Hanepole S. Mariæ } Canon. albi
Episcopatus Dunelmen' Sti. Culberti } & Moniales
Abbatia de Morepath S. Mariæ Monach. nigri
de May Sigebghe Monach. albi
de Farneland Monach. nigri
Priorat. de Tynemouth. S. Olwyni Monach. nigri
Priorat. de Brynkeburgh Canon. nigri
Priorat. de Alnewyke Canon. albi

In Leoneis Scotiæ.

Abbat. de Newbotell S. Mariæ Monach. albi
Abbat. de Maylors S. Mariæ Monach. albi
Abbat. de Dreyburgh Canon. albi
Abbat. de Kelzho S. Mariæ Monach. nigri
Abbat. de Kaddestrem Monial. nigræ
Abbat. de Rokesburgh Canon. nigri
Abbat. de Edenesburgh Canon. nigri
Abbat. de Goddeswyth Canon. nigri
Priorat. de Goldyngham Monach. nigri
Priorat. de Hadyntone Monial. albæ
Priorat. de Northberwyck Albæ Monial. & nigræ
Priorat. de Suthberyck Monial. albæ & nigræ
Priorat. de Eccles Monach. albi

Summa Relig. xiii.

In Scotia.

Episcopatus Stæ. Andreæ Canon. nigri & Keledei
Abbat. de Dumfermedyn S. Trinit. Monach. nigri
Abbat. de Stryvelin Canon. nigri
Priorat. de May S. M. Virginis de } Canon. nigri
Redynge Colube }
Priorat. de Londres M. Trinit. } Monial. nigræ
It. de pt. }
Abbat. de Scone } Canon. nigri
Priorat. de Nostomot } It. Monach. de Cupro albi
Abbat. de Aberbrothot Mon. de tyrne Keledei
Episcopatus de Dunkeld S. Colnkylle Canon. nigri
Episcopatus de Brechyn Keledei
Episcopatus de Aberdene

Episcopatus de Morene Clerici Seculares
Priorat. de Hurtard Monach. nigri
Abbat. de Kynles Monach. albi
Episcopatus de Glasfew Clerici Seculares
Abbat. de Kenewyn Monach. de Tyron
Episcopatus de Galewey
Abbat. de Candida casa Monach. albi
Episcopatus de Dublin Keledei
Episcopatus de Arguyll Keledei
Episcopatus de Catenesio Keledei
Abbat. in Insula Keledei

Summa Relig. xxii.

Fol. 35. b.

In Episcopatu Sti. David in Wallia.

Abbat. de Blankalanda Monach. albi
Abbat. de Stata florida Monach. albi
Abbat. de Ximhill hæc est vall-longa Monach. albi
Abbat. de Sancto Dogniele Monach. albi
Abbat. Premuſter Canon. albi
Abbat. de Lant Monial. albæ
Priorat. de Lantony Canon. nigri
Priorat. de Castello Haroldi Monach. nigri
Priorat. de Brakeney Monach. nigri
Priorat. de Langle Monach. nigri
Priorat. de Redele Monach. nigri
Priorat. de Sancto Claro Monach. nigri
Priorat. de Pembroke Monach. nigri
Priorat. de Cardigan Monach. nigri
Priorat. de Karemkill Monach. nigri
Priorat. de Haverford Canon. nigri

Summa Relig. xvi.

Landaffe.

Abbat. de Meath Monach. albi
Abbat. de Morgan Monach. albi
Abbat. de Kaerlyon Monach. albi
Abbat. de Tynterne Monach. albi
Abbat. de Castellobuys Monial. nigræ
Priorat. de Ywen Monach. nigri
Priorat. de Kaerdyffe Monach. nigri
Priorat. de Penard Monach. nigri
Priorat. de Novoburgo Monach. nigri
Priorat. de Basseleg Monach. nigri
Priorat. de Goldelyne Monach. nigri
Priorat. de Strogayl Monach. nigri
Priorat. de Bergeveny Monach. nigri

Summa Relig. xiii.

De Sancto Affavaph.

Abbat. de la Pole S. M. Monach. albi
Abbat. de valle crucis S. M. Monach. albi
Abbat. de Com. S. M. Monach. albi
Abbat. de Hudſham Monial. albæ

Summa Relig. iv.

Bangor.

Abbat. de Abercomwach Monach. albi
Abbat. de Kem Monach. albi
Abbat. de Baffingwerk Monach. albi
Abbat. de Insula Henly Monach. albi
Priorat. de Lumsenoc Monach.

Mons est in Wallia & vocatur Moryge, a quo Sa-
brina oritur ex una parte, & Wya ex altera parte,
quæ inter Glowcetum, & Bristol cadit in Sabrinam.

Summa Relig. v.

Chron.
Thorn.
Col. 2163.

The Spiritualities and Temporalities of the Archbishop of Canterbury, in the Diocese of Canterbury, and the Jurisdictions subject to the same.

Note, That this Valuation was made in the Reign of King Richard II, and about the Year of our Lord 1384.

THE Church of *Maghefelde*, in the Deanry of *Southmalling*, 60s. The Church of *Reycolver*, in the Deanry of *Westbere*, 113l. 6s. 8d. The Church of *Cranebrook*, in the Deanry of *Cherryngge*, 26l. 13s. 4d. The Temporalities of the same in *Kent*, 1355l. 8s. 1d. Item, The same in the Diocese of *Chichester*, 351l. 12s. $\frac{1}{2}$. Item, in the Diocese of *Winchester* 65l. Item, in the Diocese of *London and Middlesex*, 130l. 15s. The Sum of the Valuation, 2105l. 4s. 1d. $\frac{1}{2}$. The half of the Tenth thereof 105l. 5s. 2d. $\frac{1}{2}$.

Of the Prior of Christ-Church at Canterbury.

His Temporalities, in the Diocese of *Canterbury*, 771l. 7s. 8d. Item, in the Diocese of *Rocheſter*, 295l. Item, in the Dioceses of *London*, *Wincheſter*, *Oxford*, *Lincoln*, and *Norwich*, 324l. 17s. 1d. The Total of the Valuation, 1391l. 5s. 2d. The half Tenth thereof, 69l. 11s. 3d.

The Alms of the same Church.

The Church of *Wistclyve*, in the Deanry of *Dover*, 18l. The Church of *Monketon*, in the Deanry of *Westbere*, 13l. 6s. 8d. The Church of *Eaſtry*, in the Deanry of *Sandwich*, 53l. 6s. 8d. The Total, 86l. 13s. 4d. The half Tenth thereof, 4l. 14s. 8d.

Item, Of the Alms there.

Their Portion in their Church of *Monketon*, 33l. 6s. 8d. Their Portion in the Church of *Eaſtry*, 53l. 6s. 8d. The Church of *Sefaltre*, in the Deanry of *Westbere*, 66s. 8d. The Church of *Fairfeld*, in the Deanry of *Limen*, 4l. The Church of *Frennyngbam*, in the Deanry of *Shorham*, 10l. Their Portion in *Mepeham*, in the same Deanry, 6l. 13s. 4d.

The Church of *Bredgar*, in the Deanry of *Sydyngborn*, 13l. 6s. 8d.

Churches belonging to the Archdeaconry of Canterbury.

The Church of *St. Mary*, at *Sandwich*, 8l. The Church of *St. Clement*, at *Sandwich*, 106s. 8d. The Church of *Hakynnton*, in the Deanry of *Canterbury*, 13l. 6s. 8d. The Church of *Tenham*, in the Deanry of *Osprenge*, 133l. 6s. 8d. The Church of *Lymin*, in the Deanry of *Lymin*, 20l. Uncertain Incomes of the said Archdeacon, 20l. The total Valuation, 200l. the half Tenth thereof, 10l.

The Abbat of Battel.

The Church of *Wy*, in the Deanry of *Bregge*, 43l. 6s. 8d. A Pension of *Kyngisnoth*, in the Deanry of *Lymin*, 40s. The Sacrist of *Battel* at *Haſſbert*, in the Deanry of *Cherryngge*, 5s. The Temporalities of the Abbat, in the Deanry of *Canter-*

bury, 195l. 5s. The total Valuation, 240l. 16s. 8d. The half Tenth thereof, 12l. 0s. 10d.

The Abbat of Favyrſham.

The Church of *Boſton*, in the Deanry of *Osprenge*, 60l. The Church of *Preſton*, in the same Deanry, 19l. 11s. 2d. A Pension at *Lodyngſham*, in the same Deanry, 66s. 8d. A Pension at *Nyeuwingſham*, in the same Deanry, 33s. 4d. His Temporalities in the Diocese of *Canterbury*, 155l. 6s. 2d. The total Valuation, 233l. 17s. 4d. The half Tenth thereof, 11l. 19s. 11d. $\frac{1}{2}$.

The Abbat of Boxlee.

The Church of *Eaſtcherche*, in the Deanry of *Sydyngborn*, 33l. 6s. 8d. His Temporalities in the Diocese of *Canterbury*, 62l. 14s. 7d. Item, For the Temporalities of the Abbat of *Dounes*, 58s. 4d. The Total of the Valuation, 98l. 19s. 7d. The half Tenth thereof, 4l. 18s. 11d. $\frac{1}{2}$.

The Temporalities and Spiritualities of the Abbat of Langedon.

The Church of *Oxene*, in the Deanry of *Sandwich*, 40s. The Church of *Walmer*, in the same Deanry, 10l. The Church of *Westlangedon*, in the same Deanry, 6l. 13s. 4d. The Church of *Waltwareſhar*, in the same Deanry, 12l. The Tithes of *Cobed*, in the same Deanry, 30s. The Church of *Lidenm*, in the Deanry of *Dover*, 6l. 13s. 4d. The Church of *Tonge*, in the Deanry of *Sydyngborn*, 30l. Their Temporalities in the Diocese of *Canterbury*, 27l. 19s. 8d. The Total of the Valuation, 94l. 14s. 4d. The half of the Tenth thereof, 4l. 14s. 8d. $\frac{1}{2}$.

The Temporalities and Spiritualities of the Abbat of St. Radegundis.

The Church of *Sybertiſwelde*, in the Deanry of *Sandwich*, 9l. 13s. 4d. The Church of *Ripe*, in the Deanry of *Dover*, 106s. 8d. The Church of *Alkham*, in the same Deanry, 14l. The Church of *Poſtynge*, in the Deanry of *Elham*, 8l. The Church of *Laiſdon*, in the Deanry of *Sydyngborn*, 8l. Their Temporalities in the Diocese of *Canterbury*, 27l. 19s. 8d. The Total of the Valuation, 72l. 19s. 8d. The half Tenth thereof, 72s. 11d. $\frac{1}{4}$.

The Temporalities and Spiritualities of the Prior of Rocheſter.

The Church of *Hertclepe*, in the Deanry of *Sydyngborn*, 13l. 6s. 8d. The Church of *Darrente*, in the Deanry of *Shorham*, 6l. 14s. 4d. The Tithes of *Wodnesberg*, in the Deanry of *Sandwich*, 25s. A Pension at *Norton* and *Ores*, in the Deanry of *Osprenge*, 30s. The Temporalities at *Darrente*, in the Deanry of *Shorham*, 16l. 8s. 4d. The Revenue in *Clyve* and *Grean*, in the same Deanry, 9l. The Temporalities of the same at *Canterbury* and *Elham*, 38s. 10d. The Total of the Valuation, 50l. 2s. 2d. The half of the Tenth thereof, 50s. 1d. $\frac{1}{2}$.

The Temporalities and Spiritualities of the Prior of Dover.

The Church of *Colred* and *Popeleſale*, in the Deanry of *Sandwich*, 13l. 6s. 8d. The Church of *Hugham*, in the Deanry of *Dover*, 16l. 13s. 4d. The Church of *Gulſtone*, in the same Deanry, 10l. The Church of *St. Margaret*, in the same Deanry, 16l. The

The Church of *Brokford*, in the same Deanry, 9 l. 6 s. 8 d. The Church of *Apoldre*, in the Deanry of *Limin*, 20 l. Their Temporalities, in the Diocese of *Canterbury*, 188 l. 10 s. The Total of the Valuation, 273 l. 16 s. 8 d. The half Tenth thereof, 13 l. 13 s. 10 d.

The Temporalities and Spiritualities of the Prior of Ledes.

The Church of *Serr*, in the Deanry of *Westbere*, 66 s. 8 d. The Church of *Wodnesbergh*, in the Deanry of *Sandwich*, 30 l. For the Tithes of *St. Alban*, in the same Parish, 9 l. 6 s. 8 d. A Pension at *Hamme*, in the same Deanry, 40 s. Their Tithes at *Hertangre*, in the same Deanry, 6 s. 8 d. Their Pension at *Acrife*, in the Deanry of *Elbam*, 40 s. The Church of *Berghesede*, in the Deanry of *Sutton*, 8 l. The Church of *Chart*, in the same Deanry, 16 l. 13 s. 4 d. The Church of *Gatherst*, in the same Deanry, 13 l. 6 s. 8 d. The Church of *Ledes*, in the same Deanry, 13 l. 6 s. 8 d. The Church of *Bohon Chenst*, in the same Deanry, 10 l. The Church of *Stokeberg*, in the Deanry of *Sydingborne*, 27 l. 6 s. 8 d. The Church of *Bordenn*, in the same Deanry, 20 l. The Church of *Renham*, in the same Deanry, 26 l. 13 s. 4 d. Their Pension at *Ores*, in the Deanry of *Osprenge*, 8 s. Their Temporalities, in the Diocese of *Canterbury*, 37 l. 18 s. The Total of the Valuation, 220 l. 12 s. 8 d. The half Tenth thereof, 11 l. 00 s. 7 d. $\frac{2}{3}$.

Of the Prior of St. Gregory's.

The Church of *Tanerton*, in the Deanry of *Canterbury*, 11 l. 6 s. 8 d. The Church of *Northgate*, in the same Deanry, 66 s. 8 d. The Church of *Westgate*, in the same Deanry, 100 s. The Church of *St. Dunstan*, in the same Deanry, 53 s. 4 d. The Church of *Natynghone*, in the same Deanry, 4 l. The Tithes of *Rysfoborne*, in the Deanry of *Westbere*, 20 s. The Church of *Litingesborne*, in the Deanry of *Bregge*, 10 l. Tithes at *Goldstansfon*, *Gosebale*, and in the Field of *Hertesland*, *Holdan* by *Wyngham*, 10 l. The Tithes at *Bishopsborne*, in the same Deanry, 40 s. The Church of *Waltham*, in the same Deanry, 11 l. 6 s. 8 d. The Church of *Elmesfede*, in the same Deanry, 16 l. The Church of *Beatricesdenne*, in the Deanry of *Cherryng*, 12 l. Their Tithes at *Plukele*, in the same Deanry, 26 s. 8 d. Their Portion at *Northfete*, in the Deanry of *Shorham*, 40 s. The Church of *Stalesfeld*, in the Deanry of *Osprenge*, 12 l. The Church of *Ores*, in the same Deanry, 4 l. Their Temporalities in the Diocese of *Canterbury*, 25 l. 15 s. The Total of the Valuation, 133 l. 15 s. The half Tenth thereof, 6 l. 13 s. 9 d.

Of the Prior of Coumwelle.

The Church of *Benedenn*, in the Deanry of *Cherryng*, 20 l. The Church of *Thornham* and *Aldington*, in the Deanry of *Sutton*, 13 l. 6 s. 8 d. The Church of *Beanesfelde*, in the Deanry of *Dover*, 12 l. Their Temporalities, in the Diocese of *Canterbury*, 20 l. 15 s. 10 d. The total Valuation, 66 l. 2 s. 6 d. The half Tenth thereof, 66 s. 1 d. $\frac{1}{2}$.

Of the Prior of Mertone.

The Church of *Patrickesborne*, in the Deanry of *Bregge*, 35 l. 6 s. 8 d. Their Temporalities at *Harrietteham*, 26 s. 8 d. The Total of the Valuation, 34 l. 13 s. 4 d. The half Tenth thereof, 34 s. 8 d.

Of the Prior of Bilsinton.

The Church of *Bilsinton*, in the Deanry of *Limin*, 16 l. 13 s. 4 d. Their Temporalities in the Diocese of *Canterbury*, 33 l. 16 s. 5 d. The Total of the Valuation, 50 l. 9 s. 9 d. The half Tenth thereof, 50 s. 5 d. $\frac{2}{3}$.

Of the Abbat of Lefnes.

The Church of *Merdenn*, in the Deanry of *Sutton*, 26 l. 13 s. 4 d. The Church of *Niewentone*, in the Deanry of *Sydingborne*, 26 l. 6 s. 8 d. Their Temporalities in the Diocese of *Canterbury*, 7 l. 6 s. 8 d. The Total of the Valuation, 60 l. 13 s. 4 d. The half Tenth thereof, 60 s. 8 d.

Of St. Osth.

The Church of *Petham*, with the Temporalities in the same, 20 l. 17 s. The Total appears. The half Tenth, 20 s. 10 d. $\frac{1}{2}$.

Of the Abbess of Mallynge.

The Church of *East-Mallynge*, in the Deanry of *Shorham*, 18 l. Their Temporalities in the same Town, 45 l. Their Temporalities at *Westwelle*, in the Deanry of *Cherryng*, 60 s. 10 d. The Total of the Valuation, 66 l. 0 s. 10 d. The half Tenth thereof, 66 s. 0 d. $\frac{1}{2}$.

Of Westminster.

The Temporalities at *Westminster* in *Lodenham*, 20 s. The Total appears. The half Tenth, 12 d.

Of the Abbat of Robert's Bridge.

The Temporalities of the Abbat of *Robert's Bridge*, in the Diocese of *Canterbury*, 12 l. 10 s. 10 d. The Total appears. The half Tenth thereof, 12 s. 6 d. $\frac{1}{2}$.

Begehamme.

The Temporalities of *Begehamme*, in the Diocese of *Canterbury*, 60 s. The Total appears. The half Tenth, 3 s.

Of St. Paul, London.

The Temporalities of *St. Paul, London*, at *Biernes*, in the Deanry of *Croydon*, 12 l. The Total appears. The half Tenth thereof, 12 s.

Of the Prior of Horton.

The Church of *Brabourne*, in the Deanry of *Elbam*, 30 l. Their Portion at *Hope*, in the Deanry of *Limin*, 66 s. 8 d. Their Temporalities, in the Diocese of *Canterbury*, 65 l. 10 s. Item, the Prior is to pay the Tenth of the Vicarage of *Brabourne*. The Total of the Valuation, 98 l. 16 s. 8 d. The half Tenth thereof, 4 l. 18 s. 10 d. And besides this, for the aforesaid Vicarage, 6 s. each half Tenth.

Of the Prior of Drulege.

The Church of *Chilham*, in the Deanry of *Bregge*, 40 l. The Church of *Trulegbe*, in the Deanry of *Osprenge*, 40 l. His Temporalities in the Diocese of *Canterbury*, 20 s. 6 d. The Total of the Valuation, 81 l. 00 s. 6 d. The half Tenth thereof, 4 l. 1 s. 0 d. $\frac{1}{2}$.

Of the Prior of Follston.

The Church of *Folkstone*, in the Deanry of *Dover*, 26 l. 13 s. 4 d. Their Temporalities in the same Town, 3 s. 6 d. The Total of the Valuation, 26 l. 16 s. 8 d. The half Tenth thereof, 26 s. 10 d.

Okkeborn Prior's.

The Church of *Glynde*, in the Deanry of *Southmallynge*, 14 l. 13 s. 4 d. The Total Valuation appears. The half Tenth thereof, 14 s. 8 d.

Of the Abbat of Gynes.

The Church of *Niewyngton*, in the Deanry of *Dover*, 20 l. The Church of *Brenfete*, in the Deanry of *Limin*, 13 l. 6 s. 8 d. The Church of *Prombelle*, in the same Deanry, 13 l. 13 s. 4 d. The Temporalities at *Niewyntone* and *Dover*, 21 s. 10 d. The Total of the Valuation, 45 l. 1 s. 6 d. The half Tenth thereof, 45 s. 1 d.

Ilde de Deu.

The Church of *Upcherche*, in the Deanry of *Sydynghborne*, 23 l. 6 s. 8 d. Their Temporalities in the same Town, 25 s. 7 d. The Total of the Valuation, 24 l. 12 s. 3 d. The half Tenth thereof, 24 s. 7 d.

Of the Prior of Lewes.

The Revenue of the Prior of *Lewes* at *Dover*, 21 s. 8 d. The Total appears. The half Tenth thereof, 13 d.

The Revenue of the Brethren of Byntegfeld.

At *Dover*, 15 s. The Total appears. The half Tenth thereof, 9 d.

Of the Abbat of Pontiniac.

The Abbat of *Pontiniac* has the Church of *Romene* to his proper Use, valu'd at 20 l. The half Tenth thereof, 20 s. In the Deanry of *Bregge*, the Vicarage of *Littleborne*, 4 l. The Vicarage of *Lithingesborne*, 40 s. The Vicarage of *Elmestede*, 4 l.

The Church of *Sellynge*, in the Deanry of *Limin*, 12 l. The Church of *Ofprenge*, in the Deanry of *Ofprenge*, 13 l. 6 s. 8 d. The Church of *St. Mary* in *Dover*, 106 s. 8 d. Their Temporalities, 120 l. 0 s. 10 d.

The House of God of Ofprenge.

The Church of *Hedecrone*, in the Deanry of *Cherynge*, 13 l. 6 s. 8 d. Their Temporalities, 51 l. 5 s.

The Nuns of Sheppey.

The Church of *Menspre* in the Deanry of *Sydynghborne*, 13 l. 6 s. 8 d. The Church of *Bobbynge*, in the same Deanry, 6 l. 13 s. 4 d. The Church of *Gilingham*, in the Deanry of *Shorham*, 40 l. The Church of *Grean*, in the same Deanry, 13 l. 6 s. 8 d. Their Temporalities, 66 l. 8 s.

The Prior of Clerkenwelle.

The Church of *Sydynghborne*, in the Deanry of *Sydynghborne*, 23 l. 6 s. 8 d. The Temporalities of the same Place, 40 s.

The Hospital of Poor Priests at Canterbury.

The Church of *Stodmersch*, in the Deanry of *Bregge*, 4 l. The Church of *St. Margaret* in *Canterbury*, 4 l. Their Temporalities, 6 l.

The Abbat of Danynton.

The Churches of *Herchege*, *Niewyngton* and *Danynton*, 12 l. The Church of *Burdefeld*, 53 s. 4 d. Their Temporalities, 14 l. 6 s. 5 d.

The Hospital of St. Katharine near London.

The Temporalities of *St. Katharine's Hospital* near the *Tower of London*, 21 l. 00 s. 10 d.

Ministry of Modenden.

The Temporalities of the Ministry of *Modenden*, 100 s.

The Archbishop's Hospital at Madestone.

The Church of *Sutton*, in the Deanry of *Sandwich*, 20 l. The Church of *Luten*, in the Deanry of *Sutton*, 106 s. 8 d. The Church of *Ferlege*, in the Deanry of *Shorham*, 13 l. 6 s. 8 d. Their Temporalities, 110 s. 5 d.

The Hospital of Eastbregge at Canterbury.

The Church of the Saints *Cosmas* and *Damianus*, in the Deanry of *Canterbury*, 100 s.

Of St. James in Canterbury.

The Church of *Bradgor*, in the Deanry of *Sydynghborne*, 13 l. 6 s. 8 d.

Small Benefices not tax'd to the Tenth.

In the Deanry of *Canterbury*, the Vicarage of *St. Paul*, 66 s. 8 d. The Church of *St. Peter*, 4 l. The Church of *All-Saints*, 4 l. The Church of *St. Elphege*, 4 l. The Church of *Bredman*, 53 s. 4 d. The Vicarage of *St. Dunstan*, 4 l. The Vicarage of *Westgate*, 4 l. The Vicarage of *Northgate*, 66 s. 8 d. The Vicarage of *Tanenton*, 4 l. The Vicarage of *Natyndon*, 4 d. The Church of *St. Mary de Castro*, 66 s. 8 d. The Church of *St. John*, 66 s. 8 d. The Church of *Bredene*, 66 s. 8 d. The Church of *St. Edmund*, 53 s. 4 d. The Church of *St. Michael* of *Burgate*, with the Head of *Quengate*, 4 l. The Church of *Melton*, 66 s. 8 d.

In the Deanry of *Westbere*, the Vicar of *Serr*, 66 s. 8 d. The Vicarage of *Sesaltre*, 66 s. 8 d.

In the Deanry of *Sandwich*, the Vicarage of *Eghethorne*, 4 l. The Vicarage of *Colred*, &c. 4 l. The Vicarage of *St. Mary* at *Sandwich*, 4 l.

In the Deanry of *Dover*, the Vicarage of *Folkstone*, 26 s. 8 d. The Vicarage of *Ewell*, 66 s. 8 d. The Vicarage of *Ripe*, 66 s. 8 d. The Vicarage of *Gulston*, 66 s. 8 d. The Vicarage of *Beaufelde*, 4 l. The Church of *St. John* at *Dover*, 66 s. 8 d.

In the Deanry of *Elham*, the Vicarage of *Poslinge*, 4 l. The Church of *Bircholtz*, 73 s. 4 d.

In the Deanry of *Limin*, the Vicarage of *Sellynge*, 73 s. 4 d. The Vicarage of *Prombell*, 4 l. The Vicarage of *Newcherche*, 4 l. The Church of *Orgareswyck*, 4 l. The Vicarage of *Limin*, 66 s. 8 d. The Church of *Herst*, 4 l. The Vicarage of *Romenal*, 4 l. The Vicarage of *Westhe*, 4 l.

In the Deanry of *Sutton*, the Vicarage of *Heretisham*, 66 s. 8 d. The Vicarage of *Ferghstede*, 66 s. 8 d. The Vicarage of *Thornham*, 66 s. 8 d. The Vicarage of *Aldynone*, 53 s. 4 d. The Vicarage of *Boftone*, 4 l.

In the Deanry of *Sydynghborne*, the Vicarage of *Rodmersham*, 66 s. 8 d. The Church of *Kynghedown*, 4 l.

In the Deanry of *Osprenge*, the Vicarage of *Scalfelde*, 4*l.* The Vicarage of *Dodenton*, 66*s.* 8*d.* The Church of *Monkton*, 40*s.*

In the Deanry of *Cherryng*, the Church of *Pette*, 66*s.* 8*d.* The Vicarage of *Bearrisdenn*, 4*l.* The Church of *Pinenton*, 4*l.*

In the Deanry of *Storham*, the Vicarage of *Frennyngham*, 66*s.* 8. The Church of *Felde*, 66*s.* 8.

The small ones of the Arches.

The Church of *St. Denis*, 4*l.* The Church of *St. Michael at Nele*, 4*l.* The Church of *St. John Evangelist*, 66*s.* 8*d.* The Church of *St. Mary of Bodehawe*, 66*s.* 8*d.*

Ecclesiastical Benefices not appropriated to Prelates, religious Men, or others, in the Diocese of Canterbury, and the Jurisdictions immediately subject to the same; together with the Valuation, and the half Tenth of the same.

In the Deanry of Canterbury.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
THE Church of <i>Fordwyck</i>	0	6	8
The Church of <i>St. Mary Magdalen</i>	0	5	4
The Church of <i>St. George</i>	0	6	8
The Church of <i>Little Hardres</i>	0	12	0
The Church of <i>St. Michael of Herbold</i>	0	13	4
The Church of <i>St. Martin</i>	0	10	0
The Vicarage of <i>Hakyndon</i>	0	4	8
The Church of <i>St. Nicholas of Herbold</i> } downe	0	6	0
The Church of <i>St. Andrew, Canterbury</i>	0	8	0
The Church of <i>St. Mildred</i>	0	5	4

In the Deanry of Westbere.

The Church of <i>Westbere</i>	0	6	8
The Church of <i>Swaleclyve</i>	0	6	8
The Church of <i>Hwyfstaple</i>	0	26	8
The Vicarage of <i>Chisteler</i>	0	5	0
The Vicarage of <i>Reycolver</i>	0	16	8
The Vicarage of <i>Menstre</i>	0	20	0
The Vicarage of <i>St. Lawrence</i>	0	5	0
The Vicarage of <i>St. Peter</i>	0	5	0
The Vicarage of <i>St. John</i>	0	5	4
The Vicarage of <i>Monkton</i>	0	10	0

In the Deanry of Bregge.

The Provost of <i>Wyngbam</i>	0	40	0
The Canons there	8	0	0
The Church of <i>Stormouth</i>	0	12	8
The Vicarage of <i>Prestone</i>	0	4	8
The Church of <i>Elmerston</i>	0	10	0
The Church of <i>Adesham</i>	0	53	4
The Church of <i>Chilydenn</i>	0	5	4
The Church and Vicarage of <i>Wyebam</i>	0	38	8
The Church of <i>Kyngystone</i>	0	12	0
The Church of <i>Bishoppisborne</i>	0	33	4
The Vicarage of <i>Petham</i>	0	4	4
The Vicarage of <i>Waltham</i>	0	4	8

	<i>l.</i>	<i>s.</i>	<i>d.</i>
The Church of <i>Chertham</i>	0	26	8
The Vicarage of <i>Chilham</i>	0	6	8
The Church of <i>Great Harades</i>	0	26	8
The Church of <i>Crundale</i>	0	11	4
The Church of <i>Broke</i>	0	6	8
The Vicarage of <i>Wy</i>	0	10	8
The Church of <i>Bofton Aloff</i>	0	40	0
The Church of <i>Godmersham</i>	0	53	4
The Church of <i>Ikham</i>	0	30	0

In the Deanry of Sandwich.

The Church of <i>Berfrestone</i>	0	5	4
The Church of <i>Egbertorn</i>	0	12	0
The Vicarage of <i>Wodemsberghe</i>	0	10	0
The Church of <i>Dele</i>	0	20	0
The Vicarage of <i>Eastry</i>	0	10	0
The Church of <i>Hamme</i>	0	11	4
The Church of <i>Great Mongham</i>	0	30	0
The Church of <i>Knolton</i>	0	13	4
The Vicarage of <i>Northborne</i>	0	6	8
The Church of <i>Eaflangedon</i>	0	10	0
The Church of <i>Rypple</i>	0	10	0
The Church of <i>Ridelyngwilde</i>	0	17	4
The Vicarage of <i>Tilmanston</i>	0	10	0
The Vicarage of <i>St. Clement's</i>	0	5	0
The Church of <i>St. Peter</i>	0	6	8
The Church of <i>Stonore</i>	0	5	0
The Church of <i>Little Mongham</i>	0	5	4
The Church of <i>Betsangre</i>	0	11	4

In the Deanry of Dover.

The Vicarage of <i>Alkham</i>	0	6	8
The Vicarage of <i>Hugham</i>	0	5	0
The Vicarage of <i>St. Margaret</i>	0	6	8
The Church of <i>Charlton</i>	0	10	0
The Church of <i>St. Peter at Dover</i>	0	6	0
The Church of <i>St. Nicholas there</i>	0	5	0
The Church of <i>St. James there</i>	0	5	4
The Church of <i>Hauking</i>	0	4	4
The Church of <i>Serytone</i>	0	12	0
The Church of <i>Nyewyntone</i>	0	5	4

In the Deanry of Elham.

The Church of <i>Wodyntone</i>	0	10	0
The Church of <i>Denyntone</i>	0	10	4
The Church of <i>Elham</i>	0	63	4
The Vicarage of <i>Elham</i>	0	10	0
The Church of <i>Akryse</i>	0	8	0
The Church of <i>Stonting</i>	0	13	4
The Church of <i>Hortone</i>	0	6	8
The Vicarage of <i>Braborne</i>	0	6	0
The Church of <i>Hastyngleghe</i>	0	10	0
The Church of <i>Lyminge</i>	0	60	0
The Vicarage of <i>Lyminge</i>	0	8	0
The Church of <i>Saltwode</i>	0	43	4

In the Deanry of Limene.

The Church of <i>Borewarmerfch</i>	0	9	4
The Church of <i>Bonynton</i>	0	6	8
The Church of <i>Ostinghangre</i>	0	4	8
The Church of <i>Kingisnoth</i>	0	10	8
The Church of <i>Roking</i>	0	16	8
The Church of <i>Demecherche</i>	0	11	4
The Church of <i>Snergate</i>	0	17	4
The Vicarage of <i>Brefete</i>	0	4	8
The Church of <i>Wodecherche</i>	0	20	0
The Church of <i>Kenartone</i>	0	13	4
The Vicarage of <i>Stone</i>	0	6	8
The Vicarage of <i>Apuldre</i>	0	6	8

The

	<i>l.</i>	<i>s.</i>	<i>d.</i>
The Church of <i>Aldington</i>	0	30	0
The Vicarage of <i>Aldington</i>	0	5	0
The Vicarage of <i>Broklonde</i>	0	5	4
The Church of <i>Suaves</i>	0	13	4
The Church of <i>Witrisbamne</i>	0	20	0
The Church of <i>Wereborne</i>	0	16	8
The Church of <i>Newecherche</i>	0	40	0
The Church of <i>Ivecherche</i>	0	35	4
The Church of <i>Old Romene</i>	0	18	8
The Church of <i>Blackmanston</i>	0	5	0
The Church of <i>Mersham</i>	0	25	8
The Church of <i>Eftbregge</i>	0	6	8
The Church of <i>Lyde</i>	0	36	8
The Vicarage of <i>Lyde</i>	0	16	8
The Church of <i>Shaddocysberst</i>	0	5	0
The Church of <i>Seyneton</i>	0	10	0
The Church of <i>Orlastone</i>	0	5	4
The Church of <i>St. Mary in the Marfb</i>	0	20	0
The Church of <i>Henxeball</i>	0	10	0
The Church of <i>Hope</i>	0	13	4
The Church of <i>Middle</i>	0	4	4

In the Deanry of Cheryng.

The Church of <i>Frythyndenn</i>	0	10	0
The Church of <i>Standberst</i>	0	23	4
The Vicarage of <i>Benyndenn</i>	0	8	0
The Church of <i>Rolnyngdenn</i>	0	33	4
The Vicarage of <i>Rolnyndenn</i>	0	6	8
The Church of <i>Haukberst</i>	0	20	0
The Vicarage of <i>Tenterdenn</i>	0	10	0
The Church of <i>Newendenn</i>	0	9	4
The Vicarage of <i>H. d. crone</i>	0	8	0
The Church of <i>Haldenne</i>	0	10	0
The Church of <i>Rydyngdenn</i>	0	20	0
The Church of <i>Plukele</i>	0	10	0
The Church of <i>Eftwell</i>	0	6	8
The Church of <i>Boston Malerbe</i>	0	20	0
The Church of <i>Westwell</i>	0	40	0
The Prior of <i>Canterbury</i>	0	30	0
The Vicarage there	0	10	0
The Church of <i>Hothfelde</i>	0	10	0
The Church of <i>Great Chart</i>	0	20	0
The Church of <i>Effchetisforde</i>	0	16	0
The Prior of <i>Ledys</i>	0	10	8
The Vicarage there	0	5	4
The Vicarage of <i>Kenynstone</i>	0	6	8
The Church of <i>Cherryng</i>	0	53	4
The Vicarage of <i>Cherryng</i>	0	8	8
The Church of <i>Smerdenn</i>	0	20	0
The Church of <i>Little Chart</i>	0	16	8

In the Deanry of Soutton.

The Church of <i>Hariettyshant</i>	0	16	0
The Church of <i>Maidestone</i>	0	106	8
The Vicarage of <i>Lenham</i>	0	6	8
The Vicarage of <i>Merdenne</i>	0	6	8
The Vicarage of <i>Goutherst</i>	0	6	8
The Church of <i>Olcunbe</i>	0	20	0
The Church of <i>Frenstede</i>	0	10	8
The Church of <i>Holyngborne</i>	0	40	0
The Church of <i>Boxle</i>	0	40	0
The Prior of <i>Rocheſter</i>	0	32	0
The Vicarage there	0	8	0
The Church of <i>Orham</i>	0	6	8
The Church of <i>Stapilberst</i>	0	20	0
The Church of <i>Worneſell</i>	0	16	8
The Church of <i>Sutton</i>	0	33	4
The Vicarage of <i>Sutton</i>	0	5	4
The Church of <i>Langele</i>	0	6	8

In the Deanry of Sydingborne.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
The Vicarage of <i>Upcherche</i>	0	5	4
The Vicarage of <i>Herdlepe</i>	0	5	0
The Vicarage of <i>Newnton</i>	0	6	8
The Vicarage of <i>Borden</i>	0	5	4
The Vicarage of <i>Eſtcherche</i>	0	13	4
The Church of <i>Wardon</i>	0	6	8
The Vicarage of <i>Laiſdon</i>	0	5	0
The Vicarage of <i>Sydyngborne</i>	0	6	8
The Church of <i>Tunſtall</i>	0	13	4
The Vicarage of <i>Renham</i>	0	10	0
The Church of <i>Halowifione</i>	0	6	8
The Vicarage of <i>Halowifione</i>	0	4	8
The Church of <i>Milſtede</i>	0	13	4
The Church of <i>Wichelinge</i>	0	12	0
The Church of <i>Elmele</i>	0	6	8
The Vicarage of <i>Middilton</i>	0	8	0
The Church of <i>Norſton</i>	0	17	4
The Church of <i>Bacchilde</i>	0	22	0
The Vicarage of <i>Bacchilde</i>	0	6	8
The Vicarage of <i>Tonge</i>	0	5	4
The Church of <i>Rykenore</i>	0	5	4

In the Deanry of Ofprenge.

The Vicarage of <i>Ofprenge</i>	0	10	0
The Vicarage of <i>Faverſham</i>	0	20	0
The Vicarage of <i>Thuleghe</i>	0	8	0
The Vicarage of <i>Preſtone</i>	0	9	9½
The Church of <i>Padleſmere</i>	0	8	8
The Church of <i>Northon</i>	0	18	8
The Church of <i>Gravene</i>	0	5	4
The Vicarage there	0	6	8
The Church of <i>Oterendenn</i>	0	6	8
The Vicarage of <i>Sellynge</i>	0	6	8
The Vicarage of <i>Boſon</i>	0	5	4
The Vicarage of <i>Harnhell</i>	0	5	0
The Church of <i>Eſelynge</i>	0	40	0
The Church of <i>Levelonde</i>	0	6	8
The Vicarage of <i>Tenham</i>	0	8	8
The Vicarage of <i>Lyndeſtede</i>	0	5	0
The Church of <i>Godwynſton</i>	0	5	4
The Church of <i>Bokelonde</i>	0	8	0
The Church of <i>Lodentam</i>	0	13	4
The Vicarage of <i>Scheldwyck</i>	0	5	0

HERE BEGIN THE EXEMPTS.

In the Deanry of Schorham.

The Church of <i>Schorham</i>	0	53	4
The Church of <i>Fynesforde</i>	0	20	0
The Church of <i>Bixele</i>	0	20	0
The Vicarage of <i>Bixele</i>	0	6	8
The Church of <i>Earde</i>	0	26	8
The Church of <i>Northſtete</i>	0	66	8
The Church of <i>Mepeham</i>	0	26	8
The Vicarage of <i>Grean</i>	0	10	0
The Church of <i>Clyce</i>	0	73	4
The Vicarage of <i>Farleghe</i>	0	6	8
The Church of <i>Huntyngdon</i>	0	10	0
The Church of <i>Petham</i>	0	23	4
The Church of <i>Wrotham</i>	0	53	4
The Vicarage of <i>Wrotham</i>	0	13	4
The Church of <i>Egham</i>	0	13	4
The Church of <i>Sevendoke</i>	0	53	4
The Vicarage of <i>Sevendoke</i>	0	6	8
The Vicarage of <i>Gyllyngham</i>	0	13	4

The

	<i>l.</i>	<i>s.</i>	<i>d.</i>
The Church of <i>Penferst</i>	0	20	0
The Church of <i>Chidyngiston</i>	0	20	0
The Church of <i>Euer</i>	0	10	0
The Church of <i>Bradstede</i>	0	26	8
The Church of <i>Sundressch</i>	0	20	0
The Church of <i>Chyvenyng</i>	0	16	8
The Church of <i>Orpynton</i>	0	40	0
The Church of <i>Keslan</i>	0	5	0
The Church of <i>Hefe</i>	0	6	8
The Church of <i>Halstede</i>	0	5	4
The Church of <i>Wodelonde</i>	0	4	8
The Vicarage of <i>Eaſtmallynge</i>	0	6	8

In the Deanry of Pagham and Terrynghe.

The Church of <i>Pagham</i>	0	1	10	0
The Vicarage of <i>Pagham</i>	0	16	8	
The Vicarage of <i>Southerstede</i>	0	6	8	
The Church of <i>Lovente</i>	0	30	0	
The Church of <i>Tanguer</i>	0	13	4	
The Church of <i>Slyndon</i>	0	10	0	
The Vicarage of <i>Slyndon</i>	0	4	8	
The Church of <i>Terrynghe</i>	0	46	8	
The Vicarage of <i>Terrynghe</i>	0	8	0	
The Church of <i>Pertbing</i>	0	20	0	
The Vicarage of <i>Pertbing</i>	0	5	0	

The Total 14 11 0

In the Deanry of Suthmallyng.

The Vicarage of <i>Mughefelde</i>	0	7	4	
The Church of <i>Bocfelde</i>	0	32	0	
The Church of <i>Iſfelde</i>	0	10	0	
The Church of <i>Edburton</i>	0	14	8	
The Church of <i>Glynde</i>	0	5	0	
The Church of <i>Stammer</i>	0	10	8	
The Church of <i>Fremfelde</i>	0	10	0	
The Vicarage of <i>Wadeberſt</i>	0	6	8	
The Prebend of the Dean in the ſame	0	40	0	
The Prebend of the Treasurer	0	20	0	
The Chancellor's Prebend	0	20	0	
The Precentor's Prebend	0	20	0	
The Vicarage of <i>Ryngemer</i>	0	4	4	

The Total 10 0 8

In the Deanry of Bockyng.

The Church of <i>Bockyng</i>	0	40	0	
The Church of <i>Stuſtede</i>	0	20	0	
The Church of <i>Hadele</i>	0	40	0	
The Portion of the ſame at <i>Borford</i>	0	0	16	
The Church of <i>Ilegb Monks</i>	0	20	0	
The Church of <i>Lackesdon</i>	0	13	4	
The Church of <i>Suthcherche</i>	0	26	8	
The Church of <i>Molton</i>	0	6	8	

The Total 8 3 0

In the Deanry of Riſbergh.

The Church of <i>Riſbergh</i>	0	16	8	
The Church of <i>Newenton</i>	0	26	8	
The Church of <i>Halton</i>	0	10	0	
The Portion of the Prior of <i>Walynghford</i>	0	0	12	

The Total 0 54 4

In the Deanry of Croydon.

The Church of <i>Croydon</i>	0	40	0	
The Vicarage of <i>Croydon</i>	0	10	0	

	<i>l.</i>	<i>s.</i>	<i>d.</i>
The Church of <i>Hefe</i>	0	26	8
The Church of <i>Harwe</i>	0	40	0
The Vicarage of <i>Harwe</i>	0	6	8
The Church of <i>Cheyham</i>	0	23	4
The Church of <i>Cherlewode</i>	0	13	4
The Church of <i>Horſleghe</i>	0	12	0
The Church of <i>Burſtowe</i>	0	8	0
The Church of <i>Newenton</i>	0	14	8
The Church of <i>Wimbilton</i>	0	40	0
The Church of <i>Burnes</i>	0	16	4
The Church of <i>Meſſtham</i>	0	23	4

The Total 13 12 4

In the Deanry of the Arches London.

The Church of <i>St. Vedast</i>	0	6	8	
The Church of <i>St. Dunſtan</i>	0	8	4	
The Church of <i>St. Leonard</i>	0	5	0	
The Church of <i>St. Michael</i>	0	6	0	
The Church of <i>St. Pancrace</i>	0	5	0	
The Church of <i>St. Alder-maricherche</i>	0	6	8	
The Church of <i>St. Mary of the Arches</i>	0	13	4	
The Church of <i>All Saints in Briedſtrete</i>	0	8	0	
The Church of <i>All Saints in Greſcherch</i>		4	4	

The Total 0 56 4

The Sum total beſide *Shorham* 51 15 8*Canterbury.*

The Pope's Register	888	4	4 $\frac{1}{2}$
The Exchequer Register	886	17	8 $\frac{1}{2}$
The Account Roll	1166	11	4

London.

The Pope's Register	1085	15	4 $\frac{1}{2}$
The Exchequer Register	1085	14	3 $\frac{1}{2}$
The Account Roll	1047	4	2

Rocheſter.

The Pope's and the			
The Exchequer Register	239	6	11
The Account Roll	175	8	4 $\frac{1}{2}$

Norwich.

The Pope's Register	2356	10	3
The Exchequer Register	2355	18	3
The Account Roll	2314	0	9 $\frac{1}{2}$

Ely.

The Pope's Register	675	10	8 $\frac{1}{2}$
The Exchequer Register	676	9	11 $\frac{1}{2}$
The Account Roll	676	9	11 $\frac{1}{2}$

Chicheſter.

The Pope's Register	694	0	0 $\frac{1}{2}$
The Exchequer Register	687	14	7 $\frac{1}{2}$
The Account Roll	601	9	4

Wincheſter.

The Pope's Register	1230	5	8
The Exchequer Register	1023	12	2
The Account Roll	1189	12	5 $\frac{1}{2}$

ſarum.

The Pope's Register	1422	19	9
The Exchequer Register	1422	11	2 $\frac{1}{2}$
The Account Roll	1421	7	6 $\frac{1}{2}$

Bath.

The Pope's Register	650	8	9 $\frac{1}{2}$
The Exchequer Register	649	18	9 $\frac{1}{2}$
The Account Roll	647	12	9 $\frac{1}{2}$

Exeter.

	l.	s.	d.		l.	s.	d.
<i>Exeter.</i>				<i>Affaph.</i>			
The Pope's Register	488	7	5 $\frac{1}{2}$	The Pope's Register	129	11	7
The Exchequer Register	546	1	1	The Exchequer Register	127	4	8
The Account Roll	495	19	5 $\frac{1}{2}$	The Account Roll	128	14	3
<i>Worcester.</i>				<i>Bangor.</i>			
The Pope's Register	736	6	4 $\frac{1}{2}$	The Pope, Exchequer, and Account	86	2	7
The Exchequer Register	736	5	10 $\frac{1}{2}$	<i>Alban.</i>			
The Account Roll	741	19	7 $\frac{1}{2}$	The Exchequer Register	112	12	3
<i>Hereford.</i>				The Valuation of the Spiritualities and Temporalities of the whole Province of Canterbury	164807	16	8
The Pope's Register	555	11	7 $\frac{1}{2}$	The Tenth thence	12490	15	8
The Exchequer Register	597	8	0 $\frac{1}{2}$	The Valuation of the Province of York, according to the Pope's Register, is 40000 <i>l.</i> and according to the King's Register, 40000 Marks. The Tenth, 4000 Pounds, or Marks, according to the different Registers.			
The Account Roll	553	4	10 $\frac{1}{2}$	Thus we have here first the Spiritualities and Temporalities of all Churches whatsoever in the Diocese of Canterbury; and of consequence, all their Names, which includes Monasteries, Hospitals, Parishes, &c. and next, the Valuations of the same in every Diocese of the Province of Canterbury, with the Sum Total thereof. To which is added the Total of the Spiritualities and Temporalities of the Province of York, as they were at the aforesaid Time, viz. the Reign of King Richard II, and about the Year of our Lord 1384.			
<i>Coventry.</i>							
The Pope's Register	864	18	11 $\frac{1}{4}$				
The Exchequer Register	864	19	0				
The Account Roll	692	18	11 $\frac{1}{4}$				
<i>Lincoln.</i>							
The Pope's Register	4105	8	0				
The Exchequer Register	3991	10	6 $\frac{1}{4}$				
The Account Roll	3982	17	4				
<i>St. David's.</i>							
The Pope's Register	273	16	8 $\frac{1}{2}$				
The Exchequer Register	273	10	0 $\frac{1}{2}$				
The Account Roll	269	7	6 $\frac{1}{2}$				
<i>Landaff.</i>							
The Pope's Register	207	15	2 $\frac{1}{2}$				
The Exchequer Register	207	6	5 $\frac{1}{2}$				
The Account Roll	207	8	6 $\frac{1}{2}$				

M. S. penes
R. Thoresby
de Leedes in
Com. Ebor.
Armig.

The Names of the Monasteries, Priories, Nunneries, Hospitals, and Cells, within the Diocese of York, and of what yearly Revenues they were, which amounted to the yearly Sum of twenty Thousand, six Hundred, and sixty Pounds. The Names of all the Benefices within the Diocese of York, with the Names of the Patrons, as also the Valuations of the same, together with the Prebends, Hospitals, and Vicarages, in the Gift of the Archbishop of York, with a List of such as being taken away were granted into temporal Hands. From a Manuscript in the Library of that worthy Antiquary, Ralph Thoresby, of Leedes in Yorkshire, Esq; and F. R. S.

The Names of all the MONASTERIES, PRIORIES, NUNNERIES, HOSPITALS, and CELLS, within the Diocese of YORK, and of what yearly Revenues they were of.

In the Archdeaconry of Nottingham.

	l.	s.	d.
THE Priory of Lenton	620	0	0
The Priory of Thurgarton	350	0	0
The Priory of Thetford	200	0	0
The Priory of Mathersey	50	0	0

	l.	s.	d.
The Priory of Newsteade	260	0	0
The Priory of Felby	64	0	0
The Priory of Blithe	107	0	0
The Abbay of Welbecke	300	0	0
The Priory of Wirksope	260	0	0
The Abbay of Rufforde	220	0	0
The Priory of Bella Valle	200	0	0
The Nunnery of Wallingwelles	78	0	0
The Nunnery of Brodeholme	10	0	0

In York and the Archdeaconry of York.

The Abbay of St. Mary's of York	2040	0	0
The Abbay of Selby	740	0	0
The Abbay of Rupe	250	0	0

N

The

	l.	s.	d.
The Abbey of <i>Kirkstale</i>	460	0	0
The Abbey of <i>Salley</i>	200	0	0
The Priory of <i>St. Oswaldes</i>	660	0	0
The Priory of <i>Monkbretton</i>	124	0	0
The Priory of <i>Drax</i>	150	0	0
The Priory of <i>Bolton</i>	304	0	0
The Priory of <i>Pontefraffe</i>	440	0	0
The Priory of <i>Helagh</i>	100	Marks.	
The Priory of the <i>Holy Trinity</i> at <i>York</i>	124	0	0
The Priory of <i>St. Andrews</i> of <i>York</i>	40	0	0
The Hospital of <i>St. Leonard</i> at <i>York</i>	424	0	0
The Nunnery of <i>Hampal</i>	100	Marks.	
The Nunnery of <i>Kirkeleyes</i>	20	0	0
The Nunnery of <i>Esholte</i> (the Monasticon } calls it <i>Esfeholt</i>)	18	0	0
The Nunnery of <i>Arthington</i>	25	0	0
The Nunnery of <i>Synnyngthwaite</i>	34	0	0
The Nunnery of <i>Clemithorp</i> of <i>York</i>	52	0	0
The Nunnery of <i>Apleton</i> (Nun <i>Apleton</i> } in the Monasticon)	64	0	0
The Hospital of the <i>Holy Trinity</i> at } <i>Pontefraffe</i>	104	0	0
The Cell at <i>Wodkirke</i>	40	0	0
The Cell at <i>Skewkirke</i>	10	0	0
The Cell at <i>Snathe</i>	32	0	0

In *Cliveland*.

The Abbey of <i>Whitby</i>	500	0	0
The Abbey of <i>Rivaux</i>	406	0	0
The Abbey of <i>Bylande</i>	300	0	0
The Priory of <i>Newbrough</i>	420	0	0
The Priory of <i>Marton</i>	200	0	0
The Priory of <i>Gisburgh</i>	800	0	0
The Priory of <i>Malton</i>	304	0	0
The Priory of <i>Monte Grace</i>	216	0	0
The Priory of <i>Grandmonte</i>	18	0	0
The Cell at <i>Middleburghe</i>	34	0	0
The Nunnery of <i>Thikehede</i>	16	0	0
The Nunnery of <i>Molsbye</i>	48	0	0
The Nunnery of <i>Yedingham</i>	34	0	0
The Nunnery of <i>Wikeham</i>	60	10	0
The Nunnery of <i>Rosedale</i>	40	0	0
The Nunnery of <i>Keldeholme</i>	30	0	0
The Nunnery of <i>Arden</i>	16	0	0
The Nunnery of <i>Basedale</i>	20	0	0
The Nunnery of <i>Handall</i>	28	0	0

Estriding.

The Priory of <i>Bridlington</i>	700	0	0
The Priory of <i>Kirkeham</i>	300	0	0
The Priory of <i>Wartree</i>	200	0	0
The Priory of <i>Hawtemprice</i>	160	0	0
The Priory of <i>Feryby</i>	90	0	0
The Abbey of <i>Mewte</i>	540	0	0
The Priory of the <i>Charterhouse</i> next <i>Hull</i>	200	0	0
The Nunnery of <i>Swine</i>	150	0	0
The Nunnery of <i>Nunkeling</i>	50	0	0
The Nunnery of <i>Nunburnholme</i>	11	0	0
The Priory of <i>Ellerton</i>	80	0	0
The Nunnery of <i>Wilberfoss</i>	28	0	0
The Priory of <i>Watton</i>	600	0	0

The Archdeaconry of *Richmond*.

The Abbey of <i>Fontains</i>	1310	0	0
The Abbey of <i>Fornas</i>	1300	0	0
The Abbey of <i>Cokerfande</i>	210	0	0
The Abbey of <i>Caldra</i>	40	0	0
The Abbey of <i>Eyleston</i>	40	0	0
The Abbey of <i>St. Agatha</i>	200	0	0
The Abbey of <i>Coverham</i>	180	0	0

	l.	s.	d.
The Abbey of <i>Jorewalles</i>	410	0	0
The Priory of <i>Cartmell</i>	340	0	0
The Priory of <i>Conyngeshede</i>	170	0	0
The Cell at <i>Letbome</i>	60	0	0
The Cell at <i>St. Bege</i>	100	Marks.	
The Cell at <i>St. Martines</i>	20	0	0
The Cell at <i>Horneby</i>	20	0	0
The Nunnery at <i>Marike</i>	40	0	0
The Nunnery of <i>Ellerton</i>	20	0	0
The Nunnery of <i>Nunmonkton</i>	200	Marks.	
The Nunnery of <i>Seton</i>	2	Marks.	

Sum of all the Revenues of these }
Houses amounted in the Year to } 20660 0 0

The Names of all the Benefices within the Diocese of York, with the Names of the Patrons, as also the Valuations of the same.

THE Parsonage of <i>St. Gregories</i> , 40 s.	
The Parsonage of <i>Albholmes</i> in <i>Nostreete</i> , 4 l.	The Prior of the Holy Trinity at <i>York</i> ; now the Queen.
The Parsonage of <i>St. Elenes</i> in <i>Fisbergate</i> , 40 s.	
The Parsonage of <i>St. Cuthbertes</i> , 15 s. 4 d.	The Chapter at <i>York</i> .
The Vicarage of our Lady, <i>Bisshophill</i> , 12 l.	
The Vicarage of <i>St. Lawrence</i> , 8 l.	The Chapter of <i>York</i> .
The Vicarage of <i>St. Martins</i> , 10 Marks.	
The one half of the Parsonage of <i>Old Bisshophill</i> , 8 Marks. The Queen.	The Abbat of <i>St. Mary</i> at <i>York</i> ; now the Queen.
The other half of the same Parsonage, 8 Marks. The Lord <i>Scrope</i> .	
The Parsonage of <i>St. Martins</i> , 10 Marks. Mr. <i>Roos</i> of <i>Ingmantorp</i> .	The Prior of <i>Durham</i> ; now the Queen.
The Parsonage of <i>St. Michael's</i> , 10 l.	
The Parsonage of the <i>Holy Cross</i> , 10 l.	The Prior of <i>Durham</i> ; now the Queen.
The Parsonage of <i>St. Saviour's</i> , 10 Marks.	
The Parsonage of <i>St. Wilfride's</i> , 6 Marks.	The Prior of <i>Kirkeham</i> ; now the Queen.
The Parsonage of <i>Our Lady</i> in <i>Castlegate</i> , 8 Marks. The Earl of <i>Northumberland</i> .	
The Vicarage of <i>St. George's</i> , 10 Marks. The Nunnery of <i>Nunmonkton</i> ; now the Queen.	The Prior of <i>Kirkeham</i> ; now the Queen.
The Parsonage of <i>St. Peter</i> in the <i>Willows</i> , 4 Marks.	
The Parsonage of <i>St. Margaret</i> , 8 Marks. The Hospital of <i>St. Leonard</i> ; now the Queen.	The same Hospital; now the Queen.
The Parsonage of <i>St. Dennis</i> , 50 s.	
The Parsonage of <i>All Hallows</i> upon the <i>Pament</i> , 8 l.	The Prior of <i>Durham</i> ; now the Queen.
The Parsonage of <i>St. Peter</i> the <i>Little</i> , 8 Marks.	
The Parsonage of <i>All-hallows</i> in <i>Peseholme</i> , 8 Marks. Mr. <i>Danby</i> .	The Prior of <i>Durham</i> ; now the Queen.
The Vicarage of <i>St. Elene's</i> , 4 Marks. Mr. <i>Danby</i> and the Chapter of <i>York</i> .	

The

The Vicarage of *Trinitie* in the King's Court, 8*l*.
The Minister of *Well*.
The Vicarage of *St. Elen's* in *Stonegate*, 4*l*. The
Priores of *Molsby*.
The Parsonage of *St. John's del Pike*, 5 Marks. The
Treasurer of *York*.
The Vicarage of *St. Maurice*, 5 Marks. The Pre-
bendary of *Fenton*.

The Deanry of Aynstrie.

The Vicarage of *Sherburne*, 10*l*. The Prebendary
of *Fenton*.
The Vicarage of *Fenton*, 8*l*. The same Prebendary
of *Fenton*.
The Parsonage of *Rither*, 10*l*. Mr. *Aske*.
The Vicarage of *Braiton*, 10*l*. The Abbat of
Selby.
The Vicarage of *Leedes*, 20*l*. The Prior of the
Holy Trinity at *York*. Now Mr. *Cowicke*.
The Parsonage of *Adill*, 16*l*. The Prior of the
Holy Trinity at *York*. Now the Dean and Chap-
ter of *Christchurch* in *Oxford*.
The Vicarage of *Whitkirk*, 18*l*. The Commen-
datary of *Neweland*.
The Vicarage of *Harrod*, 20 Marks. The Prior of
Bolton.
The Parsonage of *Birkyn*, 35*l*. *Erdingham*; now
Wiestrop.
The Parsonage of *Garford*, 20 Marks. } The Abbat of *St.*
The Vicarage of *Askham Brian*, 10 Marks. } *Mary* at *York*; now
Mr. *Henry Vavasor*.
The Vicarage of *Popleton*, 7 Marks. The Abbat of
St. Mary at *York*; now the Queen.
The Vicarage of *Thorner*, 8*l*. } The Minister of
The Vicarage of *Hansthwaite*, 20 Marks. } *St. Robert's*.
The Vicarage of *Pannal*, 5*l*. } The Minister of
The Vicarage of *Feniston*, 8 Marks. } *St. Robert's*.
The Parsonage of *Swillington*, 20*l*. Sir *Ralph Hop-*
ton, Kt.
The Vicarage of *Wistowe*, 10*l*. The Prebendary of
Wistowe.
The Parsonage of *Kirkeby*, 20*l*. The Earl of
Northumberland.
The Parsonage of *Spofford*, 100 Marks. The same
Earl.
The Vicarage of *Todcaster*, 20 Marks. The Abbat
of *Salley*; now the Queen.
The Parsonage of *Moremonkton*, 20*l*. The Queen.
The Parsonage of *Dighton*, 20*l*. Mr. *Roose*.
The Parsonage of *Marston*, 40*l*. Sir *William*
Ingleby.
The Vicarage of *Wighall*, 8*l*. The Prior of *Helagh*;
now Mr. *Stapleton*.
The Vicarage of *Helagh*, 6*l*. The same Prior;
now the Queen.
The Parsonage of *Newton*, 20 Marks. Lord *Talebut*;
now Lord *Fairfax* of *Cameron*.
The Parsonage of *Gifeley*, 30*l*. The Heirs of Mr.
Warde.
The Vicarage of *Ostley*, 10*l*. The Queen.
The Vicarage of *Thorparche*, 8 Marks. } The Sacrist of *St.*
The Vicarage of *Collingham*, 8*l*. } *Mary* at *York*; now
The Vicarage of *Bordesay*, 10*l*. } the Queen.
The Parsonage of *Latheley*, 7*l*. The Prior of
Helagh; now the Queen.
The Vicarage of *Abresford*, 10 Marks. *Oriel College*
at *Oxford*.

The Vicarage of *Repar*, 7 Marks. The Prior of
Pontefract.
The Vicarage of *Leddesham*, 10*l*. The same Prior;
now the Queen.
The Vicarage of *Drax*, 7 Marks. The Prior of
Drax.
The Vicarage of *Brotherton*, 8*l*. The Chapter of
York.
The Vicarage of *Weston*, 10 Marks. The School
of *Sedbergh*; now *Anne Vavasor*, alias *Elund*, by
reason of a Grant made to Mr. *Marmaduke Vavasor*,
her late Husband deceased, for sixty Years, of
the Governors of the Lands and Possessions be-
longing to a Free-School, founded in *Sedber Pa-*
trons, of the Vicarage of *Weston*.
The Vicarage of *Askeham Richard*. The Priores of
Nunmonkton; now the Queen.
The Vicarage of *Bishopthorpe*, 8 Marks. The Prio-
res of *St. Clement's*; then the Queen; then the
Heirs or Assigns of the Earl of *Sunderland*.
The Vicarage of *Acome*, 9 Marks. The Treasurer
of *York*.
The Vicarage of *Bilton*, 8*l*. The Prebendary of
Bilton.
The Parsonage of *Colthorpe*, 10*l*. Mr. *Rawclif*.
The Vicarage of *Kirkeby*, 6*l*. The Prebendary of
Wetwange.
The Vicarage of *Bramham*, 10 Marks. The Preben-
dary of *Thaire*.
The Vicarage of *Acafire*, 10*l*. The Abbat of
Newbowe, in the County of *Lincoln*; now the Queen.
The Parsonage of *Carwick*, 15*l*. The Queen.

The Deanry of Doncaster.

The Vicarage of *Campfall*, 20 Marks. King's Col-
lege in *Cambridge*.
The Parsonage of *Barnburgh*, 18*l*. The Chapter of
Southwell.
The Vicarage of *Arkesay*, 16 Marks. The Prior of *Lenton*. }
The Vicarage of *Hairfield*, 16*l*. } Now the Queen.
The Abbat of *Rupe*.
The Vicarage of *Fishelake*, 10*l*. The Prior of *Dur-*
ham; now the Queen.
The Vicarage of *Doncastre*, 50 Marks. The Abbat
of *St. Mary*; now the Queen.
The Parsonage of *Bramwith*, 16*l*. The Queen.
The Vicarage of *Barneby*, 10*l*. The College of
Cotherstoke; now the Queen.
The Vicarage of *Tikhill*, 20 Marks. The Prior of
St. Oswalds; now the Queen.
The Vicarage of *South-Kirkby*, 20 Marks. } The Prior of *St.*
The Vicarage of *Watbe*, 20*l*. } *Oswald*; now the
The Vicarage of *Felkirke*, 10*l*. } Queen.
The Vicarage of *Staynton*, 10 Marks }
Since, *Thomas Grene*, of *Barnaby Dune*, Gentleman,
is Patron of the Vicarage of *Staynton*.
The Parsonage of *Burghwalles*, 20*l*. Mr. *Gasteyng*.
The Vicarage of *Conyngesburgh*, 110*l*.
The Parsonage of *Hertbill*, 10 Marks.
The Parsonage of *Sandall*, 11*l*.
The Parsonage of *Dynnynghon*, 8 Marks.
The Vicarage of *Brathwell*, 20 Marks.
Note, That the Right of presenting to these
five Churches belongs to Robert *Waterhouse* of
Hallifax, on account of a certain Advowson,
or Grant made to him, by the late Prior and
Convent of the late rector'd Monastery of *St.*
Pancrace, of *Lewes* in *Sussex*; wherefore the
Ordinary is to take heed that he does not ad-
mit

omit any one to any of those Churches, unless presented by the said Robert Waterhouse, who has this Advowson, and first calling the said Robert, to exhibit and show his Interest in this Affair.

The Parsonage of Sprotburgh, 44 l. The Heirs of Fitzwilliam.

The Parsonage of Baddefsworth, 20 l. The Lord Monteigle.

The Parsonage of Thirneschozh, 20 Marks. Mr. Gascoyne and Vavasor.

The Vicarage of Axston, 10 l. The Abbat of Welbeck; now the Queen.

The Parsonage of Rawmershe, 20 Marks. The Abbat of Welbeck; now the Queen.

The Parsonage of Armethorpe, 12 l. The Duke of Norfolk.

The one half on the Parsonage of Darfeld, 50 l. Mr. Dray, and Mr. Boswell.

The Vicarage of Darfeld, 10 l. The Commendatory of Newlands.

The Vicarage of Rotherham, 20 Marks. The Abbat of Rufford; now the Queen.

The Parsonage of Edlington, 10 l. The Lord Scrope.

The Vicarage of Shiffeld, 20 l. The Prior of Wikesope; now the Queen.

The Parsonage of Wikesley, 20 Marks. The same Prior; and now the Queen.

The Vicarage of Penyngeston, 15 l. St. Stephen's College, Westminster.

The Parsonage of Hanesworth, 16 l. The Earl of Shrewsbury.

The Parsonage of Whiston, 24 Marks. } The E. of Shrewsbury.

The Parsonage of Treton, 22 Marks. }

The Vicarage of Laghton, 7 l. The Prebendary of Laghton.

The Parsonage of Hymesworth, 40 Marks. The Lord Monteigle and Wortley.

The Vicarage of Roreston, 16 l. The Prior of Monk-bretton; now the Queen.

The Vicarage of Bolton, 10 Marks. } The Prior of Monk-bretton; now the Queen.

The Vicarage of Derton, 12 l. 10 s. } Queen.

The Parsonage of Tankersley, 20 l. Mr. Savell.

The Parsonage of Aston, 26 Marks. The Lord Darcy.

The Vicarage of Eglesfeld, 28 l. The Prior of the Carthusians; now the Queen.

The Parsonage of Hoton, 10 l. Mr. Melton.

The Parsonage of Thribergh, 20 Marks. Mr. Reresby.

The Parsonage of Todwicke, 10 l. Mr. Wastines.

The Parsonage of Smeton, 20 l. Mr. Hastynge.

The Vicarage of Cantley, 6 l. The Priorels of Wal-lingwelles; now the Queen.

The Vicarage of Hoton Pannel, 10 Marks. The Sacrist of St. Mary at York.

The Parsonage of Warmesworth, 8 Marks. Mr. Copley.

The Vicarage of Waddefsworth, 7 l. The Prebendary of Cave.

The Vicarage of Malby, 10 Marks. The Priorels of Arthington; now the Queen.

The one half of the Parsonage of Holand, 10 Marks. Mr. Dymmeke.

The other half of the same, 10 Marks. Mr. Waterton.

The Deanry of Pontefract.

The Vicarage of Waikesfelde, 40 l. } St. Stephen's College, Westminster.

The Vicarage of Sandall, 20 Marks. }

The Vicarage of Dewesbury, 24 l. }

The Vicarage of Birton, 20 l. }

The Parsonage of Mertheley, 26 l. } The Queen.

The Parsonage of Crofton, 20 l. }

The Parsonage of Emley, 20 l. The Heirs of Fitzwilliam.

The Vicarage of Batley, 20 l. The Prior of St. Oswald; now the Queen.

The Vicarage of Huddersfeld, 23 l. } The Prior of St. Oswald; now the Queen.

The Vicarage of Warmesfeld, 12 l. }

The Vicarage of Rothwell, 24 l. }

The Vicarage of Fetherston, 8 l. }

The Vicarage of Normanton, 14 l. The Prior of St. John of Jerusalem; then the Queen; now Trinity-College in Cambridge.

The Vicarage of Calverley, 10 l. The Sacrist of St. Mary at York; now the Queen.

The Parsonage of Thornehill, 50 l. Mr. Savell of Mertheley.

The Vicarage of Bradforthe, 20 Marks. The College at Leicester; now the Queen.

The Vicarage of Hallifax, 120 l. The Prior of Lewes; now the Queen.

Note, That in the Manuscript two Leaves are wanting in this Place, being 26 and 27.

The Provosty of Beverley.

The Precentor, 20 Marks.

The Chancellor, 20 Marks.

The Sacrist, 20 Marks.

The Parsonage of St. Nicholas, 8 l. }

The Vicarage of Welwike, 10 l. }

The Parsonage of Leryn, 15 l. }

The Parsonage of Patrington, 24 l. }

The Parsonage of Brandesburton, 22 l. }

The Parsonage of Siglesthorne, 40 Marks. }

The Parsonage of Halsham, 20 Marks. Sir John Constable; now Mr. Henry, his Heir.

The Parsonage of Ryse, 12 l. }

The Queen. }

The Parsonage of Sothdalton, 20 Marks. }

The Parsonage of Midilton, 50 l. }

The Parsonage of Scarburgh, 10 l. }

The Parsonage of Cheryburton, 40 Marks. }

The Vicarage of Cokenfeld, 8 l. The Abbat of Alnewicke.

The Deanry of Harthill and Hull.

The Vicarage of our Lady of Beverley, 20 Marks. The Prebendary of St. Martin's.

The Vicarage of Wresil, 10 l. The Prior of Drax; now the Queen.

The Parsonage of Goodmanham, 18 l. Mr. Grimston.

The Parsonage of Holme, 40 Marks. Mr. Constable.

The Parsonage of Hugate, 18 l. The Abbat of St. Mary at York.

The Vicarage of Northcave, 20 Marks. The Prior of the Carthusians at Hull; now the Queen.

The Vicarage of Sculcote, 10 Marks. The same Prior; now the Queen.

The Parsonage of Baynton, 44 l. Mr. Salwayne.

The Vicarage of *Burne*, 12*l.* The Prior of *Gifburne*; now the Queen.
 The Vicarage of *Pocklington*, 18*l.* The Dean of *York*.
 The Vicarage of *Barneby*, 10*l.* }
 The Vicarage of *Thorneton*, 8*l.* } The Dean of *York*.
 The Vicarage of *Gyrendale*, 8 Marks. }
 The Vicarage of *Kilwike*, 8 Marks. }
 The Vicarage of *Haiton*, 8*l.* }
 The Parsonage of *Everyingham*, 20*l.* Mr. *Constable*.
 The one half of the Vicarage of *Bubwith*, 8*l.* The Chapter of *York*.
 The other half of the same, 8*l.* The Abbat of *Bellalund*; now the Queen.
 The Vicarage of *Bisshopburton*, 8*l.* The Chapter of *York*.
 The Vicarage of *Southcave*, 10*l.* The Prebendary of *Southcave*.
 The Parsonage of *Catton*, 40 Marks. The Earl of *Northumberland*.
 The Parsonage of *Hotbame*, 20 Marks. The Queen.
 The Vicarage of *Lunde*, 8*l.* The Prior of *Warter*; now the Queen.
 The Vicarage of *Warter*, 8 Marks. The same Prior; now the Queen.
 The Parsonage of *Conesburgh*, 24*l.* The Earl of *Cumberland*.
 The Vicarage of *Wighton*, 8*l.* The Prebendary of *Wighton*.
 The Parsonage of *Fulstunton*, 10*l.* Mr. *Dawtre*.
 The Parsonage of *Burneby*, 9*l.* The Earl of *Cumberland*.
 The Parsonage of *Sutton*, 40 Marks. Sir *William Ingleyby*.
 The Parsonage of *Lokington*, 20*l.* Sir *Francis Bygod*; now the Queen.
 The Parsonage of *Eiton*, 24*l.* The Queen.
 The Vicarage of *Elnesley*, 20 Marks. The Prior of *Hawtemprice*; now the Queen.
 The Parsonage of *Rowley*, 24*l.* The Countess of *Sarum*.
 The Vicarage of *Hoton*, 18*l.* The Prior of *Watton*; now the Queen.
 The Vicarage of *Santon*, 10 Marks. The same Prior; now the Queen.
 The Vicarage of *Hefil*, 16*l.* The Prior of *Gifburne*; now the Queen.
 The Vicarage of *Ferryby*, 10 Marks. The Queen.
 The Parsonage of *Cottingham*, 100*l.* Bishop of *Chester*.
 The Vicarage of *Aghton*, 8 Marks. The Prior of *Ellerton*; now the Queen.
 The Parsonage of *Herswell*, 8 Marks. Mr. *Salwayne*.
 The Vicarage of *Elughton*, 8 Marks. The Prebendary of *Kirkeby*.
 The Vicarage of *Bisshopwilton*, 12 Marks. The Treasurer of *York*; now the Queen.

The Deanry of Holdernefs.

The Parsonage of *Beford*, 24*l.* The Prior of *Bridlington*; now the Queen.
 The Parsonage of *Rowthe*, 8*l.* The Earl of *Rutland*.
 The Vicarage of *Hornefee*. The Abbat of *St. Mary* at *York*; now the Queen.
 The Parsonage of *Barneftion*, 20 Marks. Mr. *Boyton*.
 The Vicarage of *Aldburgh*, 20*l.* The Abbat of *Kirkeftall*; now the Queen.

The Vicarage of *Witternefee*, 12*l.* }
 The Vicarage of *Kilnefee*, 8*l.* } The Abbat of *Kirkeftall*; now the Queen.
 The Vicarage of *Pagnla*, 7*l.* }
 The Vicarage of *Outhome*, 20 Marks. }
 The Parsonage of *Little Coladone*, 40*s.* }
 The Vicarage of *Sheklinge*, 10*l.* }
 The Vicarage of *Sheflynge*, 6*l.* }
 The Parsonage of *Tompton*, 6*l.* The Abbat of *Kirkeftall*; now the Queen.
 The Parsonage of *Hyveftede*, 10*l.* Mr. *Gilliard*.
 The Vicarage of *Kaingham*, 12*l.* The Abbat of *Melfa*; now the Queen.
 The Parsonage of *Garwike*, 12*l.* The Prior of *Pontefraft*; now the Queen.
 The Parsonage of *Newton*, 20*l.* The Queen.
 The Parsonage of *Reos*, 20*l.* The Prior of *Kirkeham*; the Queen; the Lord *Rutland*.
 The Parsonage of *Sprothry*, 20 Marks. The Prior of *Bridlington*; now the Queen.
 The Vicarage of *Homelton*, 10*l.* 1*s.* 1*d.* The Abbat of *Thorne*; now the Queen.
 The Vicarage of *Frothingham*, 10 Marks. The same Abbat; now the Queen.
 The Parsonage of *Halfham*, — Sir *John Constable*.
 The Vicarage of *Prefion*, 10*l.* The Subdean of *York*.
 The Parsonage of *Goxhill*, 8*l.* Mr. *Stokes*.
 The Vicarage of *Atrynwike*, 10 Marks. The Prior of *Bridlington*; now the Queen.
 The Vicarage of *Homelton*, 8*l.* } The Abbat of *Thorne*; now the Queen.
 The Vicarage of *Frothingham*, 10 Marks. }
 The Vicarage of *Prefion*, 10*l.* I am apt to believe this is the same *Prefion* mention'd above.
 The Vicarage of *Piffeburton*, 8 Marks. The Chapter of *York*.
 The Vicarage of *Swyne*, 8*l.* The Priorefs of *Swine*; now the Queen.
 The Vicarage of *Garton*, 10 Marks. The Abbat of *Thorneton*.
 The Parsonage of *Hilftion*, 7 Marks. Mr. *Rothe*.
 The Vicarage of *Mapleton*, 10 Marks. The Archdeacon of the *Eaftriding*.
 The Vicarage of *Withornewicke*, 6*l.* The Succentor of the Canons.
 The Vicarage of *Waghen*, 8*l.* The Chancellor of the Church of *York*.
 The Parsonage of *Nuthill*, 4 Marks. Mr. *Copley* and Mr. *Barneby*.
 The Cell at *Sutton*, 10*l.* At the Choice of the Brethren.

The Deanry of Pickering.

The Vicarage of *Fofton*, 16*l.* The Prior of the *Carthusians* by *Hull*; now the Queen.
 The Vicarage of *Annas Burton*, 10 Marks. The Abbat of *St. Mary* at *York*; now my Lord *Strange*, and Lady *Margaret* his Wife.
 The Vicarage of *Rufton*, 20 Marks. } The Abbat of *St. Mary* at *York*; the Queen; now *William Gee*, Esq; Patron of *Foxholes*.
 The Parsonage of *Foxholes*, 20 Marks. }

The Vicarage of *Scalby*, 10 l.
 The Vicarage of *Scarburghe*, 20 Marks.
 The one half of the Parsonage of *Twenge*, 10 l.
 The Vicarage of *Carnethby*, 8 l.
 The Vicarage of *Willarby*, 10 l.
 The Vicarage of *Galmeton*, 10 Marks.
 The Vicarage of *Baynton*, 10 Marks.
 The C. at *Louthorp*, 10 l. Mr. *Hothame*.
 The Vicarage of *Langtofte*, 10 l. The Prebendary of *Langtofte*.
 The other half of the Parsonage at *Twenge*, 10 l. Lord *Lomeley*.
 The Vicarage of *Semer*, 20 l. The Abbat of *Whitby*; now the Queen.
 The Vicarage of *Hunmandby*, 20 l. 1 s. 6 d. The Abbat of *Thorneton*; now the Queen.
 The Vicarage of *Righton*.
 The Vicarage of *Waldenewton*.
 The Vicarage of *Burton*.
 The Vicarage of *Muston*.
 The Parsonage of *Argome*, 8 Marks. Mr. *Constable*.
 The Vicarage of *Garton*, 10 Marks. The Prior of *Kirkham*; now the Queen.
 The Parsonage of *Folketon*, 20 l. Lord *Dacre*.
 The Vicarage of the same, 10 l. The Parson of *Folketon*.
 The Vicarage of *Driffeld*, 10 l. The Prebendary of *Driffeld*.
 The Vicarage of *Killome*, 8 l. The Dean of *York*.

The Deanry of Bucros.

The Parsonage of *Langton*, 16 l.
 The Prior of *Malton*.
 The Parsonage of *Berythorpe*, 17 l.
 The Prior of *Kirkham*.
 The Vicarage of *Wefstowe*, 12 Marks.
 The Vicarage of *Kirkby*, 10 l.
 The Parsonage of *Heslarton*, 20 Marks.
 The Vicarage of *Sbirburne*, 6 l.
 The Vicarage of *Wharomepercy*, 8 l. The Prior of *Hautemprice*; the Queen.
 The Parsonage of *Scraingham*, 40 Marks. The Queen.
 The Parsonage of *Skirpyneke*, 20 Marks. The Abbat of *Whitby*; now the Queen.
 The Vicarage of *Wivertorpe*, 10 l.
 The Vicarage of *Helpertorpe*, 6 l.
 The Parsonage of *Thorpebasset*, 20 l. Lord *Dacre*.
 The Parsonage of *Settrington*, 40 l. Sir *Thomas Bygott*; now Lord *Strange*, and Lady *Margaret* his Wife.
 The Vicarage of *Killington*, 8 Marks. The Abbat of *Byland*; the Queen.
 The Vicarage of *Wharome in the Street*, 8 Marks. The Prior of *St. Oswald*; now the Queen.
 The Vicarage of *North Grimston*, 8 Marks. The Prebendary of *Langtofte*.
 The Vicarage of *Aulome*, 10 Marks. The Chancellor of the Church of *York*.
 The Vicarage of *Yeddingham*, 8 Marks. The Priests of *Yeddingham*; now the Queen.
 The Vicarage of *Bugthorpe*, 8 l. The Prebendary of *Bugthorpe*.
 The Vicarage of *Friday Thorpe*, 8 Marks. The Prebendary of *Wetwange*.
 The Vicarage of *Wetwange*, 8 l. The Prebendary of the same.

HOVEDEN.

Hoveden Parsonage, 2 Marks.
Thorp Parsonage, 9 l.
Skelton Parsonage, 9 l.
Sultmersbe Parsonage, 11 l.
Skipwith Parsonage, 20 Marks.
Barneby Parsonage, 15 l.
 The Vicarage of *Skipwith*, 20 Marks.
 The Vicarage of *Brantingham*, 20 Marks.
 The Vicarage of *Estrington*, 12 l.
 The Parsonage of *Walkington*, 40 Marks. The Queen.
 The Vicarage of *Welton*, 20 Marks. The Chanter in the Church of *Lincoln*; now the Queen.
 The Parsonage of *Holtby*, 12 l. The Prior of *Durham*; now the Queen.

RYDALL.

The Parsonage of *Oswaldkirk*, 16 l. Sir *William Pickering*.
 The Parsonage of *Stangrave*, 30 l. Lord *Parre*; now the Queen.
 The Vicarage of *Apleton*, 8 l. The Abbat of *St. Alban*; now the Queen.
 The Parsonage of *Normanby*, 11 l.
 The Parsonage of *Gillinge*, 20 l.
 The Vicarage of *Lafingham*, 40 Marks.
 The Vicarage of *Edston*, 8 l. The Prior of *Hexham*.
 The Vicarage of *Salton*, 10 l.
 The same Prior.
 The Vicarage of *Brumpton*, 14 l.
 The Prior of *Malton*.
 The Vicarage of *Kirkbymoore*, 20 Marks. The Prior of *Newbury*; now the Queen.
 The Vicarage of *Mildilton*, 10 l. The Abbat of *Kirkstall*; now the Queen.
 The Vicarage of *Helmestey*, 20 l. The Prior of *Kirkham*; now the Queen.
 The Parsonage of *Thorneton*, 24 l. The Earl of *Huntington*.
 The Parsonage of *Levesham*, 8 l. Mr. *Percy* of *Riton*.
 The Parsonage of *Kirkbymoore*, 28 l. The Earl of *Rutland*.
 The Vicarage of *Hoton-bushell*, 14 l.
 The Parsonage of *Slengesby*, 16 l.
 The Parsonage of *Barton*, 16 l. Mr. *Gray*.
 The Parsonage of *Nunmyngton*, 12 l. Mr. *Parre*.
 The Vicarage of *Pykeringe*, 10 l.
 The Vicarage of *Ellerburn*, 8 l.
 The Vicarage of *Eberston*, 6 l.
 The Parsonage of *Scalton*, 8 l. Sir *Nicholas Fairfax*.
 The Vicarage of *Ampleford*, 10 Marks. The Prebendary of *Ampleford*.

BULMER.

The Vicarage of *Stillingfleet*, 20 Marks.
 The Vicarage of *Sutton*, 40 Marks. The Prior of *Marion*; now the Queen.
 The Vicarage of *Shirftoton*, 10 l. The Prior of *Marion*; now the Queen.
 The Parsonage of *Elmyngton*, 12 l. The Duke of *Richmond*.

The

The Parsonage of *Bulmer*, 20 Marks. The Queen.
 The Vicarage of *Granburn*, 10 l. The Prior of *Kirkham*.
 The Parsonage of *Donnyngton*, 20 l. The Earl of *Northumberland*.
 The Parsonage of *Wigington*, 21 l. The Treasurer of
 The Vicarage of *Alne*, 10 l. } the Church of
 The Parsonage of *Skelton*, 10 } York; now the
 Marks. } Queen.
 The Vicarage of *Brasserton*, 20 Marks. The Prior
 of *Newbury*.
 The Vicarage of *Thurkylby*, 10 Marks. The Prior
 of *Newbury*; now the Queen.
 The Vicarage of *Esfyngwalde*, 8 l. The Archdeacon
 of *Richmond*.
 The Parsonage of *Sesaye*, 24 l. }
 The Lord *Willoughby* Patron. } The Abbat of St.
 The Parsonage of *Foston*, 20 l. } Mary at York; now
 The Vicarage of *Ownton*, 6 l. } the Queen.
 The Vicarage of *Myton*, 8 l.
 The Vicarage of *Eoftal*, 12 l. The Prior of *Dur-*
ham; now the Queen.
 The Parsonage of *Dalby*, 6 Marks. The Abbat of
 St. Mary at York; now the Queen.
 The Vicarage of *Topclif*, 20 l. The Chapter of
 York.
 The Parsonage of *Crake*, 20 Marks. The Bishop
 of *Durham*.
 The Parsonage of *Brandesby*, 20 Marks. Mr. *Dala-*
river.
 The Parsonage of *Teryngton*, 24 l. Sir *Christopher*
Danby, Sir *Thomas* *Metam*.
 The Parsonage of *Kirkby-knoll*, 10 l. *Danby* and
Pikeringe.
 The Parsonage of *Kilvington*, 24 l. Lord *Scrope*.
 The Parsonage of *Eskerige*, 40 Marks. Lady *Knevet*,
 Mr. *Gaile*.
 The Vicarage of *Ricall*, 10 l. The Prebendary of
Ricall.
 The Vicarage of *Stillington*, 7 l. The Prebendary
 of *Stillington*.
 The one half of the Parsonage at *Ottrington*, 8 l.
 Mr. *Bekwith*.
 The other half of the same, 8 l. *Cunyngham*.
 The Parsonage of *Overhemelfay*, 10 Marks. The
 Hospital of St. *Leonard*; now the Queen.
 The Parsonage of *Thormanby*, 10 l. The Priores
 of *Molsby*; now the Queen.
 The Vicarage of *Strenfall*, 8 Marks. The Preben-
 dary of *Trenfall*.
 The Vicarage of *Osbaldwicke*, 8 Marks. The Pre-
 bendary of *Osbaldwicke*.
 The Vicarage of *Gatehemist*, 6 Marks. The Pre-
 bendary of the same.
 The Vicarage of *Huntington*, 7 l. The Vicars Cho-
 ral of York.

CLIVELAND.

The Vicarage of *Merske*, 20 l. The Prior of *Gif-*
burne; now the Queen.
 The Vicarage of *Stayneton*, 8 l. }
 The Vicarage of *Ormesby*, 10 l. }
 The Parsonage of *Esfington*, 16 l. } The Prior of *Gif-*
 The Parsonage of *Crathorne*, 20 } burn; now the
 Marks. } Queen.
 The Parsonage of *Lofthouse*, 16 l. }
 The Parsonage of *Weibery*, 10 l. }
 The Vicarage of *Marston*, 6 l. }
 The Parsonage of *Kirkby*, 20 l. }
 The Abbat of *Whitby*. }
 The Vicarage of the same, 6 l. } The Queen.
 The Parson there.

The Parsonage of *Stokefley*, 10 l. The Abbat of St.
Mary at York; now the Bishop of York.
 The Parsonage of *Ha'ubby*, 20 l. Mr. *Bekwith*.
 The Parsonage of *Rudby*, 220 Marks. The Heirs
 of the Lord *Conyers*.
 The Parsonage of *Lythe*, 50 l. Mr. *Bygott*; now the
 Queen.
 The Parsonage of *Kirkdale*, 12 l. The Earl of *Nor-*
thumberland.
 The Parsonage of *Sneton*, 12 l. The Abbat of
Whitby; now the Queen.
 The Parsonage of *Hinderwell*, 18 l. The Lord *Lum-*
ley and Mr. *Sa'wayne*.
 The Vicarage of *Kirk'ethome*, 14 l. The College of
Standrope; now the Queen.

ALVERTONSHIRE.

The Vicarage of *Alverton* (North- }
Alverton) 20 l. } The Prior of *Dur-*
 The Parsonage of *Sigefston*, 16 l. } ham; now the
 The Parsonage of *Rungton*, 20 } Queen (the Dean
 Marks. } and Chapter.)
 Master of the Hospital there, 20 Marks. The Bi-
 shop of *Durham*.
 The Vicarage of *Thorneton*, 8 l. The Master of the
 Hospital.
 The Vicarage of *Ottrington*, 6 l. The same Master,
 (*Christ-Church*, *Oxon.*)
 The Vicarage of *Osmonderley*, 10 l. The Bishop of
Durham.
 The Vicarage of *Leeke*, 20 l. } The Bishop of
 The Parsonage of *Birby*, 10 l. } *Durham*.
 The Parsonage of *Consby*, 10 l. Mr. *Burgh*. (Lord
 Crew.)

NOTTINGHAMSHIRE.

SUTHEWELL.

The Vicarage of *Oxton*, 8 l. The Prebendary of
Oxton.
 The Vicarage of *Rolston*, 10 l. }
 The Vicarage of *Sutwell*, 10 l. }
 The Vicarage of *Carenton*, 6 l. }
 The Vicarage of *Farnesfeld*, 8 }
 Marks. }
 The Vicarage of *Upton*, 8 Marks. }
 The Vicarage of *Bleisby*, 7 Marks. } The Chapter of
 The Vicarage of *Cabinton*, 8 } *Sutwell*.
 Marks. }
 The Vicarage of *Edingley*, 10 }
 Marks. }
 The Vicarage of *Norblenton*, 10 }
 Marks. }
 The Vicarage of *Blithworth*, 8 Marks. The Pre-
 bendary of *Oxton*.
 The one half of the Vicarage }
 of *Norwell*, 8 Marks. } The Prebendary
 The other half of the same, 8 } of *Worwell*.
 Marks. }
 The Vicarage of *Dunham*, 10 Marks. The Preben-
 dary of *Dunham*.
 The Vicarage of *Wodborowe*, 8 Marks. The Pre-
 bendary of *Wodborowe*.
 The Vicarage of *Suthmuskeham*, 8 Marks. The Pre-
 bendary of *Suthmuskeham*.
 The Vicarage of *Northmuskeham*, 10 Marks. The
 Prebendary of *Northmuskeham*.
 The Vicarage of *Croptill*, 8 Marks. The Preben-
 dary there.
 The Vicarage of *Elton*, 7 Marks. The Prebendary
 of *Elton*.

The

The Vicarage of *Rampton*, 8*l*. The Prebendary of *Rampton*.

The Prebendary of *Bekyngbam*, 10 Marks. The Prebendary of *Bekyngbam*.

The Deanry of Retford.

The Parsonage of *Gamilton*, 20 Marks.

The Vicarage of *Wirkesope*, 20 Marks. } The Prior of *Mathersay*; now the Queen.

The Vicarage of *Walcrinton*, 8*l*.

The Vicarage of *Gringlay*, 8*l*.

The Parsonage of *Finingley*, 20 Marks. The Prior of *Newstede*; now Mr. *Wyat*.

The Parsonage of *Eabworth*, 20*l*. The Prior of *Newstede*; now the Queen.

The Vicarage of *Tuxford*, 20*l*. The Prior of *Newstede*; now *Trinity-College* in *Cambridge*.

The Vicarage of *Eymanton*, 5*l*. The Prior of *Newstede*; now the Queen.

The Vicarage of *West-Markham*, 8*l*.

The Vicarage of *East-Markham*, 20 Marks. } The Abbat of *Westminster*; now the Queen.

The Vicarage of *North-Whetley*, 10 Marks.

The Vicarage of *Walesby*, 8*l*.

The Vicarage of *Harworth*, 11*l*.

The Vicarage of *Blithe*, 20 Marks. The Prior of the same; now the Queen.

The Parsonage of *West-Retford*, 20 Marks. Sir *John Herfse*.

The Parsonage of *Saundby*, 16*l*.

The Parsonage of *Ordesall*, 24*l*.

The Parsonage of *Grove*, 10*l*.

The Parsonage of *Warsop*, 20*l*. The Earl of *Rutland*.

The one half of the Parsonage of *Treswell*, 10*l*. The Chapter of *York*.

The other half of the same, 10*l*. Mr. *Gascoygne*.

The Parsonage of *Hedon*, 20*l*. Mr. *Wastnes*.

The Vicarage of the same, 10 Marks. The Parson there.

The Vicarage of *Edenstowe*, 12*l*. The Dean of *Lincoln*.

The Vicarage of *Tuckney*, 10*l*. Note, That Mr. *George Peerpoint* is now Patron and Proprietor of this perpetual Vicarage.

The Vicarage of *Botbamsfall*, 8 Marks. } The Abbat of *Welbeck*; now the Queen.

The Vicarage of *Elkefley*, 10 Marks.

The Vicarage of *Misterton*, 10*l*.

The Vicarage of *Stirton*, 20 Marks.

The Vicarage of *Lammie*, 7*l*. } The Chapter of *York*.

The Vicarage of *Estdraton*, 10 Marks.

The Parsonage of *Suthwelle*, 10*l*. The Chapter of *Southwell*.

The Vicarage of *Sutton*, 10*l*. The Sacrist of *St. Mary* at *York*; now the Queen.

The Vicarage of *Everton*, 10 Marks.

The Vicarage of *East-Retford*, 5*l*. } The Sacrist of *St. Mary* at *York*; now the Queen.

The Vicarage of *Clareburghe*, 8*l*.

The Vicarage of *Hairon*, 8 Marks.

The Parsonage of *Kirkton*, 10*l*. Mr. *Turghvate*.

The Parsonage of *Cleworth*, 20*l*. The Dean of *Lincoln*.

The Parsonage of *Rosington*, 10*l*. The Mayor of *Doncaster*.

The Parsonage of *Billesthorpe*, 13*l*. Lady *Cheney*.

The Vicarage of *Bole*, 5 Marks. The Prebendary of

The Vicarage of *Noethlenton*, 8 Marks. The Chapter of *Linco'n*.

The Vicarage of *Mysyn*, 10 Marks. The Prior of *Mathersay*; now the Queen.

The Deanry of Newwarke.

The Vicarage of *Laxton*, 10*l*. The College of *Rotheram*; now the Queen.

The Vicarage of *Scarle*. The Prebendary there.

The Parsonage of *Wynkorp*, 10*l*. The Prior of *Evesham*; now the Queen.

The Vicarage of *Clifton*, 10*l*. The Prebendary there.

The Parsonage of *Anham*, 16*l*. Mr. *Sutton*.

The Parsonage of *Eykeringe*, 20 Marks. The Earl of *Rutland*.

The Parsonage of *Hauton*, 20*l*. Mr. *Moineux*.

The Parsonage of *Collingham*, 8*l*. The Abbat of *Peterburgh*; now the Queen.

The Parsonage of *Ce'ome*, 20 Marks. The Abbat of *Welbeck*; now the Queen.

The Vicarage of *Marneham*, 10*l*. The Bailye of *Eile*.

The Parsonage of *Staynton*, 15*l*. Mr. *Staynton*.

The Vicarage of *Newerke*, 18*l*. The Prior of *St. Catherine's*; now the Queen.

The Parsonage of *Kirwington*, 10*l*. Mr. *Staynton*.

The Parsonage of *Wision*, 15*l*. Mr. *Chyfron*.

The Parsonage of *Fledburgh*, 10*l*. Mr. *Bassette*.

The Vicarage of *Sutton*, 10 Marks.

The Prior of *Wirkesope*.

The Vicarage of *Normanton*, 8*l*. } Now the Queen.

The same Prior.

The Vicarage of *Westmuskeham*, 8*l*. The Prior of *Shelford*; the Queen.

The Parsonage of *Gottom*, 8*l*. The Prior of *Thurgarton*.

The Parsonage of *Hokerton*, 10*l*. Mr. *Wiat* and *Halford*.

The Parsonage of *Cromwell*, 20 Marks. The Heirs of *Fitzwilliam*.

The Parsonage of *Shelton*, 8*l*. Mr. *Markham* and *Byngbam*.

The Vicarage of *Thorney*, 8 Marks. The Priores of *Brodholme*; the Queen.

The Parsonage of *Thorpe*, 10*l*. The Prior of *Brodholme*; the Queen.

The Vicarage of *Knefell*, 10 Marks. The Vicars Choral of *Southwell*.

The Vicarage of *Barneby*, 10 Marks. The Chapter of *Southwell*.

The Vicarage of *Faringdon*, 8*l*. The Prebendary of the same.

The Vicarage of *Stooke*, 7*l*. The Prebendary of *Stooke*.

The Parsonage of *Elston*, 10 Marks. The Prebendary there.

The Deanry of Byngbam.

The Parsonage of *Bonyngton*, 12*l*. Mr. *Barkley*.

The Parsonage of *Leeke*, 30*l*. The Prior of *Rippingdon*; the Queen.

The Parsonage of *Remfston*, 20 Marks. The Prior of *Lenton*; the Queen.

The Parsonage of *Eftbridgeford*, 24*l*. *Magdalen College* in *Cambridge*.

The Parsonage of *Adbolton*, 10*l*. Mr. *Russell*.

The Parsonage of Elton, 8 l. The Prior of Blithe ; the Queen.

The Parsonage of Streuton, 8 l. The Abbat of Welbecke, and Mr. Pootome.

The Parsonage of Thorpe, 8 l. Mr. Barkley.

The Parsonage of Plumtre, 20 l. The Heirs of Mr. Fitzwilliam.

The Vicarage of Rodington, 8 l. } The Prior of Dur-

The Parsonage of Normanton, 12 l. } ham.

The Vicarage of Willogbby, 8 l. } The Prior of Wirke-

The Vicarage of Wysame, 8 l. } sope ; the Queen.

The Vicarage of Orston, 12 l. The Chapter of Lin-

coln.

The Parsonage of Clifton, 22 l. } Mr. Clifton.

The Parsonage of Wilford, 21 l. }

The Vicarage of Ratcliff, 8 l. The Prior of Thurgarton ; the Queen.

The Parsonage of Cortling-sioke, 12 l. The Prior of Lenton ; the Queen.

The Parsonage of Brigsford, 16 l. Mr. Thymbilby.

The Parsonage of Goteham, 20 l. Mr. St. Andrew, and Mr. Salmon.

The Parsonage of Keyworth, 8 l. Mr. Barre.

The Parsonage of Holme, 12 l. Mr. Perpoynte.

The one half of the Parsonage of Cotgrave, 16 l.

The other half of it, 16 l. The Prior of Lenton ; the Queen.

The Parsonage of Stanford, 20 Marks. Mr. Yllingworth.

The Parsonage of Broghton, 20 Marks. Mr. Clifton.

The Parsonage of Hicklinge, 22 l. Mr. Leeke.

The Parsonage of Thorlaston, 16 l. Mr. Barray.

The Parsonage of Barton, 20 l. The Prior of Lenton ; the Queen.

The Parsonage of Langer, 10 l. The Lord Scrope.

The Parsonage of Widampoolle, 15 l. Mr. Perpoynte.

The Parsonage of Byngbam, 44 l. Sir Richard Stapleton of Carleton.

The Parsonage of Hawkesword, 10 l. The Prior of Thurgarton, and Mr. Midilton.

The Vicarage of Granby, 10 Marks. The Prior of Thurgarton ; the Queen.

The Vicarage of Carcolston, 10 Marks. The Prior of Wirkesope ; the Queen.

The Parsonage of Stanton, 46 s. 8 d. Mr. Stanton.

The Vicarage of Flyntham, 8 l. The Abbat of Welbecke ; the Queen.

The Parsonage of Sutton, 8 Marks. The Prior of Repingdon.

The Vicarage of Kneton, 6 l. The Abbat of Newbowe.

The Vicarage of Colston-Basset, 8 Marks. The Prior of Landa.

The Vicarage of Boney, 8 l. The Prior of Ulmescrofte.

The Vicarage of Wharton, 8 Marks. The Abbat of Welbecke.

The Vicarage of Ratcliff upon Sovre, 10 Marks. The Prior of Briscoh.

The Deanry of Nottingham.

The Vicarage of Our Lady of Nottingham, 20 Marks.

The Parsonage of St. Peter's, 20 Marks.

The Parsonage of St. Nicholas, 10 Marks.

The Vicarage of Beiston, 8 Marks.

The Parsonage of Lindby, 8 l.

The Vicarage of Radford, 5 l.

The Parsonage of the Castle of Nottingham, 6 l. The Queen.

The Vicarage of Lenton, 12 l. The Prior of Lenton ; the Queen.

The Parsonage of Gonalsion, 10 l. Mr. Monox.

The Vicarage of Arnall, 8 l. The Dean of Leicester.

The Parsonage of Wollaton, 12 l. Mr. Willoughby.

The Parsonage of Colwikke, 10 l. Sir John Heron.

The Vicarage of Grestly, 8 l. } The Prior of Beau-

The Vicarage of Selesion, 10 Marks. } al ; the Queen.

The one half of the Parsonage of Gedlinge, 20 Marks. The Queen.

The Vicarage of Burton, 8 Marks. The Prior of Shelford ; the Queen.

The Parsonage of Lumlley, 7 l. Mr. Gussyng.

The Parsonage of Eperston, 14 l. The Lord Scrope.

The Parsonage of Kirkeby, 20 l. The Lord Conyers.

The Vicarage of Raleford, 10 Marks. The Priores of Catesby ; the Queen.

The Parsonage of Bulwell, 5 l. The Queen.

The Vicarage of Lowdeham, 8 l. The Abbat of Westminster ; the Queen.

The Vicarage of Hucknall, 8 l. The Prior of Newstede ; the Queen.

The Parsonage of Stirley, 8 l. Mr. Stirley.

The Vicarage of Adynburghe, 10 Marks. The Prior of Felley ; the Queen.

The Parsonage of Nuttill, 10 Marks. Mr. Astoghe.

The one half of the Parsonage of Trowell, 10 Marks. The Prior of Sempringham ; now the Queen.

The other half of the same, 10 Marks. Mr. Cokesfeld.

The Vicarage of Mansfeld, 8 l. The Dean of Lincoln.

The Parsonage of Tensbolde, 7 l. Mr. Hastley and Mr. Leeke.

The Parsonage of Estwaite, 6 l. The Lord Gray of Codus.

The Deanry of Borowbrigge.

The Parsonage of Goldesburghe, 20 l. Mr. Goldesburgh.

The Parsonage of Copgrave, 10 l. The Commendatary of Ribston ; now Mr. Hodges.

The Parsonage of Staveley, 12 l. The Lord Dacre.

The Vicarage of Knaresburgh, 40 Marks. The Prebendary of Knaresburgh.

The Vicarage of Hunstingore, 20 Marks. The Commendatary of Ribston.

The Vicarage of Aldburgh, 10 l. The Chapter of York.

The Vicarage of Whixley, 8 l. The Minister of St. Roberts.

The Vicarage of Kirkby, 8 l. The Prior of Newbury ; now the Queen.

The Vicarage of Earton, 8 Marks. The Chapter of York.

The Vicarage of Farnham, 10 Marks. The Prior of Beauvall ; now the Queen.

The Vicarage of Little Udburne, 7*l*. The Precentor of the Church of York.
 The Vicarage of Great Udburne, 10 Marks. The Abbat of Egleston; the Queen.
 The Parsonage of Ripley, 40*l*. Sir William Ingley.
 The Vicarage of Marton, 8*l*. The Prior of Malton; the Queen.

The Deanry of Caterick.

The Parsonage of Bedale, 100*l*. Sir Richard Stapleton, and Pilsby; (Henry Piers Esq; and — Stapleton Esq;)
 The Parsonage of Hawkefwell, 20*l*. } (The Heirs of Sir William Dalton.)
 The Vicarage of Caterick, 40*l*. } The Abbat of St. Mary at York; the Queen.
 The Vicarage of Pannulton, 3*l*. } (H. Robinson Esq;)
 The Parsonage of Brumpton, 40*l*. }
 The Parsonage of Longall, 40 Marks. } (Sir Marmaduke Hywell.)
 The Parsonage of Hensley, 40*l*. } The Lord Scrope. (Duke of Bolton.)
 The Parsonage of Streton, 40 Marks. Mr. Danby. (R. Gale Esq;)
 The Parsonage of Kirtlington, 40 Marks. Mr. Hunsford. (Lord Castlemore.)
 The Parsonage of Tanfield, 20*l*. } The Lord Parre; now the Queen.
 The Parsonage of Wath, 30*l*. } (Earl of Arbury.)
 The Deanry of Mickleham, 20*l*. The Queen.
 The Parsonage of Spangthorne, 30*l*. The Heirs of Fitzrandolfe. (Simon Scrope Esq; and Sir Marmad. Hywell.)
 The Vicarage of Hornby, 10*l*. The Chapter of York.
 The Vicarage of Mafham, 40*l*. The Prebendary of Mafham. (Vicar of Kirby Malton.)
 The Vicarage of Easingthorpe, 40 Marks. The Abbat of Storevalles; Trinity College in Cambridge.
 The Vicarage of Eftanton, 10 Marks. The Abbat of Storevalles; the Queen.
 The Master of Will, 10*l*. The Lord Latimer. (Charles Cecil, Esq;)
 The Vicarage of Thaire, 10*l*. The Master of Will.
 The Vicarage of Pilsball, 8*l*. The Hospital of St. Leonard; the Queen.
 The Vicarage of Downham, 10 Marks. The Abbat of Coventham; the Queen.
 The Parsonage of Wath, 10*l*. Mr. Danby.
 The Vicarage of Thorneton, 11 Marks. The Archdeacon of Richmond.

The Deanry of Richmond.

The Parsonage of Richmond, 20*l*. }
 The Parsonage of Sutton, 24*l*. }
 The Parsonage of Crofte, 28*l*. } The Abbat of St. Mary at York; now the Queen.
 The Parsonage of Kirkely, 50*l*. }
 The Vicarage of Gilinge, 40 Marks. }
 The Vicarage of Middleton, 40 Marks. }
 The Parsonage of Kirkely super Worfor, 36*l*. Mr. Constable.
 The Parsonage of Danby, 10*l*. The Queen.
 The Parsonage of Melfambey, 20 Marks. Mr. Dely.
 The Parsonage of Wycklyff, 20 Marks. Mr. Wycklyff.
 The Parsonage of Barnyngbam, 30*l*. The Prior of G.ough; the Queen.

The Parsonage of Romald Chorch, 100*l*. The Lord Parre.
 The Parsonage of Marfor, 16*l*. Mr. Conyers. (Mr. Dalton.)
 The Parsonage of Langton, 16*l*. Mr. Mounsford.
 The Vicarage of Wynderby, 12*l*. The Lord Scrope. (The Queen)
 The Vicarage of Grimston, 40 Marks. } The Prior of Bridlington; now the Queen.
 The Vicarage of Conston, 10*l*. }
 The Vicarage of Eysby, 10 Marks. The Abbat of St. Agatha; the Queen.
 The Vicarage of Mansfeld, 10*l*. The same Abbat; the Queen.
 The Vicarage of Stanwigh, 10*l*. The Prebendary of the same. (Sir Hugh Smithson.)
 The Vicarage of Breignell, 10*l*. The Hospital of St. Leonard; the Queen.
 The Vicarage of Stradford, 5*l*. } The Abbat of Eysby; the Queen.
 The Vicarage of Rookeby, 6*l*. } Shylton; the Queen.

L O N N E S D A L E.

The Parsonage of Whittington, 40 Marks. Mr. Hudleston.
 The Parsonage of Bentham, 40*l*. Mr. Pykering.
 The Parsonage of Tatham, 20*l*. The Lord Montegle.
 The Parsonage of Claghton, 20 Marks. Mr. Lee and Mr. Abdlton.
 The Parsonage of Thorneton, 5*l*. The Duke of Richmond.
 The Vicarage of Kirkely, 40*l*. The Abbat of St. Mary at York; the Queen.
 The Vicarage of Mellonge, 20 Marks. } The Abbat of Croxton; the Queen.
 The Vicarage of Tunstall, 16*l*. }
 The Vicarage of Chapelham, 15*l*. The Archdeacon of Richmond.
 The Vicarage of Sedburgh, 40 Marks. The Abbat of Coventham; the Queen.
 The Parsonage of Halton, 40*l*. The Lord Dacre.

A M O N D E R N E S S.

The Vicarage of Ribblesley, 30*l*. The Queen.
 The Vicarage of Cokerham, 20 Marks. The College of Leicester; the Queen.
 The Vicarage of Kirkely upon Wre, 20 Marks. The College of Fattersfeld.
 The Vicarage of Pulton, 12*l*. The Abbess of Syon; the Queen.
 The Vicarage of Laucasire, 60*l*. The same Abbess; the Queen.
 The Vicarage of Kirkeham, 40 Marks. The Abbat of Vale Royal; the Queen.
 The Vicarage of Preston, 16*l*. The College of Leicester; the Queen.
 The Parsonage of Wharton, 86*l*. The Lord Lumley.
 The Vicarage of Garstang, 12*l*. The Abbat of Cokerham; the Queen.

K E N D A L L.

The Vicarage of Kendall, 114*l*. The Abbat of St. Mary at York; the Queen.
 The Parsonage of Garsimer, 26*l*. }
 The Parsonage of Wymandermy, 30*l*. } The Queen.
 The Parsonage of Heslam, 12*l*. The Abbess of Syon; the Queen.
 The Vicarage of Embsam, 50 Marks. The Abbat of St. Mary at York; the Queen.

The Vicarage of <i>Burton</i> , 20 l.	The Abbat of St. Mary at York; the Queen.	C O W P E L A N D.	
The Vicarage of <i>Elston</i> , 12 l.		The Parsonage of <i>Whittingham</i> , 20 l.	
The Vicarage of <i>Bethome</i> , 12 l.	The College of Eccles; the Queen.	The Parsonage of <i>Burill</i> , 20 l.	
The Parsonage of <i>Aldingham</i> , 100 Marks.		The Parsonage of <i>Cornby</i> , 16 l.	The Abbat of St. Mary at York; now the Queen.
The Lord of <i>Marque</i> .	The Abbat of <i>Furnes</i> ; the Queen.	The Parsonage of <i>Egremond</i> , 20 l.	
The Vicarage of <i>Dalton</i> , 24 l.	The same Abbat; the Queen.	The Parsonage of <i>Harrington</i> , 20 Marks.	
The Vicarage of <i>Urfwike</i> , 14 l.		The Parsonage of <i>Wirkington</i> , 40 l.	
The Vicarage of <i>Kirkby Trelitz</i> , 10 l.	The Chapter of York.	The Parsonage of <i>Gosford</i> , 24 l.	The Queen.

Here ends the Manuscript, but seems to be imperfect in this Place, as well as before.

An Account of the PREBENDS, HOSPITALS, and VICARAGES, in the Gift of the Archbishop of York, with a List of such as being taken away, were granted into Temporal Hands; from the aforesaid Manuscript.

PREBENDS in the Gift of the Archbishop of York.

J OHNN Bookeby, Doctor at Law, Prebendary of the Prebend of <i>Driffeld</i> .	The Prebend of <i>Driffeld</i> .	80 l. a Year of this Prebend is granted by the means of my Lord his Grace to Sir John Constaible, for 21 Years.
Laurence Newell, Prebendary of the Prebend of <i>Ampleford</i> .	The Prebend of <i>Ampleford</i> ,	36 l.
John Dangard, Prebendary of the Prebend of <i>Wartbill</i> .	The Prebend of <i>Wartbill</i> ,	26 l.
The Rev. Father in CHRIST, Richard Barnes, Professor of Divinity, Suffragan Bishop of the See of Nottingham, Prebendary of the Prebend of <i>Laghton</i> in the Morning.	The Prebend of <i>Laghton</i> ,	60 l.
Richard Maisters, Doctor of Physick, Prebendary of the Prebend of <i>Fridathorp</i> .	The Prebend of <i>Fridathorp</i> ,	40 l.
Francis Newton, Professor of Divinity, Prebendary of the Prebend of <i>Northnewbalde</i> .	The Prebend of <i>Northnewbalde</i> ,	50 Marks.
Thomas Binge, Master of Arts, Prebendary of the Prebend of <i>Srensfall</i> .	The Prebend of <i>Srensfall</i> ,	80 l. A Lease of this Prebend is granted to one Readman, and my Lord Wharton now occupieth the same.
John Herk, Doctor of Physick, Prebendary.	The Prebend of <i>Southnewbalde</i> ,	18 l.
Roger Akham, Master of Arts, Prebendary.	The Prebend of <i>Masbam</i> .	200 Marks.
Thomas Lakin, Master of Arts, Prebendary.	The Prebend of <i>Werwang</i> ,	90 l. A Vowson of this Prebend is granted to Mr. John Dudley.
Milo Spencer, Doctor of Law, Prebendary.	The Prebend of <i>Wistowe</i> ,	100 Marks. This Prebend is granted in Lease to Walter Jacke, the Bishop's Kinsman.
John Grene, Batchelor of Divinity, Prebendary.	The Prebend of <i>Rical</i> ,	40 l. A Vowson of this Prebend is granted to Antony Hamon; for that he released my Lord of an Annuity which was paid him forth of the rest Prebends.
George Bulleyne, Master of Arts, Prebendary.	The Prebend of <i>Donyngton</i> ,	20 l. A Lease of this Prebend is granted to my Lord his Grace, his Wife, and to Mr. Kensington, her Brother.
	The Prebendary of <i>Ulleskelfe</i> ,	40 Marks. A Lease in Reversion of this Prebend is granted by means of my Lord his Grace to one Mr. Watson.

<i>Richard Peters</i> , Prebendary.	The Prebend of <i>Knaresburgh</i> ,	44 <i>l.</i> Mr. <i>Peters</i> , Prebendary of this Prebend, is beyond the Seas, and hath been this fifteen or sixteen Years. He is Mr. Secretary <i>Peters's</i> Brother, or else his Kinsman.
<i>John Ebdon</i> , Professor of Divinity, Prebendary.	The Prebend of <i>Bugthorp</i> ,	30 <i>l.</i> A Lease of this Prebend is granted to Mr. <i>Eaves</i> .
<i>Thomas Wilson</i> , Master of Arts, Prebendary.	The Prebend of <i>Fenton</i> ,	40 <i>l.</i>
<i>Matthew Hutton</i> , Professor of Divinity, Dean of the same Church, Prebendary of the Prebend of <i>Osbaldwick</i> .	The Prebend of <i>Osbaldwick</i> ,	34 <i>l.</i> A Lease of this Prebend is granted, by the means of my Lord his Grace, to <i>Morgayne</i> , his Secretary, who sold the same to one <i>William Gilminge</i> of <i>York</i> , for 100 <i>l.</i>
<i>Walter Jones</i> , Batchelor at Law, Prebendary.	The Prebend of <i>Langtofte</i> ,	36 <i>l.</i> A Lease of this Prebend is granted, as afore, to <i>Walter Jacke</i> .
<i>Henry Moore</i> , Batchelor at Law, Prebendary.	The Prebend of <i>Boo'e</i> ,	20 Marks.
<i>Peter Heade</i> , Clerk, Prebendary.	The Prebend of <i>Givendale</i> ,	12 <i>l.</i>
<i>Robert Harrison</i> , Clerk, Prebendary.	The Prebend of <i>Holme Archbishops</i> ,	10 <i>l.</i>
	The Prebend of <i>Cave</i> ,	80 <i>l.</i>
<i>Thomas Atkinson</i> , Master of Arts, Prebendary.	The Prebend of <i>Stillington</i> ,	50 <i>l.</i> A Vowson of this Prebend is granted to Mr. <i>Webster</i> the Queen's Majesty's Cook.
<i>William Jack</i> , Prebendary.	The Prebend of <i>Ustwharte</i> ,	44 <i>l.</i> A Boy of the Age of fifteen or sixteen Years was admitted unto this Prebend by the Bishop, and hath enjoyed the same this three Years; he was a-kin unto my Lord, and he received the Fruits thereof; he hath no Dispensation; the Bishop sent him to <i>Oxford</i> this last <i>Lent</i> .
<i>Nicholas Wilson</i> , Master of Arts, Prebendary.	The Prebend of <i>Wighton</i> ,	50 Marks. A Lease of this Prebend is granted to Mr. <i>Morgayne</i> , my Lord's Secretary, who sold the same to Sir <i>Marmaduke Constable</i> for 500 <i>l.</i>
<i>Thomas Young</i> , Prebendary.	The Prebend of <i>Barneby</i> ,	18 <i>l.</i> A Boy of the Age of fifteen Years was admitted as afore, and in such Order as afore.
<i>Melchior Smythe</i> , Master of Arts, Prebendary.	The Prebend of <i>Apesthorp</i> ,	10 <i>l.</i>
<i>John Buck</i> , Master of Arts, Prebendary.	The Prebend of <i>Grendale</i> .	25 <i>l.</i> This Prebend is granted to <i>Morgayne</i> , my Lord's Secretary, who hath sold the same Lease.
<i>William Mause</i> , Doctor of Law, Prebendary.	The Prebend of <i>Botevant</i> ,	20 <i>l.</i>
<i>Nicholas Houghton</i> , Clerk, Prebendary.	The Prebend of <i>Bilton</i> ,	20 <i>l.</i>
<i>Antony Blaike</i> , Batchelor of Divinity, Prebendary.	The Prebend of <i>Tockerington</i> ,	5 Marks.

PREBENDS at the Gift of the Archbishop of York, within the Collegiate Church of Southwell.

<i>Thomas Barwicke</i> , Master of Arts, Prebendary.	The Prebend of <i>Norwell</i> ,	42 <i>l.</i>
<i>Thomas Lakyns</i> , Master of Arts, Prebendary.	The Prebend of <i>Paleball</i> ,	30 <i>l.</i>
<i>Robert Cressy</i> , Batchelor of Law, Prebendary.	The Prebend call'd the third } Prebend,	6 <i>l.</i>
<i>John Rookeby</i> , Doctor of Law, Prebendary.	The Prebend of <i>Durham</i> ,	45 Marks.
<i>James Younge</i> , Batchelor of Divinity, Prebendary.	The Prebend of <i>Northmuskham</i> ,	34 <i>l.</i>
<i>William Chatterton</i> , Professor of Divinity, Prebendary.	The Prebend of <i>Bekyngham</i> ,	20 <i>l.</i>

<i>John Taverham</i> , Clerk, Prebendary.	The Prebend of Northleverton,	5 l.
<i>Henry Harris</i> , Doctor of Law, Prebendary.	The Prebend of Oxton,	40 Marks.
<i>John Pratte</i> , Master of Arts, Prebendary.	The other Prebend of Oxton,	40 Marks.
<i>William Morse</i> , Doctor of Law, Prebendary.	The Prebend of Halton,	10 l.
<i>Richard Hopkyn</i> , Clerk, Prebend.	The Sacred Prebend,	30 s.
<i>George Powers</i> , Prebendary.	The Prebend of Southmuskam,	20 Marks.
<i>Edward Rodes</i> , Master of Arts, Prebendary.	The Prebend of Rampton,	24 Marks.
<i>Robert Tuell</i> , Clerk, Prebendary.	The Prebend of Eton,	8 l.
<i>Matthew Torte</i> , Clerk, Prebendary.	The Prebend of Wodborowe,	10 l.
<i>Walter Jones</i> , Batchelor of Law, Prebendary.	The Prebend of Normanton,	20 l.

HOSPITALS in the Archbishop of York his Gift.

<i>Thomas Webster</i> , Clerk, Master of this Hospital.	The Hospital of Mary Magdalen of Ripon.	24 l.
<i>Thomas Blackburn</i> , Clerk, Master of this Hospital.	The Hospital of St. John of Ripon,	10 l.
	The Hospital of Mary Magdalen of Southwell.	46 s. 8 d.
	The Hospital of St. Giles at Exham,	4 Marks.
	The Hospital of Sibthorp,	20 Marks.
	The Hospital of St. John of Nottingham,	4 l.
	The Hospital of St. Nicholas at Bewlay,	4 l.
	The Hospital of Kynwalgraves,	40 s.
	The Hospital of Barwre,	8 l.
	The Hospital of Blithe,	

PARSONAGES in the Archbishop his Gift.

<i>Thomas Lakyn</i> , by Deprivation of Mr. John Boxhall.	The Parsonage of Bolton Percy,	40 l.
<i>Mr. John Rookeby</i> , Doctor of Law, Parson Stanley, Bishop of Man.	The Parsonage of Wheldrike,	40 Marks.
	The Parsonage of Barweke in Elmste.	34 l.
	The Parsonage of Burnholme,	20 Marks.
	The Parsonage of Carleton,	20 l.
	The Parsonage of the Holy Trinity of Gotlerome Gate, York,	5 Marks.
	The Parsonage of St. Edward's of York.	20 s.

VICARAGES in the Archbishop his Gift.

<i>Nicholas Wilson</i> ,	The Vicarage of St. Faith's,	20 Marks.
	The Vicarage of Bristall,	40 Marks.
	The Vicarage of Silkeston,	20 Marks.
	The Vicarage of Nafferton,	20 Marks.
	The Vicarage of Broddesworth,	8 l.
	The Vicarage of Kymalton,	10 l.
	The Vicarage of Wtenby,	8 Marks.
	The Vicarage of Skipsee,	10 l.
	The Vicarage of Esyngton,	10 l.
	The Vicarage of the Church of Beverley.	8 l.

PREBENDS in the Chapel of Our Lady of York were in Number 12, besides the Master, or Keeper, which were also in the Archbishop's Gift, whose yearly Revenue amounteth unto 120 l. now taken away and in the Prince's Hands.

The Sum 120 l.

PREBENDS in the Collegiate Church of Beverley, which were also in the Archbishop his Gift, now taken away, and in the Prince's Hands, and granted in Lease unto Temporal Men.

The Provosty of Beverley,	127 l.
The Prebend of St. Martin's,	48 l.
The Prebend of St. Peter's,	50 l.
The Prebend of St. Andrew's,	48 l.
The Prebend of St. James's,	46 l.
The Prebend of St. Michael's,	34 l.
The Prebend of St. Catherine's,	20 l.
The Prebend of Our Lady's,	35 l.
The Prebend of St. Stephen's,	38 l.

PREBENDS in the Collegiate Church of Ripon, which were also in the Archbishop his Gift, now taken away, and in the Prince's Hands, and granted in Lease unto Temporal Men.

The Prebend of Stanwidge,	42 l.
The Prebend of Thorpe,	40 Marks.
The Prebend of Studley,	34 l.
The Prebend of Monkton,	24 l.
The Prebend of Skelton,	24 l.
The Prebend of Nunwike,	24 l.
The Prebend of Skarowe,	22 l.

This Manuscript of Ralph Thoresby Esq; wants three Leaves at the Beginning, two in the Middle, and seems imperfect at the End, which is a considerable Misfortune; however, it is very valuable on several Accounts, as must be obvious to all judicious Persons that peruse the same. It appears to have been writ in the Days of Queen Elizabeth; and the Publick is obliged to that worthy Gentleman, the Owner of the same, for his Generosity, in so freely communicating this, and others here made use of. Note, That the Alterations which are within Parentheses, show how these things are now, the old Account being what was then.

The aforesaid Mr. Thoresby, in his Topography

of Leedes, p. 38 informs us, That the Rents of such Chantries, Colleges, &c. within the County of York, as were annex'd to the Duchy of Lancaster, amounted yearly to 1796 l. 4 s. 2 d., out of which Sum was deducted 126 l. 2 s. 4 d. for annual Pensions to the Priests during their Lives, as we are told by Dr. Fuller, in his History of Abbies. Here we see how sparing they were in their Allowances to the Persons they ejected, as to allow among them all but 126 l. out of 1796 l. that before belong'd to them; and this being only for their Lives, that Charge was soon sav'd.

Articles of Instructions given by the King's Majesty unto his Commissioners appointed for the Survey of the Colleges, Chantries, Free-Chapels, Guilds, and Fraternities, within the Counties of York, the City of York, and the Town of Kingston upon Hull. (Note, That these three are several distinct Counties.)

From Mr. Dodsworth's Manuscripts in the Bodleian Library, Vol. 61. p. 115.

FIRST, ye shall enquire how many Colleges, Chantries, Free-Chapels, having being within five Years before the 4th Day of November last past, be or were within our said Counties, City and Town, and what Lands, Tenements and Hereditaments, be or were belonging, united or annex'd unto them, or any of them.

†

Also, what Lands, Tenements and Hereditaments, were appointed to the finding of a Priest for ever, and wherewith any Priest has been maintain'd or found at any Time within the said five Years.

Also, what annual Rents, Profits or Emoluments, at any Time within the said five Years, have been employed

employed towards the finding any stipendiary Priest, intended by any Act or Writing to have Continuance for ever.

Also, what Lands, Tenements or Hereditaments, Profits, and other Things, have been by any Conveyance appointed to the finding of a Priest for years, yet having Continuance, and wherewith any Priest has been found within the said five Years.

Also, what Lands, Tenements and Hereditaments have been appointed wholly to the finding any Anniversary, Obite, Light, Lamp, or other like Intent or Purpose for ever, which have been kept within the said five Years.

Also, what part of the Issues of such Lands were appointed to the Intents aforesaid for ever; that then ye do enquire, what greatest Sums of Money have been employ'd about the Intents aforesaid in any one Year, within the said five Years.

Also, ye shall enquire, what Sums of Money, and Profits, by any means of Conveyance, were appointed to have Continuance for ever; and what was the greatest Sum that in any one Year of the said five Years have been employ'd by any Corporation, Guild, Fraternity, Company, or Fellowship, of Mysteries, or Crafts, towards the finding of any Priest, Anniversary, Light, Lamps, or other Thing.

Also, how many Brotherhoods, Guilds, and Fraternities, not being Fellowships of Mysteries or Crafts, be within the Counties aforesaid; and what Lands, Tenements, and Hereditaments, are belonging to every of them.

Also, ye shall enquire, where, in any Chantry, Guild, or Fraternity, there hath been kept a Grammar-School, or Preacher, sithens the Feast of St. Michael the Archangel last past; and what Salary or Stipend such School-Master, or Preacher, has enjoy'd.

Also, ye shall enquire, whether, that in any College, Free-Chapel, Chantry, or in any other Church annex'd or appropriate to any of them, being a Parish-Church, which shall not come to the King's Majesty, there be any Vicar already endow'd or not; and what number of Houfeling People be within the said Parish; and what Necessity there is newly to endow a Vicar there.

Also, what great Towns, or Parishes, be within the said Counties, wherein there is any Chantry or stipendiary Priest founded; and what Number of houfeling People be within the said Towns or Parishes; and how many other Priests, besides the Parson and Vicar, be founded there for the Assistance in serving of the Cure; and what Necessity there is of more Priests, and the Causes of the Necessities.

Also, to certify the Names of all the Incumbents of all such Colleges, Chantries, Fraternities, and the Names of the stipendiary Priests, the ^{es} of every of them, their Abilities to serve Cures; and what other Livings they have besides the same Promotion, given to us by this Act.

Also, what Money, or other Profit, hath been paid at any time to any poor Person, within the said five Years, out of any of the Promotions appointed or intended to have Continuance for ever.

Also, what Lands and Tenements were given to any Fraternity, Brotherhood, or Guilds, for the Maintenance of any *Jetties*, *cur*, Walls, or Banks, against the Rages of the Sea, Havens or Creeks, and for how long time.

Also, what Goods, Chattels, Plate, Jewels, or Ornaments, or other Moveables, were belonging to any College, Chantry, Free-Chapel, or stipendiary Priest, for the Furniture of their several Foundations, the eighth Day of December last past, or at any time since, and to cause the same to be apprais'd, and commit the Custody thereof, by Inventory indented, to such Persons as ye shall think able to keep the same to our use.

Also, ye shall enquire, what Debts were due by any College, payable before the eighth Day of December last past; and for what Causes the same were due. Also, to make perfect Survey of all the Manors, Lands, Tenements and Hereditaments, which shall come to us by Vertue of the Act, making particular mention in the same of all Rents Resolutes, Charges, or other Payments, going out or chargeable upon the same; and how much clear yearly Value shall come unto us of the same, over and above all Charges ordinary and extraordinary; and what Copyhold, or Customary Lands were given to the Uses, or Intents aforesaid.

Also, what *Syl* Gift of Goods, Spoil, voluntary Wastes, or other Destructions, of any of the Premises has been made, since the 24th Day of November, in the 37th Year of the Reign of our late Father King Henry VIII, and by whom.

Also, ye shall make Certificate of all your Doings in the Premises, according as ye are commanded by our Commission to you directed.

These Articles, as appears above, were under King Edward VI, but there is no Date to them. Note, That the Person who transcrib'd them from the Original, did not take care to observe the ancient Orthography, and therefore we have been oblig'd to give the same as we had, the Sense and Words being the same, the only Difference in the Spelling.



Dodsworth's Manuscript Collections in the Bodleian Library, Vol. 92. Fol. 143.

The Certificate of the most Reverend Father in God, Robert, Archbishop of York, and others authorized by the King's Majesty's Commission, dated 14th February, in the 37th Year of the Reign of our Sovereign Lord King Henry the VIIIth, to survey all and singular Chantries, Hospitals, Colleges, Free-Chapels, Fraternities, Brotherhoods, Guilds and Salaries of Stipendiary Priests, having Perpetuities for ever, being charg'd or chargeable; and also all Colleges not charg'd to the Payment of first Fruits and Tenths: And all the Manors, Lands, Tenements, Hereditaments and Possessions, with the Goods and Ornaments to the same belonging or appertaining, within the County of York and Kingston upon Hull, as well within the Liberties as without, with the yearly Deductions going out of the same, as in the aforesaid Commission amongst other Things appeareth.

The Certificate of all the Hospitals, Colleges, Free-Chapels, Chantries, Guilds, Brotherhoods, and such like in the said Counties, of the 37th Year of the Reign of the late King Henry the VIIIth, contains as follows.

Note, The Counties are that of York, and the City of York, and Town of Kingston upon Hull, which are distinct Counties.

THE Chapel of St. Sepulchre, of the Foundation of Roger, Archbishop of York, the yearly Value	l.	s.	d.	The Chantry of St. Saviour and St. Anne in the said Church, of the Foundation of John Barningham, the yearly Value	l.	s.	d.
	192	16	06		10	07	04
The College of St. William within the Close of York, was founded by George, late Bishop of Exeter, and Richard Nevill, some time Earl of Warwick, the yearly Value	22	12	08	The Chantry of St. John Evangelist, in the said Church, founded by John Cartmell and John Dandy, the yearly Value	6	13	04
The Chantry at the Altar of Innocents, in the Metropolitan Church of York, founded by William Melton, Archbishop of York, the yearly Value	113	04		The Chantry of St. Agatha, Scholastica, and Lucy, in the said Church, founded by Thomas Dandy, late Archdeacon of Richmond, the yearly Value	8	00	00
The other Chantry at the Altar of Innocents, within the said Church of York, of the Foundation of Robert Pykering, and William Pykering, the yearly Value	113	04		The Chantry of the Cross, of St. Anne and Antony, in the said Church, is of the Foundation of William Felster, some time Dean of the Metropolitan Church of York, the yearly Value	6	13	04
The two Chantries at the Altar of St. Saviour in the Loft of the Southside of the said Church, of the Foundation of Richard Andrew, some time Dean of the Metropolitan Church of York, the yearly Value	16	16	10	The Chantry of St. Laurence, in the said Church, of the Foundation of Laurence Lincoln, some time Archdeacon of York, the yearly Value	61	04	
The Chantry of St. Fryswith in the side of the Metropolitan Church of York, founded by Thomas Rotherham, late Archbishop of York, and Thomas Pereson, Subdean of the said Church, the yearly Value	17	00	00	The Chantry of St. William in the said Church of York, founded by Ellis Bernard, some time Canon of the said Metropolitan Church, the yearly Value	8	07	06
The two Chantries of Allhallows in the Metropolitan Church of York, founded by Henry Bouett, Archbishop of York, the yearly Value	36	08	04	The Chantry of St. Nicholas, in the said Church of York, by William Greenfield, some time Archbishop of York, and Richard Chester, Canon and Prebendary of the Church of York, the yearly Value	53	04	
The Chantry of the Altar of St. Cutbert, in the said Church of York, is of the Foundation of Walter Skirlawe, some time Bishop of Durham, and Peter de la Haye of York, Esq; the yearly Value	12	00	00	The Chantry of St. Thomas the Apostle, in the said Church, is of the Foundation of Maud Alnewyke, the yearly Value	44	00	
The Chantry of Mary Mawdelyn, in the said Metropolitan Church, is of the Foundation of Richard, late Abbat of Roche, Simon the Chanter of the Church of York, Peter de Munckgate, and Robert de Sancto Paulo, the yearly Value	61	00		The Chantry of St. Michael, in the said Church, the same is ordained of one Priest to be admitted by the Chapter of York, the yearly Value	18	13	04
	4			The Chantry of St. Christopher, in the said Church, the same is of the Foundation of the Master and Brethren of St. Christopher's Guild within the City of York, the yearly Value	52	08	

The

The Chantry of St. Christopher in the said Church founded by the said Master and Brethren of St. Christophers Guild in the said City of York, the yearly Value	l.	s.	d.	The Chantry at the Altar of St. John of Beverly in the said Church of York, founded by Peter Rese, the yearly Value	l.	s.	d.
The Chantry of our Lady in the said Church, is of the Foundation of Henry Percy, Earl of Northumberland and Mary his Wife, the yearly Value	108	00	00	The two Chantries at the Altar of St. John Evangelist in the said Church of York, founded by Simon Evesham sometime Archdeacon of Richmond, the yearly Value	8	00	00
The Chantry of Our Lady within the said Church, made by the Archbishop, Dean and Chapter of York, the yearly Value	8	19	00	The Chantry at the Altar of Innocents, within the said Church of York, founded by William Fereby, sometime Canon of the said Church, the yearly Value	66	08	00
The Chantry of St. Andrew in the said Church, founded by John Roman, sometime Archdeacon of Richmond, the yearly Value	4	13	04	The Chantry at the Altar of the Holy Trinity, and in the Chapel of the Bedern in the said Church of York, founded by Thomas Okley and Will. Cottingham, Priests, the yearly Value	66	08	00
The Chantry of St. Wilfrid in the said Church, the same was founded by William Caivode, Priest, the yearly Value	6	13	04	The Chantry at the Altar of St. Blaise in the said Church of York, founded by Roger de Insula and Tho. Ludham Canon of the said Church; the yearly Value	78	04	00
The Chantry of JESUS and Our Lady, in the said Church, the same is founded by Henry Carnebull, late Archdeacon of York, the yearly Value	6	13	04	The Chantry at the Altar of St. Nicholas in the said Church of York, founded by John Lambert, Clerk, the yearly Value	73	00	00
The two Chantries of St. Stephen in the said Church, founded by the Lord Thomas Scroope of Masham, the yearly Value	13	06	08	Another Chantry at the said Altar of St. Blaise, in the said Church of York, founded by Henry Vavasour, the yearly Value	66	08	00
The College of Vicars Choral, otherwise call'd the Bedrydden, nigh the Close of York, the Foundation of the said College is for 36 Vicars, call'd Vicars Choral, of the said Metropolitan Church of York, at 7 l. 1 s. 10 d. ob. each, the whole yearly Value.	255	07	08	The Chantry at the Altar of the Holy Trinity and the Cross in the said Church of York, founded by William Felter, late Dean of the Church of York, the yearly Value	113	04	00
The two Chantries at the Altar of the Holy Cross in the said Church, being of the Foundation of William Hammelton, sometime Dean of the said Church the yearly Value	6	13	04	The Chantry at the Altar of St. Gregory in the said Church of York, founded by Master Jordan; the yearly Value	66	08	00
The Chantry at the Altar of St. Agatha and Scholastica in the same Church, founded by Hugh Punchardon and James Coward, Canon of the said Church, the yearly Value	4	08	02	The Chantry at the Altar of St. Thomas the Apostle in the said Church of York, founded by Thomas Whitby late Canon resident of the said Church, the yearly Value	4	02	08
The Chantry at the Altar of St. Lawrence in the said Church of York, founded by Roger Chesterfield, sometime Canon of the same Church, the yearly Value	00	66	08	The Sum Total is	745	06	03
The Chantry at the Altar of St. James the More in the said Church of York founded by Nicholas Hugate, sometime Canon of the said Church, the yearly Value	00	66	08	<i>The Deanry of Christianity in York.</i>			
The Chantry at the Altar of St. Pauline and Sede or Cedda in the said Church of York, founded by Jo. Burton, Priest, the yearly Value.	66	08	00	THE Hospital of our Lady in Bothome call'd Horse Fair, near York founded by Robert Pickering, the yearly Value	39	00	00
The Chantry at the Altar of St. Gregory in the said Church of York, founded by William Newport, sometime Canon of the said Church, the yearly Value	66	08	00	The Chantry of our Lady in the Parish of St. Laurence without Walme-gate Bar, of the Foundation of Nicholas Walter, Clerk, sometime Vicar there, the yearly Value	31	08	00
The Chantry at the Altar of St. Edmond, the King in the said Church of York, founded by Roger Pynchebecke, the yearly Value	66	08	00	The Chantry of our Lady within the Parish of our Lady in Castle-gate in York, is of the Foundation of Will. Grey, the yearly Value	61	08	00
The Chantry at the Altar of St. John Evangelist in the said Church of York, founded by Thomas Ludham, Canon of the said Church, the yearly Value	4	13	00	The Chantry of our Lady being within the Parish Church of our Lady at Castle Gate in York, is of the Foundation of Tho. Holme, sometime Merchant of York, the yearly Value	116	00	00

The Chantry of <i>St. Thomas</i> within the Parish Church of <i>our Lady</i> at <i>Castle-gate</i> in <i>York</i> was founded by <i>Thomas Norfolk</i> , the yearly Value	l.	s.	d.	The Chantry of <i>St. Thomas</i> in the Parish of <i>Allbottlewies</i> on the Pavement, founded by <i>Isold de Acastre</i> sometime Wife of <i>John de Acastre</i> , the yearly Value	l.	s.	d.
The Chapel of <i>Naborne</i> within the Parish of <i>St. George</i> in <i>York</i> , was of the Foundation of <i>John Barton</i> of <i>Naborne</i> , the yearly Value			66 08		6	16	02
The Chantry of <i>St. Nicholas</i> within the Parish Church of <i>St. Sampson</i> in the City of <i>York</i> , founded by <i>John Carre</i> , the yearly Value			13 04	The Chantry of <i>St. Peter</i> in the said Parish, founded by <i>Robert Ampleford</i> , the yearly Value		112	04
The Chantry of <i>our Lady</i> within the Parish of <i>St. Sampson</i> within the City of <i>York</i> , is of the Foundation of <i>Hugh Bollemer</i> , the yearly Value			109 08	The Chantry of <i>our Lady</i> in the said Parish, founded by <i>Stephen Bolybroke</i> and other Parishoners of the said Parish, the yearly Value		100	00
The Chantry of <i>our Lady</i> within the Church of <i>St. Peter the little</i> , in <i>York</i> , founded by <i>John Settrington</i> , the yearly Value			54 04	The Chantry of <i>St. John Baptist</i> and <i>St. Catherine</i> in the said Church, is founded by <i>William Pountfret</i> and others, the yearly Value		56	06
The Chantry of <i>St. John Baptist</i> in the Parish Church of <i>St. Peter the little</i> in <i>York</i> is the Foundation of <i>Robert Sweetmouth</i> , the yearly Value	4	06	04	The Chantry of <i>St. Agnes</i> of <i>Fossebridge</i> within the Parish of <i>St. Denis</i> , of the Foundation of <i>Nicholas Blackburne</i> , Alderman of the City of <i>York</i> , the yearly Value		106	08
The Chantry of <i>Richard Russel</i> and <i>John Thriske</i> in the Parish of <i>St. John</i> in <i>Hungate</i> in <i>York</i> , the same is founded within the said Church by the said <i>John Thriske</i> and <i>Richard Russel</i> , the yearly Value			105 04	The Chantry call'd <i>Richard Waters's</i> Chantry, in the Parish of <i>St. Saviours</i> , in the <i>Marishe</i> in <i>York</i> , of the Foundation of the said <i>Richard</i> , the yearly Value	6	00	00
The Chantry of <i>our Lady</i> in the Parish of <i>St. Michael the Archangel</i> at <i>Onze-Bridge End</i> , is of the Foundation of <i>Robert Sanders</i> , the yearly Value			4	The Chantry of <i>St. Mary</i> , call'd the Chantry of <i>Adam Styeden</i> in the Parish aforesaid, of the Foundation of the said <i>Adam</i> , the yearly Value	4	00	12
The Chantry of <i>Walter Gray</i> in the Parish of <i>St. Andrew the Apostle</i> , within the County of the City of <i>York</i> , the same is of the Foundation of the same <i>Walter Gray</i> , the yearly Value	7	13	04	The Chantry of <i>St. James</i> and <i>St. Laurence</i> call'd the Chantry of <i>Will. Burton</i> , within the said Church of the Foundation of the said <i>William Burton</i> , the yearly Value	6	05	06
The Chantry of <i>Robert Holme</i> , founded in the Chapel of <i>St. James</i> , adjoining to the Parish Church call'd <i>Trinity's</i> in <i>Gattemer Gate</i> , the same Chantry is founded to Pray for the Soul of the Founder, the yearly Value			19 04	The Chantry of <i>William Frost</i> and <i>Isabel</i> his Wife within the said Parish Church, of the Foundation of the said <i>William</i> and <i>Isabel</i> , the yearly Value	10	09	11
The Chantry of <i>William Langtoste</i> in the Church above said, the same Chantry is founded by the said <i>William</i> , the yearly Value			62 04	The Chantry call'd <i>Elliot's</i> Chantry within the said Parish Church, of the Foundation of <i>William Elliot</i> , the yearly Value		100	00
The Chantry of <i>Ellis Wannesworth</i> in the said Parish, founded to Pray for the Soul of the Founder, the yearly Value			32 00	The Chantry of <i>St. Anne</i> , call'd the Chantry of <i>William Burton</i> and <i>Jennet</i> his Wife, the yearly Value	6	00	12
The Guild of the Fraternity of <i>Corpus Christi</i> in the <i>Trinity</i> Parish in <i>Mikal Gate</i> in the City of <i>York</i> founded of a Master and six Priests, call'd Keepers of the said Guild, the yearly Value	12	15	04	The Chantry of <i>Roger Basy</i> within the Parish of <i>our Lady</i> in old <i>Bisshophill</i> within <i>York</i> , of the Foundation of <i>Roger Basy</i> , the yearly Value		33	04
The Chantry or Donative of <i>St. Nicholas's</i> Altar in the Parish Church of <i>Ricall</i> founded by <i>James Carleton</i> , the yearly Value	4	16	04	The Chantry of <i>Elizabeth Basy</i> within the said Parish Church, of the Foundation of the said <i>Elizabeth</i> , the yearly Value	7	00	00
The Chantry or Donative of <i>St. James's</i> Altar in the Church of <i>Ricall</i> aforesaid, founded by the Inhabitants there, the yearly Value			24 00	The Chantry of <i>St. William</i> in the Chappel of <i>St. William</i> in the Parish of <i>St. John the Evangelist</i> at <i>Ouse Bridge End</i> in the City of <i>York</i> , of the Foundation of <i>Richard Tawler</i> and <i>Isabel</i> his Wife, the yearly Value	4	00	00
			109 06	The Chantry of <i>Sir Ralph Bulmer</i> , Knight in the Parish of <i>St. Michael</i> call'd <i>Belfray</i> , within the City of <i>York</i> , of the Foundation of <i>John Mowbrey</i> and others, the yearly Value		58	04

The Chantry of St. Michael within the Parish of St. Helen's in Stonegate within the City of York, of the Foundation of *Ruffe Herneby*, the yearly Value

The Chantry of our Blessed Lady of the Foundation of *William Sampson* and others, within the said Parish, the yearly value

The Chantry of our Blessed Lady within the Parish of the Holy Cross in Fossegate, the Founder unknown, for that there is no composition showed; the yearly value

The Chantry of our Lady and All Saints in the same Church, of the Foundation of *Thomas Duran* Citizen and Merchant of York; the yearly Value

The Chantry St. John Baptist within the said Church, of the Foundation of *Thomas Durant*, the yearly Value

The Chantry of our Lady and St. Thomas the Apostle of the Foundation of *John Barden*, the yearly Value

The Hospital of the Name of St. John and our Lady near Fossegate in the Parish of the Holy Cross in York, of the Foundation of *John Roucliffe*, the yearly Value

The Chantry of St. Peter and Paul in the Parish Church of the Trinity alias Christ Church in Curia Regis Ebor. of the Foundation of *Richard Barneby*, the yearly Value

The Chantry of St. John Baptist in the same Church, the Foundation of the Executors of *John*, Son of *Nicholas Langton*, the yearly Value

The Chantry of our Lady in the Parish of St. John Baptist at Ouze Bridge End, of the Foundation of *Sir Richard York*, Knight, the yearly Value

The Chantry of the Altar of St. John Baptist in the said Church of the Foundation of *Richard Toller*, the yearly Value

The Chantry of our Lady in the Chapel of Over Popleton in the Parish of New Bishophill in the City of York of the Foundation of *John Popleton*, Clerk, the yearly Value

The Chapel of Over Popleton in the Parish of New Bishophill in the City of York, the yearly Value

The Chapel of Copmanthorpe in the Parish of New Bishophill in the City of York

The Chantry of *Thomas Nelson* in the Parish of St. Nicholas, otherwise call'd Trinity Church in the City of York, founded by *Thomas Nelson*, the yearly Value

Drynge Huses, call'd St. Hellen's Chapel in the said Parish, the yearly Value

Total 250 11 11

The Deanry of Bulmer.

The Chantry or Donative of our Lady's Altar in the Parish Church of Turrington, the yearly Value

The Chantry of our Lady, in the Parish Church of Toppecliffe of the Foundation of *Richard Grome* and *Thomas Alanson*, the yearly Value

The Chantry of our Lady in the Chapel within the Church Yard of Toppecliffe, founded by the Earl of Northumberland, the yearly Value

The Chantry of St. Eulo in Elmetmere in the said Parish of Toppecliffe, the yearly Vaule

The Chapel of Dysforth within the said Parish of Toppecliffe, the yearly Value

The Chantry of the Blessed Trinity and St. Nicholas within the Parish Church of Sherifhoton, call'd *William's* Chantry, of the Foundation of *Guy Fairfax* Knight, and others, the yearly Value

The Chantry within the Chapel of St. Giles of Corneburgh within the Parish of Sherifhoton, the Foundation is of the Feoffees of the Executors of *Thomas Wytham*, the yearly Value

The Chantry of two Priests within the Castle of Sherifhoton, of the Holy Trinity and our blessed Lady, the yearly Value

The Chantry of St Leonard of Farlyngton within the said Parish of Sherifhoton

The Chapel of St. James in Stylenham in the said Parish of Sherifhoton

The Chapel of our Lady in Haxby in the Parish of Strensall, the yearly Value

Our Lady Service or Emyld in the said Parish of Topcliffe, the yearly Value

The Chantry or Service within the Mannor of Topcliffe, founded by the Earl of Northumberland, the yearly Value

The Chantry of our Lady in the Parish Church of Stillingfleet, founded by *Nicholas Mooreby* the yearly Value

The Chantry of St. Catherine in the Parish Church of Welby, founded by *John Leytham*, the yearly Value

Total 72 07 01

The Deanry of Caterick.

THE Chantry of St. Andrew in the Chapel of Great Fencotts in the Parish of Hickeby Flettham, the yearly Value

The Chantry of St. John Baptist in the Parish of <i>Wath</i> , the same is of the Foundation of <i>John Appulby</i> , Clerk, the yearly Value	l.	s.	d.	The Chantry of our Lady in the Parish Church of <i>Middleham</i> of the Foundation of <i>John Cartmell</i> , the yearly Value	l.	s.	d.
The Chantry St. <i>Cuthbert</i> in the Chapel of <i>Norton</i> , within the said Parish of <i>Wath</i> , the same is of the Foundation of <i>Richard Norton</i> , of <i>Norton Conyers</i> ; Esq; the yearly Value				The Service or Stipend in the Parish of <i>Spenyethorn</i> the yearly Value			
				Total	168	16	10
				<i>The Deanry of Cleaveland.</i>			
The Chantry of St. <i>Laurence</i> in the said Church, the same is of the Foundation of <i>Laurence Herrison</i> , the Yearly Value	4	09	06	THE Chantry in the Free Chapel of <i>Wharleton</i> , in the Parish of <i>Rudby</i> , the yearly value	9	06	08
The Stipendiary or Chantry of the Chapel of <i>Middleton</i> in the said Parish, of the Foundation of <i>Robert Berningham</i> , the yearly Value	33	04		The Chantry of St. <i>Nicholas</i> in the Parish of <i>Tarome</i> , of the Foundation of the late Earl of <i>Northumberland</i> , the yearly value	106	08	
The Chantry in the Chapel of St. <i>John Baptist</i> at <i>Lemyng</i> in the Parish of <i>Burnistone</i> , of the Foundation of <i>John Hesterton</i> , the yearly Value	70	00		The Stipendiary Priest in the Castle of <i>Skelton</i> , of the Foundation of the Ancestors of the Lord <i>Conyers</i> , the yearly Value	4	02	10 ob.
The Chantry of our Lady in the Parish Church of <i>Wenslaw</i> the same is of the Foundation of <i>Richard Lord Scrope</i> , the yearly Value	106	08		The Chantry of our Lady in the Parish Church of <i>Stokesley</i> , the same is of the Foundation of <i>William Stokesley</i> , the yearly Value	4	04	01
The Chantry in the Chapel of <i>Redmyre</i> in the said Parish, the yearly Value	6	00	08	The Chantry in the Chapel of <i>Busby</i> in the Parish of <i>Stokesley</i> , of the Foundation of the Earl of <i>Kent</i> , the yearly value	77	00	
The Chantry of St. <i>Anne</i> in the Parish Church of <i>Askrygge</i> the same is of the Foundation of <i>James Metcalfe</i> , the yearly Value	4	13	00	The Chantry of our Lady in the Parish Church of <i>Sigestone</i> , of the Foundation of <i>Gilbert Sywardly</i> , the yearly value	101	04	
The Chapel of <i>All Hallows</i> in <i>Thoraby</i> in the Parish of <i>Asharth</i> , founded by the Lady <i>Mary Neville</i> , the yearly Value				The Chantry of St. <i>Laurence</i> in the Parish Church of <i>North-Alverton</i> of the Foundation of the Bishop of <i>Durham</i> , the yearly value	4	03	04
The three Chantries call'd <i>Maud Marmion</i> in the Parish Church of <i>Tanfeild</i> , in the same are founded three Chantry Priests, that is to say, one Master and two Brethren, the yearly Value	23	03	02	The Chantry of the Priests of the Chapel of <i>Lafynby</i> in the said Parish of <i>North-Alverton</i> , of the Foundation of <i>John Lysogrades</i> , and <i>Alice</i> his Wife, the yearly value	9	06	08
The Chantry of our Lady in the said Church, the same is of the Foundation of <i>Avice Marmion</i> ; the yearly Value	70	40		The three Prebends <i>Simpters</i> within the Parish Church of <i>Ofmotherly</i> , the yearly value	18	00	00
The Chantry or Chapel of St. <i>Edmund</i> in the Parish of <i>Patrick Brempton</i> , of the Foundation of the late Lord <i>Scrope</i> , the yearly Value	4	10	00	The Chantry of St. <i>Anne</i> of two Priests in the Parish of <i>Thresk</i> , of the Foundation of the Feoffees and Executors of <i>Robert Thresk</i> , the yearly value	19	10	04
The Hospital of <i>Well</i> in the Parish Church of <i>Well</i> , of the Foundation of <i>Raufe Nevil</i> , the yearly Value	65	05	07	The Chantry of St. <i>John Baptist</i> within the said Church of <i>Thresk</i> , of the Foundation of the Lord <i>Mowbray</i> , the yearly value	6	02	10
The Chantry of St. <i>James</i> in the Parish Church of <i>Kateryk</i> , of the Foundation of <i>William Burgh</i> , Esq; and <i>Richard Swaldale</i> , the yearly Value	4	14	00	The Chantry or Service at the Altar of our Lady within the Church of <i>Thresk</i> , the yearly value	00	118	04
The Chantry of our Lady in the same Church of the Foundation of <i>William Burgh</i> , Esq; the yearly Value	78	04		Total	95	00	10
The Chantry or Service of our Lady in the Chapel of <i>Bolton</i> upon <i>Swale</i> in the said Parish of <i>Caterick</i> , the yearly Value	39	00		<i>The Deanry of Ridall.</i>			
The Chantry of our Lady in the Parish Church of <i>Middleham</i> <i>Bedali</i> of three Priests, of the Foundation of <i>Bryan Fitz-Allan</i> , the yearly Value	14	10	00	THE Chantry of our Lady within the Parish Church of <i>Helmefley</i> , of the Foundation of <i>Robert Flaynburgh</i> and <i>Emme</i> his Wife, the yearly value	4	17	04
				The Chantry of <i>Pockeley</i> in the Parish of <i>Helmefley</i> , the yearly value	64	08	
				The			

The Chantry of St. Laurence within the Parish of <i>Kirkby Misperton</i> , of the Foundation of <i>Alexander Betch</i> , the yearly Value	l.	s.	d.
The Chantry of our Lady within the Parish Church of <i>Aputon</i> founded by ----- <i>Belton</i> , the yearly Value	0	111	04
The Chantry of St. James in the Castle of <i>Malton</i> , of the Foundation of <i>Agnes Vesey</i> and <i>John Vesey</i> , the yearly Value	8	07	10
The Chantry of St. John Baptist in the Chapel of <i>New Malton</i> , in the said Parish, of the Foundation of <i>John Butterwyke</i> the yearly value	10	02	07
The Stipendary or Service in the Chapel of St. Michael in the Parish of <i>Malton</i> , the yearly value	4	19	04
The Stipendary or Service in the Chapel of St. Leonard in the Parish aforesaid, the yearly value		103	06
Total	43	19	11

The Deanry of Buckrowes, alias Bucerros.

THE Chantry of St. John in the Church of <i>Pickering</i> , is of the Foundation of <i>William Bruse</i> , the yearly value	63	02	
The Service of our Lady in <i>Pickering</i> aforesaid, has no Foundation but Lands and Goods purchased by the Parochians, the yearly value	52	03	
The Chantry of St. Nicholas in the Castle of <i>Pickering</i> , of the Foundation of the Duke of <i>Lancaster</i> , the yearly value	6	09	04
The Chantry of our Lady in the Parish Church of <i>Middletown</i> in <i>Pickering</i> <i>Lyth</i> , the yearly value	17	06	
The Chantry of our Lady in the Parish Church of <i>Brompton</i> in <i>Pickering</i> <i>Lyth</i> , founded, as they alledge by Sir <i>John Moryn</i> , Knight, the yearly value	109	00	
The Chantry of our Lady in the Parish Church of <i>Pocklington</i> , of the Foundation of <i>Roger the Son of Benjamin</i> of <i>Pocklington</i> , the yearly Value	51	10	
The Chapel of St. Catherine in the Town of <i>Towle Thorpe</i> within the Parish of <i>Warren Percy</i> , the yearly value	4	13	04
Total	25	15	05

The Deanry of Richmond.

The Chantry of St. Anne and St. Catherine within the Parish Church of <i>Richmond</i> of the Foundation of <i>Richard Stenal</i> , the yearly value	100	00	
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The Hospital of St. Nicholas within the Parish Church of <i>Richmond</i> the yearly value	l.	s.	d.
The Chantry of <i>Mary Magdalen</i> in the Chapel of <i>Thyrnteste</i> within the Parish of <i>Ainderby</i> , of the Foundation of <i>Pygot Lacels</i> , the yearly value	10	13	02
The Chantry of St. Thomas the Apostle within the Parish Church of St. <i>Romuald</i> , the yearly value		74	04
The Chantry of our Lady in the Chapel of <i>Larthington</i> the yearly value		100	00
The Chantry of St. Nicholas within the Parish of <i>Gyllyng</i> , of the Foundation of <i>Richard Barningham</i> and <i>Henry Boynton</i> , Knights, the value	4	13	04
The Chantry of our Lady in South <i>Cowton</i> in the Parish of <i>Gylling</i> of the Foundation of <i>Richard Conyers</i> , Knight the yearly value		106	08
A Free Chapel of our Lady within the Parish of <i>Kirkby upon Wsfe</i> , the yearly value		111	08
The Chantry of two Priests in the Castle of <i>Ravenstoth</i> in the Parish of <i>Kirkby Ravenstoth</i> , of the Foundation of <i>Henry Fitz-Hugh</i> , Knight, of the yearly value	4	13	04
The Chapel of the Trinity in the Parish of <i>Melfamby</i> , the same is of the Foundation of <i>Alan</i> and <i>Henry Melfamby</i> , the yearly value	4	13	4
Total	54	08	03

The Deanry of Doncaster

A Perpetual Stipend in the Parish of <i>Langton</i> founded by the Devotions of the Parishioners	6	08	02
The Service of our Lady in the Parish Church of <i>Hatefeld</i> , founded by well dispos'd People of the Parishioners, the yearly value		103	00
The Service of St. Catherine in the said Church founded by well dispos'd People of the Parishioners the yearly Value	6	16	01
The Service of our Lady in the Chapel of <i>Stainford</i> within the said Parish, the yearly value		107	06
The Service of our Lady in the Church or Chapel of <i>Thurne</i> us'd as a Parish Church, the yearly value	6	13	10
The Service of St. Michael in the said Church, the yearly value		101	10
The Chantry of our Lady within the Parish of <i>Todwyke</i> , founded by <i>Geo. Wastenes</i> , Elq; the yearly Value	6	12	04
The Service of St. Peter within the Parish Church of <i>Felkerke</i> the yearly Value		20	04
The Hospital of St. Edmond, call'd St. Edmond's Chapel in the Parish of <i>Sprutburgh</i> , of the Foundation of <i>Fitz-Williams</i> for a Priest to say Mass, the yearly Value	9	13	11
The Chantry of St. Catherine in the Parish Church of <i>Sproutbrough</i> by <i>John Fitz williams</i> , the yearly value	7	04	00

The Chantry of <i>our Lady</i> in the said Parish Church of the Foundation of <i>Elizabeth Fitz-Williams</i> , the yearly value	1.	s.	d.	6	16	00
The Chantry of <i>our Lady of Grace</i> in the Parish of <i>Bolton upon Derne</i> , of the Foundation of <i>Robert Baxter</i> , the yearly Value				100	00	
The Chantry of <i>our Lady</i> on the North side of the said Church, of the Foundation of <i>Henry Evesham</i> , the yearly Value				73	04	
The Chantry of <i>our Lady</i> on the South side of the said Church, of the Foundation of <i>Thomas Annesley</i> , the yearly Value				103	04	
The Chantry of <i>our Lady</i> within the Parish Church of <i>Melton</i> , of the Foundation of <i>John Melton</i> , the yearly Value	6	10	02			
The Service of <i>our Lady</i> in the Parish of <i>Durton</i> , the yearly Value				71	00	
The Service of <i>our Lady</i> in the Parish Church of <i>Thryburgh</i> , of the Foundation of <i>Raulfe Reresby</i> , Esq; the yearly Value				119	08	
The Chantry of <i>our Lady</i> within the Parish Church of <i>Wathe upon Derne</i> , the yearly value						
The Chantry of <i>St. Nicholas</i> within the Parish Church of <i>Wathe</i> , of the Foundation of <i>Thurston Hall</i> , the yearly Value	4	19	04			
The Chantry of <i>our Lady</i> in the Parish Church of <i>Arkesey</i> , the yearly value				47	00	
The Chantry of <i>St. Margaret</i> in the Chapel of <i>North Elmsal</i> within the Parish Church of <i>South Kirkeby</i> , of the Foundation of <i>Thomas Wentworth</i> , the yearly value				112	00	
The Chantry of <i>our Lady</i> in the Parish Church of <i>Kirkeby</i> aforesaid, the yearly Value				100	01	
The Chantry of <i>our Lady</i> in the Parish Church of <i>Badsworth</i> , founded by <i>Bryan Palmes</i> , the yearly Value	4	04	00			
The Chantry of <i>St. Anne</i> in the said Parish Church, founded by <i>Christopher Urswyke</i> , the yearly Value				113	08	
The Service at the Altar of the <i>Trinity</i> in the Parish Church of <i>Badsworth</i> , the yearly Value				62	06	
The Chantry of <i>our Lady</i> in the Parish Church of <i>Barneby upon Done</i> , the yearly Value				105	11	06
The Chantry of <i>our Lady</i> within the Parish of <i>Barneby</i> ; the yearly Value	4	00	00			
The Chantry of <i>our Lady</i> within the Parish Church of <i>Connisburgh</i> , founded by <i>Nicholas Bosevile</i> , the yearly Value	4	18	00			
The Chantry of <i>our Lady</i> within the Parish Church of <i>Ouston</i> ; the yearly Value				55	08	
The Chantry of <i>St. John Baptist</i> in the said Parish Church, of the Foundation of <i>John de Santo Paulo</i> ; the yearly Value				55	04	
The Chantry of <i>our Lady</i> within the said Parish Church, founded by <i>Robert Harrison</i> the yearly Value				102	00	
The Chantry of <i>St. Nicholas</i> in the Church of <i>Kirkeby Sandal</i> , founded by <i>Nicholas Richard</i> , the yearly value	1.	s.	d.			
The Chantry of <i>St. John Evangelist</i> in the Church of <i>Skelbrooke</i> , of the Foundation of <i>Agnes Butler</i> , Widow, the yearly value				67	08	
The Chantry of <i>St. Catherine</i> in the Parish Church of <i>Atewick by the Street</i> , of the Foundation of <i>Richard Cusworth</i> , the yearly Value	4	11	00			
The Chantry of <i>St. Nicholas</i> in the Parish Church of <i>Doncaster</i> of the Foundation of <i>Thomas Fiedburgh</i> , the yearly Value				117	04	
The Chantry of <i>St. Catherine</i> within the said Church, of the Foundation of <i>John Harrington</i> , Esq; and <i>Elizabeth</i> his Wife, the yearly Value	8	14	06			
The Chantry of <i>our Lady</i> within the said Church, the yearly Value	7	10	01			
The Chantry of <i>St. John the Evangelist</i> within the said Church, of the Foundation of <i>Robert Strey</i> , Priest, the yearly Value	6	05	00			
The Chapel of <i>Mary Magdalen</i> adjoining to the Market-stand, in the said Town founded by <i>William Aston</i> , the yearly Value	6	06	08			
The Chantry of <i>St. John</i> within the said Chapel, near to the said Market Place, founded by <i>William Aston</i> , the yearly Value	4	00	00			
The Chantry of the <i>Blessed Trinity</i> within the said Church, the yearly Value				110	08	
The Chantry of <i>our Lady</i> in the Parish of <i>Thorpe Salwaine</i> , founded by <i>William Sandford</i> , Priest, and others, the yearly Value	10	04	00			
The Chantry of the <i>Blessed Trinity</i> in the Parish Church of <i>Tykehill</i> , founded by <i>Roger Levertton</i> , the yearly value	6	00	06			
The Chantry of <i>our Lady</i> within the said Church, the yearly Value	8	12	04			
The Chantry of <i>St. Ellen</i> within the said Church, founded by the Wife of <i>Adam Harthill</i> , the yearly Value	6	01	00			
The Guild or Service of the <i>Rood</i> within the said Church of <i>Tykehill</i> the yearly value	7	08	07			
The Chapel within the Castle of <i>Tykehill</i> , in the said Parish, founded by <i>Queen Elleanor</i> , the yearly value	27	00	00			
The Chapel of the <i>Trinity</i> of <i>Keeton</i> within the Parish Church of <i>Harthill</i> , the yearly value				77	04	
The Chantry of <i>our Lady</i> within the Parish Church of <i>Silkstone</i> , the yearly Value	4	05	06			
The Chantry of <i>our Lady</i> within the Parish Church of <i>Barnesly</i> , the yearly value	6	15	00			
The Chantry of <i>St. John Baptist</i> within the said Church, founded by <i>Richard Simmes</i> and <i>John Billecliff</i> the yearly value	6	07	09			
The Chantry of <i>St. John the Evangelist</i> in the said Church, the yearly value	07	03	00			

The Chantry of our Lady within the Parish Church of <i>Calthorne</i> , founded by <i>Henry Langton</i> and his Wife, the yearly Value	1.	s.	d.	The Service at the Alter of St. Laurence within the Chapel of <i>Tin-flawe</i> in the said Parish of <i>Rotherham</i> , founded by the Anceltors of <i>Thomas Wentworth</i> , Esq; and <i>Nicholas Demmam</i> the younger, the yearly Value	1.	s.	d.
The Chantry or Service of our Lady within the Parish Church of <i>Darfield</i> , the yearly Value	106	08			4	16	04
The Chantry of our Lady of Pity within the Chapel of <i>Wombwell</i> in the said Parish of <i>Darfield</i> founded by <i>Roger Wombwell</i> , Esq; the yearly Value	62	02		Total	550: 18: 5: ob. 9.		
The Chantry of St. Ellen in the Chapel of <i>Worsbrough</i> within the said Parish of <i>Darfield</i> , founded by <i>Robert Rockley</i> , Knight, the yearly Value	114	09		<i>The Deanry of Rippon</i>			
The Chantry or Service of our Lady in the said Chapel, the yearly Value	113	04		<i>The Cathedral, Mother, Collegiate, and Parish Church of Rippon viz.</i>			
The Chantry of our Lady within the Parish Church of <i>Bramwith</i> , the yearly Value	74	04		THE Prebend of <i>Tborpe</i>			
The Chantry of our Lady within the Parish Church of <i>Bambourgh</i> , founded by <i>Richard Breerley</i> , the yearly Value	67	04		The Prebend of <i>Stanwick</i>			
The Chantry of St. Michael in the Chapel of <i>Worley</i> in the Parish of <i>Roylston</i> founded by Sir <i>William Notton</i> , Knight and <i>Isabel</i> his Wife, the yearly Value	104	06		The Prebend of <i>Shelton</i>			
The Chantry of St. Nicholas in the Parish Church of <i>Roylston</i> , founded by <i>Robert Drax</i> , the yearly Value	4	01	08	The Prebend of <i>Monkton</i>			
The Chantry of our Lady in the Parish Church of <i>Fisfolake</i> , the yearly Value	7	14	10 ob. 9.	The Prebend of <i>Sbarowe</i>			
The Chantry of the Trinity in the Chapel of <i>Dowsthorpe</i> in the said Parish, the yearly Value	4	15	10	The Prebend of <i>Studley</i>			
The Chantry of the Holy Trinity in the Parish Church of <i>Fisfolake</i> the yearly Value	7	13	09	The Prebend of <i>Nurrewyke</i>			
The Chantry or Service of our Lady in the Parish Church of <i>Campfall</i> , the yearly Value	62	00		The six Vicars Chorall in the said Church, the yearly Value			
The College of JESU of <i>Rotherham</i> within the Town of <i>Rotherham</i> , founded by <i>Thomas Scot</i> alias <i>Rotherham</i> sometime Arch bishop of <i>York</i> , the yearly value	126	06	06 q.	The Chantry of our Lady in the said Collegiate Church, of the Foundation of <i>William Fulford</i> and <i>Robert Kendal</i> , the yearly Value			
The Chantry of two Priests at the Altar of St. John and our Lady in the Parish Church of <i>Rotherham</i> of the Foundation of <i>Henry Cornebull</i> , sometime Archdeacon of <i>York</i> , the yearly Value	13	06	08	The Chantry of our Lady in the Manor of <i>Rippon</i> , of the Foundation of <i>William</i> , sometime Archbishop of <i>York</i> , the yearly Value			
The Chantry at the Altar of the Cross in the said Church of <i>Rotherham</i> founded by <i>John Palden</i> , and <i>Elizabeth</i> his Wife, the yearly Value	10	12	1	The Chantry of the Holy Trinity beneath the Choir in the said Church of <i>Rippon</i> , the same is of the Foundation of <i>John Sembull</i> , Canon there, the yearly Value			
The Service at the Altar of our Lady in the said Church, the yearly Value	6	12	08	The Chantry of St. James the Martyr in the said Church of <i>Rippon</i> of the Foundation of <i>William Cawood</i> , and <i>John Deane</i> , the yearly Value			
The Service of St. Katherine in the said Church, the yearly Value	6	01	06	The Chantry of St. Andrew in the said Church, of the Foundation of <i>Jeffry Larder</i> and <i>David Waller</i> , the yearly Value			
The Service of our Lady in the Parish Church of <i>Rotherham</i> the yearly Value	4	19	08	The Chantry of St. Wilfrid in the said Church of <i>Rippon</i> , the Yearly Value			
				The Chantry of St. John the Evangelist and St. John Baptist in the said Church, the same is the Foundation of <i>John Sherwood</i> , the yearly Value			
				The Chantry of St. James in the said Church of <i>Rippon</i> of the Foundation of <i>William Clinte</i> and <i>William Leedes</i> , the yearly Value			
				The Chantry of the Holy Trinity above the Choir of the said Church of the Foundation of Sir <i>William Plompton</i> , Knight, the yearly Value			
				The three Deacons, three Subdeacons, six Choristers, six Treblers, one Organ Player, and one Schoolmaster of Grammar, the yearly Value			
				Note, That there certainly must be a mistake in the last Sum			

Note, That there certainly must be a mistake in the last Sum above considering the Number of Persons; but so I found it in the Manuscript and know not how to Correct it.

<i>John Percival</i> , Clerk of the Works of the said Church of <i>Rippon</i> , the yearly Value	l. 11	s. 05	d. 00	The Chantry of the Chapel of <i>Whitley</i> in the Parish of <i>Kellington</i> a-forelaid, the yearly Value	l. 0	s. 64	d. 03 ob.
The Office of the Sub-treasurership in the said Church, the yearly Value	24	11	10	The Chantry of the Altar of <i>Thom. Becket</i> in the Parish Church of <i>Hemsworth</i> , of the Foundation of <i>Simon Balderstone</i> , Clerk, the yearly Value	105	00	
The Chantry of the Chapel call'd the <i>Lady Church</i> in <i>Stammergate</i> in <i>Rippon</i> , of the Foundation of <i>John Clinne</i> the Elder and <i>Robert Durham</i> , the yearly Value	4	14	10	The Chantry of our <i>Lady</i> in the said Parish Church, of the Foundation of <i>Sir James Harrington</i> , Knight and <i>William Morton</i> , the yearly Value	116	04	
The Chantry or Chapel of <i>Hooton</i> in the said Parish of <i>Rippon</i> of the Foundation of <i>Robert Conyers</i> of <i>Hooton</i> Esq; the yearly Value	70	00		The Chantry of the <i>Trinity</i> in the Parish Church of <i>Hudersfield</i> , of the Foundation of <i>Thomas Stapleton</i> , Esq; the yearly Value	108	04	
The Chantry of the Chapel of <i>Clotberam</i> in the Parish of <i>Rippon</i> of the Foundation of <i>John Clotberham</i> , the yearly value	4	04	04	The Stipend or Service of our <i>Lady</i> in the said Parish Church of <i>Hudersfield</i> , the yearly value	47	07	ob
The Hospital of <i>Mary Magdalen</i> in the said Parish of <i>Rippon</i> , the yearly Value	31	03	06	The Chantry of <i>St. James</i> in the Parish Church of <i>Snaith</i> , of the Foundation of <i>Henry Snaith</i> , Clerk, the yearly value	4	00	00
The Chantry of two Priests in the Chapel of the same Hospital being of one Foundation and Corporation made by <i>John Warren</i> of <i>Studey</i> , the yearly value	8	00	00	The Stipend or Service of our <i>Lady</i> in the same Church, the yearly Value	39	02	
The Hospital of <i>St. John Baptist</i> in the said Parish of <i>Rippon</i> , the yearly Value	12	00	04	The Service call'd <i>Trinity Guild</i> within the said Church of <i>Snaith</i> the yearly value	6	08	03
Total	454	17	00 ob.	The Chapel of <i>Rocliffe</i> in the Parish of <i>Snaith</i> , the same was founded by Licence of <i>John</i> late Abbat of <i>Selby</i> , the yearly value	53	00	ob.

The Deanry of Pomfret.

That is, Pomfret, with other Churches near York not contain'd in the Deanry, but joynd in the Book of Rates.

THE Chantry of <i>St. Thomas</i> the Apostle in the Parish Church of <i>Pontefract</i> , call'd <i>Rusworth's</i> Chantry, of the Foundation of <i>Robert Rusworth</i> , the yearly value	4	14	08	The Chantry of our <i>Lady</i> in the South side of the Parish Church of <i>Rothwell</i> , of the Foundation of <i>John Ratcliffe</i> , the yearly Value	4	18	09
The Chantry of <i>Corpus Christi</i> in the said Church, the yearly Value	67	08		The Chantry of our <i>Lady</i> on the North side of the said Church of <i>Rothwell</i> of the Foundation of <i>Will. Shargill</i> , the yearly value	6	06	5 ob.
The Chantry of our <i>Lady</i> within the said Church of <i>Pontefract</i> the yearly Value	6	01	06	The Chantry of our <i>Saviour</i> in the North side of the said Church, of the Foundation of <i>Thomas Leigh</i> , Esq; the yearly value	110	00	
The Chantry of <i>St. Roke</i> within the said Parish Church, the yearly Value	6	16	03	The Chantry of our <i>Lady</i> in the Church of <i>Middelton</i> in the said Parish of <i>Rothwell</i> , of the Foundation of <i>Gilbert Leigh</i> Esq; the yearly value	103	10	ob.
The Chantry of our <i>Lady</i> in the Chapel of <i>St. Giles</i> in the Town of <i>Pontefract</i> , in the said Parish, the yearly Value	7	06	08	The Chantry of our <i>Lady</i> in the Parish Church of <i>Thornbull</i> , of the Foundation of <i>Sir John Savile</i> , the yearly value	106	08	
The Chantry of our <i>Lady</i> in the Parish Church of <i>Ackworth</i> , of the Foundation of <i>Isabel Castleforth</i> , the yearly Value	4	16	04	The Chantry, or Service, in the Chapel of <i>Hawdenby</i> , the Foundation of <i>Robert Hawdenby</i> , the yearly value	100	00	
The Chantry of <i>St. John Baptist</i> in <i>Preston Jackling</i> Chapel in the Parish of <i>Ferberstone</i> , of the Foundation of <i>Robert Preston</i> , the yearly Value	4	16	08	The Chantry of the <i>Trinity</i> in the Parish of <i>Halifax</i> , of the Foundation of <i>John Willoby</i> , the yearly value	4	00	00
The Chantry of our <i>Lady</i> in the Parish Church of <i>Kellington</i> , the yearly Value	101	01					

The Chantry, call'd <i>Hunters</i> Chan- try in the said Church, the yearly Value	l.	s.	d.	The Chantry at the Altar of St. <i>Peter</i> in the said Church of <i>Wake-</i> <i>field</i> , call'd <i>Banister's</i> Chantry, of the Foundation of <i>Thurstan Banister</i> , the yearly Value	l.	s.	d.
The Chantry call'd the <i>Brigge</i> Chantry in the said Church of <i>Halifax</i> the yearly Value	4	13	00	The Chantry of <i>our Lady</i> in the said Parish Church, the yearly Value	4	13	04
The Perpetual Stipend or Service at the Rood Altar in the said Church the yearly Value	4	13	00	The Service of the Morrow Mass Priest in the said Church, the yearly Value	7	08	06
The Chantry call'd <i>Fryth</i> Chantry in the said Church, the yearly value		78	00	The Chantry of two Priests upon the middle of <i>Wakefield Bridge</i> in the said Parish, of the Foundation of <i>Edmund Duke of York</i> , the yearly Value	4	10	06
The Chantry in the Chapel of <i>Heptonstall</i> in the Parish of <i>Halifax</i> , the yearly Value		66	00	The Chantry of the Chapel of <i>Mary Magdalen</i> in the said Parish, of the Foundation of well dispos'd Pari- shioners, the yearly Value	14	15	3 ob.
The Service of <i>our Lady</i> in the said Chapel, the yearly Value	4	00	00	The Chantry of the Chapel of St. <i>John</i> in <i>Wakefield</i> , of the Foundati- on of <i>John Lake</i> , the yearly Value		64	04
The Chantry of the Chapel of <i>E.</i> <i>land</i> , alias <i>Yealand</i> in the said Parish, of the Foundation of <i>John Savile</i> Kt. the yearly Value		109	02	The Chantry of St <i>Swithen</i> in the said Parish of <i>Wak field</i> , of the Foun- dation of the Earl of <i>Warren</i> , the yearly Value		35	00
The Service of the Morrow Mass in the Parish Church of <i>Halifax</i> the yearly value		51	10	The Chantry of the King's Maje- sty's Chapel, or Cattle of <i>Sandal</i> , of the Foundation of the King's Maje- sty's Noble Progenitors, the yearly Value	4	10	04
The Chantry of St. <i>Anne</i> in the Parish Church of <i>Bately</i> , of the Foundation of <i>William Mirfeild</i> Kt. the yearly Value		72	00	The Service or perpetual Stipend in the Parish of <i>Kirkboston</i> , the yearly Value		114	11 ob.
The Chantry of <i>our Lady</i> in the said Parish Church of the Founda- tion of <i>Adam Oxenholm</i> , the yearly value		53	04	The Chantry of <i>our Lady</i> in the Parish Church of <i>Methely</i> , of the Foundation of <i>Arthur Will</i> , the year- ly value		13	04
The Chantry of <i>our Lady</i> in the Parish Church of <i>Dewesbury</i> of the Foundation of <i>John Southill</i> , the yearly value	7	10	2 ob.	The Chantry of <i>our Lady</i> in the Pa- rish Church, of <i>Wymmerley</i> , of the Foundation of the Ancestors of Sir <i>William Gascoigne</i> , Knight, the year- ly Value		63	08
The Chantry of the <i>Trinity</i> in the Parish Church of <i>Byrshall</i> , of the Foundation of <i>Robert Davy</i> , Priest, the yearly Value		102	02	The Chantry of <i>our Lady</i> in the Parish Church of <i>Great Sandal</i> , of the Foundation of <i>John Lake</i> and others, the yearly value		60	00
The Service or perpetual Stipend of <i>JESUS</i> and <i>our Lady</i> in the said Parish Church of <i>Byrshall</i> , the yearly value	8	04	08	The Chantry of <i>our Lady</i> in the said Church, of the Foundation of the Parishioners of the same Parish, the yearly Value	6	17	02
The Perpetual Stipend of <i>our Lady</i> in the Chapel of <i>Marston</i> , in the Parish of <i>Almondbury</i> , the yearly va- lue		53	04	The Chantry of <i>our Lady</i> in the Parish Church of <i>Normanton</i> , the year- ly Value		62	3 ob
The Service or Stipend of <i>our La-</i> <i>dy</i> , in the Parish of <i>Kirk-Birton</i> , the yearly Value		09	04	The Chantry of <i>our Lady</i> in the Parish Church of <i>Normanton</i> , the year- ly Value	4	04	06
The Stipend of St. <i>Nicholas</i> in the said Parish Church of <i>Birton</i>		14	00	The Chantry of <i>our Lady</i> in the said Church, of the Foundation of <i>John Lake</i> , Esq; the yearly Value	8	14	08
The Perptual Stipend at the Altar of St. <i>Katherine</i> in the Parish Church of <i>Wragby</i> , the yearly Value		77	00	The Church or free Chapel of St. <i>Clement</i> within the Castle of <i>Pomfret</i> founded by <i>Hilebert Lacy</i> , the year- ly Value		22	12 07.
The Chantry or Service of <i>our La-</i> <i>dy</i> in the said Church of <i>Wragby</i> , the yearly Value	6	15	02	The Prebend or Chantry of <i>A-</i> <i>dam de Potterton</i> , in the said Free Chapel, the yearly Value		15	03 00
The Chantry call'd <i>Pilkington</i> Chantry, in <i>our Lady's</i> Choir in the Parish Church of <i>Wakefield</i> of the Foundation of <i>John Pilkington</i> , Knight, the yearly Value	6	00	00	The Prebend or Chantry of <i>Theo-</i> <i>bald de Luce</i> in the said Chapel, the yearly Value		14	05 04
The Chantry of four Priests, call'd <i>Southill</i> Chantry in said Church of <i>Wakefield</i> of the Foundation of <i>Hen-</i> <i>ry Southill</i> , the yearly Value	25	17	02	The Hospiral of St. <i>Nicholas</i> in the Town of <i>Pontefra</i> , the yearly value		16	02 04
The Chantry call'd <i>Graystock</i> Chan- try in the same Church, of the Foun- dation of <i>William Graystock</i> , the year- ly value	7	13	04				

The College of the Trinity in the said Town of <i>Pontefract</i> , of the Foundation of <i>Robert Knowles</i> , Knight, the yearly value	l. s. d. 200 05 00 ob. q.	The Chantry of St. Nicholas within the Parish Church of <i>Tadcastre</i> , of the Foundation of <i>William Barker</i> and <i>Agnes</i> his Wife, and now of the King's Foundation, by reason of the Purchase of the late Earl of <i>Northumberland</i> , the yearly Value	l. s. d. 6 16 08
The Chantry of our Lady within the Town of <i>Water Frysion</i> in the Parish of <i>Water Frysion</i> , the yearly Value	79 00	The Chantry of St. Katherine in the Parish Church of <i>Tadcastre</i> , of the Foundation of <i>John Tysbell</i> , the yearly Value	6 05 04
The Chantry of our Lady in the Parish Church of <i>Darlington</i> , the yearly Value	6 09 04	The Chantry of St. John Baptist within the Parish Church of <i>Tadcastre</i> founded by <i>William Vavasour</i> of <i>Hesylwood</i> , and <i>William Cleveland</i> Clerk of <i>Tadcastre</i> , the yearly value	4 17 08
The Chantry or Service of our Lady in the Parish Church of <i>Crofton</i> , the yearly Value	105 11	The Chapel or Parish Church of St. Leonard within the Parish of <i>Tadcastre</i> , of the Foundation of the Ancestors of <i>William Vavasour</i> Knight, the yearly Value	78 02
The Chantry or Donative in the Parish of <i>Warnefield</i> , of the Foundation of <i>John Bradford</i> , the yearly Value	4 10 08	The Chantry of our Lady within the said Chapel of <i>Hesylwood</i> of the Foundation of <i>Henry Vavasour</i> , Knight, the yearly value	66 08
The Chantry of St. John, in the Monastery of Nun <i>Appleton</i> , the same Chantry was founded by <i>John Leysham</i> , the yearly Value	100 00	The Service of St. Nicholas in the said Parish Church or Chapel of <i>Hesylwood</i> of the Foundation of the Executors of the said <i>Henry Vavasour</i> , the yearly value	7 04 00
The Chantry of our Lady of <i>Marston</i> in the Parish of <i>Horton Wandisley</i> alias <i>Marston</i> , of the Foundation of <i>Margery Welles</i> , the yearly Value	113 04	The Chantry of our Lady within the Parish of <i>Saxton</i> , the yearly value	4 00 00
The Chantry of our Lady in the Parish Church of <i>Aberford</i> , of the Foundation of <i>William</i> sometime Vicar of <i>Aberford</i> , the yearly value	12 01 08	The Chantry of St. Roke within the Parish Church of <i>Shearburne</i> in <i>Elmet</i> of the Foundation of <i>William Vavasour</i> , the yearly value	7 00 00
The Chantry of our Lady in the Parish Church of <i>Leedes</i> , founded by the Parishioners there, the yearly Value	8 13 00	The Chantry of St. Martin within the Parish Church of <i>Shearburne</i> in <i>Elmet</i> aforesaid, the Foundation of <i>Robert Boswell</i> sometime Vicar there, the yearly value	118 02
The Chantry of <i>Mary Magdalen</i> , in the Parish Church of <i>Leedes</i> , founded by <i>William Evers</i> late Vicar of <i>Leedes</i> , the yearly Value	6 17 00	The Chapel or House within the Parish of <i>Fueson</i> , the yearly value	14 00
The Chantry of St. Katherine within the Parish Church of <i>Leedes</i> founded by <i>Thomas Clavel</i> sometime Vicar there, the yearly value	4 13 04	The Chantry of St. Katherine,	16 08
The Chantry of Donative within the Chapel of <i>Holbeck</i> within the Parish of <i>Leedes</i> , the yearly Value	4 00 00	The Chantry of our Lady within the Parish Church of <i>Otley</i> , the yearly value	4 08 08
The Chantry or Donative within the Chapel of <i>Fernley</i> , within the Parish of <i>Leedes</i> the yearly Value	11 10 08	The Chantry of St. John the Evangelist in the Chapel of <i>Baldon</i> , within the said Parish of <i>Otley</i> , the yearly value	4 00 00
The Chantry within the Parish of <i>Kepax</i> , founded by the Parishioners the yearly Value	117 02	The Chantry of our Blessed Lady in <i>Hamilton</i> within the Parish of <i>Brayton</i> , juxta <i>Selby</i> , founded by <i>William Hamilton</i> sometime Dean of <i>York</i> and Chancellor of <i>England</i> , the yearly value	7 19 08
The Chantry of our Lady within the Parish Church of <i>Barnick</i> in <i>Elmet</i> the yearly Value	106 08	The Chantry of our Lady at <i>Gaitforth</i> in the said Parish of <i>Brayton</i> , founded by <i>John Lacy</i> , the yearly value	100 00
The Chantry of our Lady within the Parish of <i>Guisley</i> , the yearly Value	53 02	The Chantry of our Lady at the End of <i>Firry-Bridge</i> within the Parish of <i>Bortherton</i> founded by <i>Robert Sytton</i> , the yearly value	7 04 10
The Chantry call'd <i>Stapleton Chantry</i> , founded within the Chapel of <i>Hadilsey</i> within the Parish of <i>Birkin</i> , by <i>Miles Stapleton</i> , Knight, the yearly Value	104 08	The Chantry of two Priests of the Trinity and of our Lady within the Parish Church of <i>Whitekirke</i> , of the Foundation of <i>William Scargill</i> , the yearly value	12 03 04
The Chantries within the Chapel of <i>Hadilsey</i> , call'd <i>Fitz-William's Chantries</i> , the same Chantries be founded to pray daily for the Souls of the Founders, the yearly value	12 16 08		
The Chantry of <i>Lile</i> within the Parish of <i>Harwood</i> , founded for six Priests, the same Chantry was founded by <i>Robert de Insula</i> , alias <i>Lile</i> , the yearly value	24 05 00		

The Chantry of our Lady of Pity }
within the Parish Church of Spoford, }
founded by the Executors of Nicholas }
Midleton, the yearly value }
The Chantry, or our Lady within }
the said Church of Spoford, founded }
by the Parson, the yearly value }

Total

l. s. d.
103 00
42 04
820 8 1 q.

The Deanry of Borrough-
brigg.

THE Chantry, or Guild within }
the Parish of Hanstowate, the }
yearly Value }

The Chantry of St. Syeb in Thorn- }
thwaite, being a Village in the Parish }
of Hampsware, the yearly value }

The Chantry of St. James within }
the Parish Church of Pannich, the year- }
ly value }

The Chantry of Mary Magdalen }
in the Parish Church of Knaresborough }
of the Foundation of William Staple, }
the yearly Value }

The Chantry of St. John Baptist }
in the said Parish, the yearly value }

The Chantry of St. Bartholomew in }
the Chapel of Arkenden, the yearly }
value }

The Chantry of our Lady in the }
Chapel of Scotton in the Parish of }
Fernehamb of the Foundation William }
Nesfield }

The Chantry of St. Cuthbert in the }
Parish Church of Horneby, of the Foun- }
dation of Cuthbert }

The Chantry of our Lady in the }
said Church, of the Foundation of }
Thomas Mountforth, Esq; the yearly }
Value }

The Chantry of St. Alban in the }
Chapel of Norton in the Clay in the }
Parish of Oundal the yearly value }

The Chantry of the Salutation of }
our Lady in the Parish Church of }
Aldebrough, of the Foundation of the }
Ancestors of Richard Aldebrough, the }
yearly Rent }

The Chantry of our Lady within the }
said Parish Church, the yearly value }

The Chantry of St. John Baptist in }
the said Church, the yearly value }

The Chantry of our Lady in the }
Chapel of Burrow-Brigge, of the }
Foundation of John Nicholson, the }
yearly Value }

The Chantry of our Lady in the }
Chapel of Redcliffe in the said Pa- }
rish of Aldebrough, the yearly value }

The Service of our Lady in the }
Parish Church of Ripeley, the yearly }
value }

The Service of St. John Baptist in }
the said Parish Church, the yearly }
value }

The Service in the Chapel of }
Garfdale in the Parish of Dent the }
yearly value }

The Chantry of our Lady in the }
Parish Church of Allerton Malvejer }
of the Foundation of John Malvejer, }
Knight, the yearly Value }

Total

l. s. d.
9 18 9 ob.
89 19 4 q.

The Deanry of Craven.

THE Chantry of the Roods in the }
Parish Church of Skipton, of }
the Foundation of Margaret Brande, }
Widow and Richard Peck, Clerk, the }
yearly Value }

The Chantry of our Lady in the }
said Parish Church of the Foundation }
of Thomas Garib, the yearly Value }

The Chantry of St. Nicholas in }
in the said Church, the yearly Va- }
lue }

The Free Chapel in the Castle of }
Skipton otherwise call'd the Parsonage }
of the Castle of Skipton, of the Foun- }
dation of the Earl of Albemarle, the }
yearly Value }

The Chantry of our Lady and St. }
John Baptist in the Parish Church }
of Boulton in Bolland, of the Founda- }
tion of Thomas Pudsey, the yearly }
Value }

The Chantry of St. Nicholas in }
the Parish Church of Mitton of the }
Foundation of Hugh Slecarburne, Esq; }
the yearly Value }

The Chapel of Waddington in the }
Parish of Mitton before said, the }
yearly Value }

The Chantry of our Lady in the }
said Chapel the yearly Value }

The Chantry of St. John Baptist }
in the Parish Church of Kirkby Mallo- }
medale, the yearly Value }

The Chantry of our Lady and St. }
Anne in the Parish Church of Leng }
Beston of the Foundation of Richard }
Hammerton, Knight, the yearly Va- }
lue }

The Chantry of our Lady in the }
Parish Church of Kildwick, of the }
Foundation of Margaret Blande Wi- }
dow, the yearly Value }

The Chantry of our Lady in the }
Parish Church of Gargrave, of the }
Foundation of John Akastre, Priest, }
the yearly Value }

The Chapel of Bank Newton in the }
said Parish, of Gargrave, the yearly }
value }

The Chantry of St. Nicholas in }
the Parish Church of Ilkley, of the }
Foundation of William Middleton }
Esq; the yearly Value }

The Chantry of our Lady in the }
Parish of Giggleswick, call'd the }
Stainford Chantry, of the Foundati- }
on of Robert Stainford, Esq; the year- }
ly Value }

The Chantry of the Rood in the Parish Church of Giggleswick, of the Foundation of James Carr, Priest, the yearly Value	1.	s.	d.
The Chantry in the North side of the said Church call'd Tempest Chantry, founded by Sir Nicholas Tempest, Knight, the yearly value	6	01	00
The Chantry of our Lady in the Chapel of Killeston in the Parish of Burnsal, of the Foundation of Jeffery Prockter, the yearly Value	4	13	04
The Chantry of our Lady in the Parish Church of Slateburne, of the Foundation of Peter Shawe, the yearly Value	4	00	04
		106	08
Total	77	02	02

The Deanry of Buckrows.

The Chanrry of St. Laurence in the Town of Killam of the Foundation of the Ancestors of the Lady Darcy, Heir to Sir John Melton, Knight, the yearly Value	4	08	08
The Chantry of our Lady in the Parish Church of Skarbrough, of the Foundation of the Bayliffs and Commonalty of Skarbrough, the yearly Value	4	11	11
The Chantry of St. James in the Parish of Church of Skarbrough, of the Foundation of Robert Galland, the yearly Value	118	10	
The Chantry of St. Stephen within the aforesaid Parish Church of Skarbrough, of the Foundation of Robert Rillington, the Yearly Value	62	08	
The Chantry of St. James in Boulton within the Parish of Bishop Wilton the yearly Value	10	00	

Some Pages are here left Blank in the Manuscript, from which this was taken, suppos'd to be for entering the Accounts of the Deanrys which are here wanting, being those of Holderness, Harthill and Pickering or Duckering.

The Contents of the Certificates of Hospitals, Colleges. Free Chapels, Chantries, Guilds Brotherhoods, &c. in the County of York, City of York and Town of Kingston upon Hull.

	l.	s.	d.
THE Cathedrall Church of York	744	04	11
The Deanry of Christianity,	250	11	11
The Deanry of Bulmer,	72	11	1 ob.
The Deary of Catterick,	168	16	10
The Deanry of Cleveland	95	0	10 ob.
The Deanry of Ridal	43	19	11
The Deanry of Buckerowes	25	15	05
The Deanry of Richmond	34	08	03
The Deanry of Duncaster	550	11	5 ob. q.
The Deanry of Rippon	454	17	ob.
The Deanry of Pontefract	820	8	1 ob.
The Deanry of Burrowbridge	89	19	4 q.
The Deanry of Craven	77	02	02
The Deanry of Buckerowes	18	12	01
Total	3467	00	5 ob. q.



The Names of Colledges, Hospitals, Chauntries, Free Chappels, Stipendaries, Priests, Guilds, Fraternities, and other such like Perpetuities, in Cyttie and County of the Cyttie of York. And the Arch-deaconrie. Anno 27. H. 8.

Bodleian Library. Bodley's Collections, 129 f. 140.

With the Names of the Incumbents and Founders, with the intents of their Foundations, the distance from the Parish Church with the Uses and Necessities of the said Foundations.

The Chappell of St. Sepulcher's
Tho. Magnus Clerke Mr. O.
therwise call'd Sacrist or Se-
gerston of the said Chappel.
Founded by

ROGER Arch-Bishop of York, by his deed Sanns date and by Sewall, Arch-bishop by his deed dated the 4th of March 1258. for 17 Persons. vizt. a Master, 12 Prebendaries, 2 Priests call'd Conducts, and two Deacons. This Chappell is annexed unto the Metropolitane Church of Yorke, and openeth into the same. They were bound as well to divers obits, as to daily Service in the said Chappell and in the Quier of the said Metropolitall Church of Yorke.

Total of the profits belonging unto it de Claro.

l.	s.	d.
155	11	11

The Colledge of St. William within the Close of Yorke, founded by

GEORGE Nevell late Bishop of Exeter and then Arch-bishop of York, and Richard Nevell Erle of Warwick, 12 of May Anno primo Ed. 4. to th'entents that 23 Chauntry Priests, Petty Channons to Minister in the Quier of the Metropolitane Church of Yorke, should have and keep ther Lodgings and Commons altogether in one House and not to go abrod in the Cyttie, and the said petty Channons have one Chantrye each of them in the said Metropolitane Church towards ther Mayntenance and were to say Masse likewise abrode att severall Aulters in the said Church daily, as they were bound by the Foundations of ther severall Chauntries. They have Lands and Tenements in Common amongst them towards their Lyvinge Reparations &c. over and beside the Dotations of ther severall Chauntries to the yearly Value of

l.	s.	d.
122	12	08

The Chantry at the Aulter of the Innocents in the Metropolitane Church of Yorke.
Thomas Fairthere Provost of the said Colledge of St. William Incumbent.
Founded by

F. 141

WILLIAM Melton Arch-bishop of Yorke 25 August 1330. to pray for the Soul of the Founder, &c. at the said Aulter of St. Innocentes. And to help in the Quier to sing Masse at the high Aulter, the Value thereof

l.	s.
5	2

Whereof the Master of the Hospital of our Lady in Bosthome paid to the said Incumbent v. l.

Hospit of our Lady in Bosthome.

Another Chauntry at the Aulter of Innocents within the said Metropolitane Church, Ebor.

Robert Ronnesly Incumbent.
founded by

ROBERT Pickeringe and Will. Pickeringe 25 August 1330 to do as in the next Chauntry before. The Value a Rent as appeareth in the next Chauntry before.

l.	s.
5	2

The Chauntry at the Aulter of St. Saviour, in the Lofte of the South side of the Metropolitane Church in Yorke. William Sephen-son and Nicholas Benne Incumbents. Founded by

RICHARD

• Ita ex
conject. pos-
terior enim
pars vocis
tantum non
oblitteratur.

RICHARD Andrewe sometime
Dean of Yorke, John Pakenham,
William * Potinden, John Gisbrough
and Richard Pigott, Beryng date 20
March 1375. For two Priests at the
said Altar perpetually to sing Masses
and other Suffrages, and pray for
the Soules of Kinge Ed. 4 and Queene
Elizabeth his Wief, and the Soules
of the Founders and all Christen
Soules. And to be present in the high
Quyere in ther Habitts, like as other
Persons be in ther Habitts, at Mattens
Masse, and Evensonge and Processions
to read and singe Lessons and begin
Anthems, and Sing high Masse
when they shall be appointed by the
Officers of the said Quier.

Valet de Claro.
l. s. d.
14 15 4 ol

*The Chauntry of St. Friswitha
in the North side of the
Metropolitane Church of
Yorke.*

John Hixson Incumbente.

Founded by

THOMAS Rothem Arch Bishop
of York, and Thomas Pearson
subdeacon of the said Church, to
th' intent that the said Incumbent
should say Masses and other Suffra-
ges for the Soules of the Founders
and of H. 7. Queene Elizabeth, Prince
Arthur, Lady Margret Countess
of Richmond, &c. dated 9 May 1483.

A certayne rent of vi l. to be paid
out of the late dissolved Monasterie
of Newbrugh.

l.
6

F. 142.

*The Chauntry of Alhallowes
in the Metropolitane Church
of Yorke.*

Thomas Gibson and William
Watson Incumbents.

Founded for 2 Chappeleyns
1413. by

HENRY Bowett Archebischoppe
of York, perpetually to pray for
the Soule of ther Founder, King H. 4.*
Episcopus Wintonie and Richard
Pitres, and all Christen Soules &c. the
Value de Claro.

l. s. d.
13 13 4

* Hiatus
in M. S.

*The Chauntry at the Altar
of St. Cudbert in the said
Metropolitane Church.*

William Garnet incumbent.

Founded by

WALTER Skirlawe sometime
Bishop of Durham, and Peter
Delaby of Yorke, Esq; to say Masses
for the Soules of the Founders, dated
16 Aprilis 1426. A yearly Rent
paid thereto by the Hands of the

l. s.
10 16

Chamberlayne of the Metrop. Church
out of the Common of the same
Church. de Claro.

*The Chauntry of Mary Mau-
delyne in the said Metro-
politane Church.*

William Layton Incumbent. founded
by

RICHARD late Abbot of
Reche, Symon, the Chaunter of
the Church of Yorke, Peter de Munk
gate, and Robert de St. Paulo Exe-
cutors of Jeoffery Norwicke some-
time Dean of the said Church, to
pray for the Soules of the Founders
&c. valet de claro.

s. d.
55 3

*The Chauntry of St. Saviour
and St. Anne in the said
Metropolitane Church of
Yorke.*

Utrede John Incumbent. founded by
JOHN Barmingham to pray for
the Soule of the Founder and all
Christen Soules, &c. dated 1466 8
Januarii. Valet de Claro.

l. s. d.
8 8 5 ob. q

*The Chauntry of St. John the
Evangelist in the said Metro-
politane Church of Yorke.*

John Caufield Incumbent. founded
by

JOHN Cartemele and John Danby
to pray for the Soules of the
Founders and others named in the
Foundation perpetually, &c. dated
1472. 10 die Novembris. A certeyne
yearly Rent paid by the Ld. Lenox
out of the Lands and Tenements
lately pertaining to the late dissolved
Monastery of Fervis de Claro.

l.
6

*The Chauntres of Sts. Agatha,
Scolas. and Lucy, in the said
Church of Yorke.*

John Corney Incumbent. founded by

THOMAS Dalby late Archdeacon
of Richmond to pray &c. dated 20
Januarij 1409. Valet de Claro.

l. s.
7 4

*The Chauntry of the Crois St.
Anne and St. Anthony in
the said Metropolitane Church*

Roger Newark Incumbent. founded
by

WILLIAM Felter sometyne Dean
of the Metropolitane Church of York, to
pray for the Soules of King H. 6. Queen
Margrett, and W. Felter the Found-
er his Father and Mother, and other
his Benefactors Soules &c. dared 3
Januarij 1454; a Rent paid by the
Kings Majesty out of the late dissolved
Monastery of Pomfret Lands de Claro,

l.
6

F. 143.

The Chauntry of St. Lawrence in the said Church of Yorke.

Thomas Grayson Incumbent. founded by

LAWRENCE Lincolne sometyne Arch-deacon of Yorke to pray &c. hath no Charter of Foundation. Valet de Claro	1.	s.	d.
	2	15	10

The Chauntry of St. William in the said Metropolitane Church of Yorke.

Alexander Adam Incumbent; founded by

ELLIS Bernard sometyne Cannon of the said Metropolitane Church to pray &c. dated 1230. Valet de Claro	1.	s.	d.
	7	16	8

The Chauntry of St. Nicolas in the said Church.

John Sherwyne Incumbent; founded by

WILLIAM Grenefeld sometyne Arch-bishop of Yorke, and Richard Chester sometyne Channon and Prebendarie of the Church of Yorke to pray for ther Soules &c. dated 16 Novemb. 1412. Valet de Claro.	1.	s.	d.
	2	5	00

* * Note, That the said William Grenefeild Arch-bishop dyed at Ca-wood 13 Decembris 1315 being the 9th of E.2. and was buried in his Cathedral Church in the Chappel of St. Nicolas one hundreth Yere afore this Foundacion, Cat Epium. 598.

The Chauntry of St. Thomas the Apostle in the said Church.

George Hawkesley Incumbent founded by

Dubitari po-
test an non
legendum
sit Alne-
wick.

Mawd Alnewick (sometyne Wief of Alyn Alnewick) to Celebrate ther and pray for the good Estate of Prince Edward, and after his Death for his Soule, and the Soules of the foresaid Alleyne and Mawd and Philip Queene of England &c. dated 19 Martij 1476. Valet de Claro	1.	s.	d.
	2	00	6

The Chauntry of St. Michael in the said Church.

John Colteman, William Hayton, and Sherwyn incumbents, founded for one Priest to be admitted by the Chapter of Yorke, and under him 2 Priests more of his Election ordained Anno 1241. by

WALTER Gray, then Archbishop of Yorke to pray daily for his Predecessors, and Successors, and Channons of the said Church and all Christen Soules, and that one of the said three Priests should say daily the Morrow Mass for Strangers Labouring in ther Journeys and other Arti-	1.	s.	d.
	16	16	4

ficers and young Folks and to help in their Quyer &c. Valet de Claro, Payable by the King out of the Possessions of the late dissolved Abby of Furness.

The Chauntry of St. Christofer in the said Church of Yorke.

Robert Hall Incumbent. founded by

The Maister and Bretheren of St. Christofers Gilde in the City of Yorke, to pray for ther Soules, the Soules of Kinge Richard and Queen Anne, Thomas sometyne Arch-bishop of Yorke, Henry Erle of Northumberland &c. dated in festo Sanctæ Lucy Virginis 1426. Valet de Claro	1.	s.	d.
	1	6	6

The Chauntry of our Lady in the said Church of Yorke.

John Aske Incumbent. founded by

HENRY Percy Co. Northumberland and Mary his Wief to pray for them and ther Successors, and all Christen Soules as doth appeare by Compositions thereof made and bound to in the high Quyer in his Habyt as o-ther Persons &c. Valet de Claro.	1.	s.	d.
	4	16	00

The Chauntry of our Lady within the said Church.

Christofer Bently Incumbent. founded by

The Archbishop Deane and Chapter of Yorke dayly to Sing Masse with Note by one Chapleyn the Choristers and ther M. Excepte principall Feasts, And because the said Chapleyn is so sore charged with dayly singing the said Masse and hath but small Stipend, the Dean and Chapter did grant to the said Chapleyn for the Time being, the Chauntry of St. Andrew for the space of xxx Years now expired. Valet de Claro	1.	s.	d.
	4	3	00

The Chauntry of St. Andrew in the said Church.

Christopher Bently Incumbent. founded by

JOHN Romayne sometime Archdeacon of Richmond to pray &c. Valet de Claro	1.	s.	d.
	3	9	11 ob.

The Chauntry St Wilfrid in the same Church.

Thomas Webster Incumbent founded by

William Cawood Priest to pray for his Soule and the Soules of his Father and Mother &c. dated the 2d of March 1419 Valet de Claro	1.	s.	d.
	6	00	00

*The Chauntry of our Lady with-
in the said Metropolitane
Church of Yorke.*

F 145. Robert Gregge Incumbent, founded by
Henry Cornebull late Archdeacon of
Yorke, to pray for the prosperous E-
state of H. 7. and Henry his Sonne,
Prince of Wales, Duke of Cornwall, and
Erle of Chester; and Margret his Mother
Countess of Richmond and Derby, and
also of the aforesaid H. Cornebull
whiles they live, and for their Soules
after their Departure, and for the
Soule of Elizabeth, late Queen of
England, Wief to H. 7. and of Tho.
Rotherham late Archebishop of Yorke,
their Parents, Benefactors, and all
Christian Soules. Dat. 20. H. 7. Va-
let de Claro.

*The Chauntry of St. Stephen,
in the same Church.*

Martin Wardeman, and Peter
Elenton Incumbents, found-
ed the 36. H. 6. by

THOMAS Lord Scroop, of Masham
for two Chapleyns perpetually of one
Corporation, to say, Mattens, Masses
and Even-songs in the Closter of the
said Aulter, &c. and to pray for Fa-
ther, Mother, Ancestors, &c. Valet
de Claro.

*A certeyne Rent issuing out of
the Mannors of Rockwith
and Estwitton perteyning to
the late Monastery of Jer-
valx.*

*The Colledge of the Vicars
Choralles, commonly call'd
the Beddridden within the
Close of the Church of York.
Dennys Hekilton Keeper of
the said Colledge and com-
monly call'd Subchaunter of
the Viccars of the said Me-
tropolitane Church of Yorke.*

The Foundation of the said Col-
ledge is, that 36 Vicars Chorall of
the said Church should be and con-
tinue in the said Colledge at Com-
mons, and Bed not abroad in the Cy-
ty. Which said Vicars be bound to
the dayly and contynual Service in
the high Quyer of the said Church.

And the Subchanter is elected to
that Office by the Assent of the Dean
and Chapter of the aforesaid Church,
as appeareth by the Incorporation
thereof, Dated the 26th of May, the
9th of H. 5. The Foundation of the
same is observ'd and kept in all Points,
saving that there lacketh 16 Persons
of the Number of the said 36, where-
of the said Colledge is incorporate,
the Occasion whereof is, by reason
of the Decay of Landes and Reve-
newe of the Cyty of Yorke, being
fore in Ruine and Decay. Valet de
Claro

*The Chauntry of the Vicars
Choralls in the Cathedral
Church of Yorke, annex'd
to the same Vicars Choralls,
and always us'd and taken
for Parcel of the Augmenta-
tion of their Lyvinge.*

*The Chauntry at the Aulter
of the Holy Cross in the
Church of Yorke.*

Denys Hickleton and } Incumbents.
John Gilby }
The Rentall de Claro.

	l.	s.	d.
Goods	11	10	
Plate	3	4	
	6	00	00

*The Chauntry at the Aulter of
St. Agathe Scolace in the
said Church.*

Goods,	4s.	1d.
Plate,	4s.	

A yearly Obyt to be kept at the
Charge of vs.

Walter Lancaster Incumbent.

Rentall de Claro.

3	11	5
---	----	---

The

The Chauntry of the said Aulter of St. *Agathe*, and St. *Scolace* } Goods 11 l.
in the said Church. } Plate 11 l.

Thomas Blaoke Incumbent.

A yearly obyt of vi s. to be kept.

Rental de Claro 3 l. 8 s. 2 d.

The Chauntry at the Aulter of St. } Goods 4 s. 10 d.
Lawrence in the same Church } Plate 55 s. 6 d.

William Bayte Incumbent.

Rental de Claro 3 l.

The Chauntry at the Aulter of } Goods 6 s. 8 d.
St. *James the More* in the } Plate 26 s. 8 d.
same Church

Robert Johnson Incumbent.

Rental de Claro 3 l.

The Chauntry of St. *Pawlyne* } Goods 7 s. 6 d.
and *Cede* in the same Church } Plate 26 s. 8 d.

William Buckle Incumbent.

Rental de Claro 3 l.

The Chauntry at the Aulter of } Goods 15 s.
St. *Gregory* in the same Church } Plate 7 l.

Robert Mell Incumbent.

Rental de Claro 3 l.

The Chauntry at the Aulter of } Goods 8 s. 6 d.
St. *Edmund the King* in the } Plate 39 s.
same Church

Robert Cragg Incumbent.

Rental de Claro 3 l.

The Chauntry at the Aulter of } Goods v s.
St. *John the Evangelist* in the } Plate 3 l. 8 d.
same Church

Leonard Swayne Incumbent.

A yerely obyt of 13 s. 4 d. to be kept.

Rental de Claro 4 l. 2 s. 6 d. ob.

The Chauntry of St. *John of* } Goods 12 s. 7 d.
Beverly's Aulter, *ibid.* } Plate 34 s. 8 d.

John Kay Incumbent.

Rental de Claro 3 l.

The two Chauntries at the Aul- } Goods 10 s. 10 d.
ter of St. *John the Evangelist* } Plate 43 s. 4 d.
in the said Church

John Taylor

and

James Crofts

Incumbents

Rental de Claro 7 l. 4 s.

The Chauntry of the Aulter of } Goods 6 s. 8 d.
Innocents in the same Church } Plate 11 l.

William Shewet Incumbent

Rental de Claro 3 l.

The Chauntry of the *Trinity* in } Goods 11 s.
the Chapel of the *Bedern* } Plate 3 l. 10 s.
in the said Church

Thomas Acrigge Incumbent

Rental de Claro 3 l.

The Chauntry at the Aulter of } Goods 11 l.
St. *Nicolas* in the same Church } Plate 11 l.

George Marson Incumbent.

Rental de Claro 3 l. 6 s. 8 d.

The Chauntry at the Aulter of } Goods 8 s. 1 d.
St. *Blayse* in the same Church. } Plate 34 s. 8 d.

John Glaysen Incumbent.

Rental de Claro 3 l. 11 s. 4 d.

The Chaunrry at the said Aul- } Goods 11 l.
ter of St. *Blayse* in the said } Plate 11 l.
Church.

The same is void.

Rental de Claro 3 l.

The Chauntry of the *Holy Tri-* } Goods 11 l.
nity and the *Holy Cross* in } Plate 11 l.
the said Church

*Adam *Bacegum* Incumbent

A yerely obyt at the Charge of 42 s.

Rental de Claro 5 l. 2 s.

The Chauntry at the Aulter of } Goods 19 d.
St. *Gregory* in the said Church } Plate 11 l.

Robert Petty Incumbent.

Rental de Claro 3 l.

The Chauntry of the Aulter of } Goods 22 d.
St. *Thomas the Apostle* in the } Plate 11 l.
said Church

John Savage Incumbent

A yerely obyt of 16 s.

Rental de Claro 3 l. 16 s.

The Hospital of our Lady in *Bothome*, called
Horsfaire near *York*.

Thomas Marser, Master and Incumbent.

founded by

Robert Pickering, 12 of *Ed-* Goods 52 s. 1 d.
ward 2. by special Licence of
the said King under his broad
Seal, dated the 2. of *March*,
1330. of one Master and two
perpetual Stipendiaries either at
4 l. 14 s. 4 d. with one Clerk
to minister in the said Hospital,
and two Chauntry Priests to mi-
nister in the Cathedral Church
of *York*, either at v l. and six
lame Priests not able to mynister,
found of the Charges of the
same if * Revenues thereof
would extend thereunto, where-
of † found the Maister four
Priests and one Clerk, and the
six lame Priests be not found for
the Possessions will not extend
thereunto. The same Hospital
is a Parish Church of itself,
having no other Parishioners
then themselves. The Necessity
is to mayntayne Prayer, and to
relieve six lame Priests and one
Clerk. Ther is no Lands fold
since the 4th of *May*, Anno 27
Hen. 8. valet de Claro

Plate 8 oz. 3 qur.
----- 35 s.

Now call'd
the Free-
school.

* *Hiatus in*
MS.

† *Hiatus in*
MS.

The Close and Orchard be- } 26 s. 8 d.
longing to the said Hospital.

The Parsonage of *Stillingflete* }
appropriated to the said Hospi- } 34 l. 4 s. 8 d.
tal. *Valet*

Stillingflete.

f. 149.

The Guild of the Fraternity of Corpus Christi, in the Parish of Trinity in Micklegate, being distant from the Parish Church a Furlong. Founded the 37. of Hen. 6. the 6th of November.

For a Master and six Priests call'd the Keepers of the said Guild. Which Master and Keepers be yerely removeable within Octab. of the Feast of *Corpus Christi*, and have for themselves no Allowances nor Fees. Nevertheless they are bound to keep a solempne Procession, the Sacrament being in a Shryne born in the same thro' the City of *York* yerely the *Fryday* after *Corpus Christi* Day, and the Day after to have a solempne Masse and *Dirige* to pray for the Prosperity of Brothers and Sisters lyving, and the Souls departed, and to keep yerely ten poor Folks, having every of them towards their Lyvinge 6 s. 8 d. by Yere 3 l. 6 s. 8 d. And further they do fynd 8 Beds for poor People being strangers, and one poor Woman to keep the said Beds by the Yere 13 s. 4 d. And since the Incorporation of the said Guylde ther is purchased by well disposed People, and given therunto xii l. 15 s. 4 d. per Ann. for the yerely keeping of certeyne Obytes, and one Priest to pray for the Souls above said, and other Charges by the Yere 10 l. 14 s. And so it appeareth that the Charges thereof yerely doth extend above the Revenues of the Certeynty 55 s. 10 d. and above Reparations and other Chardges which is yerely born by the Charity of the Brethren and Sisters of the said Guylde. Further the said Guylde was never chardged with the Payment of the first Fruits and Tenths. *Valet de Claro*

11 l. 18 s. 2 d.

The severall Guildes of St. Christopher and St. George, founded within the City of York.

The said Guild, called *Seynt Christophers Guild*, was founded by one *Robert Delhoy* or *Delhey*, and other Cytizens of the said Cytty, in the Time of *Rich. II.* as by his Letters Patents dated at *York* the 12th Day of *March*, in the 19th Yere of his Reign, made to the said *Robert* and Cytizens to erect and make the said Guylde or Fraternity.

16 l. 15 s. 8 d.

And the Guild of *Saynt George* was founded 29. May in the 25th of *Henry VI.* ut patet, by the Letters Patents of the said King, dated at *Westminster*, to *William Craven* and other Cytizens of the Cytty of *York*, as by their severall Grants more plainly appeareth. By reason wherof they have not only erected the said two Guildes, but also purchased Lands and Tenements lying in the said Cytty and elsewhere, to the yerely value of

And by the same Authority have made and erected diverse Ordenaunces, as well for the disposition of the said Revenewes and Profitts, as also such other Moneys as do accrewe unto them by reason of the Profitts of the Brotherhood of the said Guilde, to the Mayntenaunce of their Common-Hall, called their *Guild-Hall* of the said Cytty of *York*. But also for Repairing and Maintenance of certeyne Stone Bridges and Highways in and about the Cytty, and to the Relief of divers Pore People, by them to be found within the same. Which said Revenues be not able to bere or mayntayne the said Chardges. So that ther is nether perpetual Stipend nor other Spiritual Promotion chargeable, wherby the King ought to have First Fruits or Tenths. And further, the said two Guilds have and do pay Subsidy according to the Kings Acts in that behalf made.

f. 149

The Chauntry of *Thoma Nelson* in the Parish Church of *St. Nicolas*, otherwise called *Trinity* Church in *Micklegate* within the Cytty of *York*.

Miles Malsforth Incumbent.
founded by

Thomas Nelson the 5th of *July*, 1474. to pray for his Soule, and *Katharine* his Wief, &c. A Rente chardg of 3 l. 6 s. 8 d. comming out of the Mannor of *Conny. strop*, the Possessions of the *Trinity* of *York*, and Allowance of 40 s. per annum for his Meat and Drink, paid at this Day by the King's Majestie by the late surprized House of *Trynities* and *York*, de *Claro*.

4 l. 19 s.

Dring Houses Chappel of *St. Helen*, being within and half a Mile distant from the Parish of *Trinity*; was builded by

The Inhabitants for ther own Ease within a Toft ther holden of *Sir Francis Inglebye*, Knight, by Copy of Court Role after the Custome of the Manor ther. Divers Persons have given Copyhold Lands to the finding of a Priest ther to the Value de *Claro*

40 s.

Besides a yerely Rent paid to *Sir Francis Ingleby* of 13 s. 4 d.

The Chauntry of our Lady in the Parish of *St. Lawrence* without *Walinegate Barre*.

Roger Cawton Incumbent.
founded by

Nicholas Warter, Clerk, sometime Vicar ther, to pray, &c. Sans Date. *Valet de Claro*

28 s. 6 d.

The Chauntry of our Lady of *Marston* in the Parish of *Hutton Swannersley*, alias *Marston*. *Raufe Style* Incumbent.

founded by

Margery

f. 150.

Margery Wellis to sing or say Masse
Dirig. and other Divine Service within
the said Parish of *Marston* for ever at
the Aulter of our Lady ther, dated 16
Hen. 8. Valet de Claro } 4 l. 9 s.

The Chauntry of our Lady in the Chapel of
Overpopteton, in the Parish of new *Bisshophill*
in *Yorke*.

Richard Hamerton Incumbent.

founded by
John Popteton Clerke to pray for his
Soule, and others in the said Chapel of
Overpopteton, being builded aforetime,
by the Devotion of the Parishoners ther,
for their owne Ease. } 21 s. 6 d.

Valet de Claro.

✱ The said Chauntry this 30 Yeres past
by reason of the decay and poverty
thereof, hath been abusyd, for as
much as it was not able to find any
Priest there, according to the said
Ordenaunce.

The Chappell of *Coppmanthorp* in the Parish
of *New-Bisshophill*.

builded by
The Inhabitants for their Ease, being three Myles
from the said Parish Church, on the Ground that is
now one *Thomas Vavafors*.

The Chauntry of our Lady, within the Parish
of our Lady, at the *Castell-gate* in *Yorke*.
Raufe Clayton Incumbent.

founded by
William Graye, authorised by R. 2.
12 Maij, 1403. to pray, &c. at the
Aulter of St. *John* the Evangelist, with-
in the said Church. } 53 s. 8 d.

Valet de Claro.

The Chauntry of our Lady within the said Pa-
rish Church of our Lady, at the *Castle-gate*
Ebor.

William Colte Incumbent.

founded by
Thomas Holme, sometyne Mar-
chant of *Yorke*, lycenced by R. 2.
as appeareth by his Graunt, dated
the 7th of *October*, in the 7th Yere
of his Reign; to celebrate Mass at
the Aulter of our Lady, in the said
Church, and keep a Stall in the
Quyer to sing and say divine Ser-
vice on the Sundays and Holydayes,
to pray, &c. } 4 l. 6 s. 10 d.

Valet de Claro.

The Chauntry of St. *Thomas*, within the said Pa-
rish Church of our Lady at *Castlegate*.

William Fathem Incumbent.

founded by
Thomas Norfolk, licentia E. 2. and
confirmed by E. 3. 3 die Maij 10 regni,
to the intent that the said Incumbent
should say Mass, &c. at the said Aulter,
and keep a Stall in the Quyer, to sing
and say divine Service, and to pray,
&c. } 3 l.

Valet de Claro.

The Chapel of *Naborne*, within the Parish of
St. *George* in *Yorke*.

f. 151.

William Irishe Incumbent.

founded by
John Barton of *Naborne*, licentia E. }
4. dated 26 Maij, 14 regni; to pray } 13 s. 4 d.
for the Soule of the Founder, &c. }
Valet de Claro.

The Chauntry of St. *Nicolas*, within the Parish
Church of St. *Sampson*, in the City of *Yorke*.
Edmund Hessay Incumbent.

founded by
John Karr, as appeareth by }
Willes proved the 13 Aprilis, } 4 l. 11 s. 3 d. q.
1490. }

Valet de Claro.

A Rent paid by the King
out of the Lands of the late
dissolved Monastery of *Ri-
vaux*.

The Chauntry of our Lady in the said Church
of St. *Sampson*.

John Gryndon Incumbent.

founded by
Hugh Bolomer, to say dayly
Mass and Minister Sacraments,
in the tyme of need, and pray } 50 s. 4 d.
for his Soul, &c. }

Valet de Claro.

The Chauntry of our Lady within the Church
of St. *Peter the Little* in *Yorke*.

Henry Reynecroft, Incumbent.

founded by
John Settrington, at the Aul-
ter of St. *Margaret* in the said
Church to pray, &c. which
Chauntry was somethree several
Chauuntries, and decayed and u-
nited in one, as appeareth by an
Instrumēt thereof, 1526. } 4 l. 18 s. 4 d. ob.

Valet de Claro.

The Chauntry at the Aulter of St. *John Baptist*
in the said Church of St. *Peter the Little*, in
Ebor.

John Blake Incumbent.

founded by
Robert Swetmouth, ut patet
per Compositionem made 4 De-
cemb. 1358. used according to
the Founders Accounte, 27. Hen-
ry 8. } 3 l. 18 s.

Valet de Claro.

The Chauntry of *Richard Russel* and *John Thriske*
in the Parish of St. *John Baptist* in *Hungate* in
the City of *Yorke*.

William Pinder, Incumbent.

founded by the said
Richard Russel and *John*
Thriske, within the said Church
the Foundation since dated, ly-
cenced and authorised by Hen. 6.
28 Octobris, Regni 39. used ac-
cording to the Foundation, 4
die Februarij, 27 Hen. 8. } 5 l. 4 d.

Valet de Claro.

A yerely Obijt to the Charge
of 8 s. to be kepte.

Plate none.
Goods 14 s.

Hospitals, Colleges, &c. in the C. of York.

The Chauntry of our Lady in the Parish of St. Michael the Archangel at Ouse-Bridge End. founded by

Robert Saulé, to pray for all Christen Soules, at the Aulter of our Lady in the said Church, the Parishioners appoint the Incumbent. 19 s. 4 d. Valet de Claro.

The Chauntry of Walter Gray in the Parish of St. Andrew the Apostle within the County of the City of Yorke.

Christopher Asheton, Incumbent. founded at the Aulter of St. Andrew within the Manor of Bisphothorp in the said Parish.

The Foundation dated Anno Domini 1241. A certain Rent payable out of the Manor of Bisphothorp, by Composition 7 l. 6 l. 19 s. Valet de Claro.

* Ita. f. 152.

The Chauntry of Robert Holme, founded in St. James* adjoining to the Parish Church, call'd, Trinityes in Gotheromgate in Ebor.

Edmund Alan Incumbent.

Founded the 19 R. 2. 1395. to pray for the Soule of the Founder, &c. 56 s. Valet de Claro.

The Chauntry of William Langetoft, in the Church above said.

Edmund Alan Incumbent.

Founded by William Langetoft, to pray, &c. and serve in the Quyer at Mattens and Evenfong continually, ut patet per Foundationem, dated 6 Kalends Octobris, the Yere 1515. * Goods 11 l. Plate 11 l. 30 s. 8 d. Valet de Claro.

* Ita.

The Chauntry of Elye de Annesworth in the said Parish.

William Ampleford Incumbent.

The same Chauntry is founded to pray, &c. and to sing Service in the Quier. The said Incumbent serveth in the Church principal Days only because the Living is not sufficient to find a Priest. 20 s. 6 d. Valet de Claro.

The Chauntry of St. Thomas in the Parish Church of Alhallowes in the Payment.

John Reynolds Incumbent.

Founded by Isolde Acastre, sometymes Wief of John Acastre, to pray, &c. and do Devine Service in the said Church, as appeareth by the Foundation dated penultimo die Aprilis 1386. Valet de Claro. 4 l. 19 s. 2 d.

The Chauntry of St. Peter in the said Parish.

John Symphon Incumbent.

Founded by Robert Ampleford, to pray, &c. and sing Devine Service in the said Church, dated 24 January 1378. 4 l. 17 s. 10 d. q. A yerely obyt of v s. Valet de Claro.

The Chauntry of our Lady in the said Parish. Christopher Paynter Incumbent.

Founded by

Stephen Bolingbroke, 15. Januarii, 1472. and other Parishioners to pray for the Soules of the Founders, &c. and for the Mayntenance of God's Service in the said Church. Valet de Claro. Goods 17 s. 1 d. ob. Plate 35 s. 3 l. 18 s. 3 d. ob.

The Chauntry of St. John Baptist and St. Katheryn in the said Church.

Christopher Paynter Incumbent.

Founded by

William Pomfret and others 8th Day of July, 1485. to pray for the Soules of the Founders, and say Service in the said Church. Valet de Claro. 46 s. 8 d.

The Chauntry of St. Anns on Fossebridge, with- f. 153: in the Parish of St. Denny. Ebor.

Sir Edward Sandall Incumbent.

Founded the 6. Januarii, Anno tertio Hen. 6. 1424. by

Nicolas Blakeborne, Alderman of the City; for a Priest to sing within the said Chapel for his Soul, &c. between the Hours of 11 and 12 before Noon. And now altered by the Advice of the Parochians there, (as well for ther Commodity as for traveling People) between 4 and 5 in the Morning. With an Obyt to be kept yerely within the said Chapel for the Founder 6 s. 8 d. Valet de Claro. Goods and Plate 59 s. 8 d. 4 l. 16. 4 d.

A Stipend is Yerely paid to the said Priest, out of the Chamber of Yorke, of 5 l. 6 s. 8 d.

Memorandum, There were two other Chauntreys within the said Parish Church, whose Stipends were paid by the said Chamber of Yorke, and now taken away by vote of Parliament. Ut patet per Exemplificationem predicti Actus, dat. 15 April, 27 Hen. 8.

The Chauntry of St. Michaels in the Parish of St. Helens in Stayngate in York.

William Watson Incumbent.

founded by

Raufe Horneby, Marchant, dat. 12 Augusti, 1379. 3 R. 2. to pray for the Soule of the said Founder, &c. at the Aulter of St. Michael within the said Church. 46 s. 8 d. Valet de Claro.

The Chauntry of our Lady within the same Church.

Peter Elenton Incumbent.

founded by

William Sampson, Marchant and others, 2 die Junij 1371. * To pray &c. and the Incumbent to help in the Quyer on Holydayes, and by the Foundation to keep an Obyt, and distribute certain Almes, which is now discontinued, by reason the Rents be decay'd. 39 s. 11 d. ob. Valet de Claro.

* Hiatus in M S.

The

The Parish of Seynt *Saviors* in *Marisco*, ther are
5 Chantry Priests and one Stipendary Priest.

The Chantry call'd *Richard Wariere* Chantry.
Sir *John Waller* Incumbent.

Founded by the said

Richard dated 12 Junij 1466.
6 *Edw.* 4. to pray and sing De-
vine Service in the Festival
Days and Days of ix Lessons, and is
bound to keep a Yerely Obyte, and
to distribute in Almes 13 s. 4 d.

Valet de Claro.

Payable out of the Possessions late parcel of St.
Agatha beside *Richmond*.

The Chantry of Sir *Adam Spireden* Preist.

Sir *Robert Acrode* Chantry Preist ther.

Founded by the said

Adam, 6 *Edw.* 3. 133. To pray
for the Soule of the said Foun-
der, &c. } 3 l. 13 s. 8 d.

Valet de Claro.

The Chantry of *William Burton* in the said
Church.

Sir *Roger Berwick* Chantry Preist.

Founded by the said

W. Burton dated 26 *Februa-*
rii, 10 *Hen.* 4. 1408. to pray,
&c. and to Minister Divine
Service at the Aulter of Seynt
James and St. *Lawrence* in
the said Church. } 4 l. 12 s. 4 d. q.

Valet de Claro.

The Chantry of *William Froste* and *Isabel* his
Wief within the said Church.

Sir *John Watson* Chantry Preist ther.

Founded by the said

William Froste and *Isabel*
his Wief, dated the 4th day of
June, Anno Domini 1399.
22 *R.* 2. to pray for the Soules
of the said Founders, &c. and
to Minister Divine Service at
the Aulter of St. *John* the E-
vangelist sometyme *Thomas*
Becketts Aulter. It hath Lands
in the Cytty of *Yorke* to the
value of } Goods 47 s. 6 d.
8 l. 22 s. 1. 9

Valet de Claro.

An Obyte of the Founders Yerely 13 s. 4 d.
Another Obyte 4 s.

The Stipendary Priest of *Gilliot's* Chantry within
the said Parish.

William Foster Chantry Preist ther.

Founded by

William Gylliot Son and Heir of Sir
John Gylliot Deceas'd, as by an In-
denture dated the 3d of *November*,
An. 5to Domini Regis nunc, i.e. *Hen.* 8.
Inter W. Gylliot on the one Party, and
John Lord Lumley, and *Bryan Pal-*
mer Serjeant at Law, and other Reco-
verers of certeyne Lands to the same use
on the otlher Party. To sing within the
said Parish Church, and to find an O-
byte with other Charge and certeyne
Covenants conteyn'd in the said Inden-
ture. } 3 l.

Valet de Claro.

An other Chantry of the said *William Burton*
within the said Church.

William Kirkeby Chantry Preist ther.

Founded by the said

William Burton and *Ivett*
his Wief dat. 12 *Aprilis* 1408.
10 *Hen.* 4. To pray for the Soules
of the said founder at the
Aulter of St. *Anne* within the
said Church. } 5 l. 8 s. 8 d. ob. q. t. ita

Valet de Claro.

The Chantry of *Roger Basy* within the Parish
of our Lady of old *Bishop Hill*, *Ebor.*

William Foster Chantry Preist.

Founded by

Roger Basy aforesaid bering date 12 *Maii*
1319. To pray at the Aulter of St. *Kathe-*
rines in the said Church, for the Soule of the
Founder, &c. } 3 l. s.

Valet de Claro.

At the Tyme of the said Foundation to } 4 l.
the value of

The Chantry of *Elizabeth Basy* in the said
Church.

Christopher Petty Chantry Preist.

Founded by the said *Elizabeth*,
dated 4 *Aprilis* 1403. 4 *Hen.* 4. } Goods and
To pray, &c. at the aforesaid } Plate 5 l. 15 s.

Aulter of St. *Katherine*, and to
pay 13 Pore People Yerely on
St. *Lucies* day, which was the
day of her Burial, 13 d. having
an Annual Rent out of the Moyty
of the Mannor of *Bilbrough* in
Com. Civit. Ebor. de Claro. } 6 l. 5 s. 9 d.

The Chantry of St. *William* in the Chapel of St.
William at *Ouse-Bridge*, in the Parish of St.
John the Evangelist at *Ouse-Bridge* End.

Robert Kelle Chantry Preist ther.

Founded by

Richard Tollier and *Isabel* his Wief,
Ancestors to *Edmond Sandeford*, Esq; }
dated 10 *April.* 1328. To pray, &c. } 3 l. 12 s.
in the Chappel of St. *William* at *Ouse-*
Bridge. Val. Clar. }

The Chantry of St. *John Baptist* in the Church of
St. *John Baptist*, at *Ouse-Bridge* End in *Yorke*.

Anthony Florence Incumbent.

Founded 13 *Martii* 1320. 23 *Edw.* 2. }

By *Richard Tollier* Ancestor of *Edmond*
Sandford, Esq; } 36 s.

Valet de Claro.

The Chantry of our Lady in the said Church.

Hugh Woodward Incumbent.

Founded by

Sir *Richard Yorke*, Knt. to pray,
&c. at the Aulter of our Lady
ther and help divine Service in the
said Church. } 8 l. 15 s. 4 d.

Valet de Claro.

The Chantry of St. *Raufe Bulmer* Knt. in the
Parish of St. *Michael* the Belfrayes. f 155.

William Watson Chantry Preist ther.

Founded by

Y

John

Hospitals, Colleges, &c. in the C. of Yorke.

John Mowbray and other for term of 98 Yeres, beginning the 4th of July, 12 E. 4th, to pray, &c. at the Aulter of our Lady in the said Church, and to say an Obyte by 5 Preists, and to give in Almes to 6 Pore Folke 6 d. which Obyte hath been undone by reason the said Church was taken down and new builded. } 49 s.
Valet de Claro.

The Chauntry of our Blessed Lady in the Parish of the Holy Crosse nere Fossegate. Miles Walsforth Incumbent.

The Founder unknown, for that ther is no Composition shew'd, and yet given by the Maior of Yorke for the Tyme being, which said Incumbent hath another Chauntry in the Church of St. Nicolas in Micklegate.

Ecclesia
Sae. Clavis
iuxta Fosse-
gate. 510 lo. Because the Rents of his Chauntry amounteth but to 39s. notwithstanding the said Preist findeth a singing Man to help devyne Service in the said Parish by the Othe of the said Parochians. } 39 s.
Valet de Claro.

The Chauntry of our Lady and all Saints in the said Church.

John White Incumbent.
Founded in Vigil St. James 1338, by Thomas Durant Cyttizen and Marchant, to pray, &c. and help Devyne Service dayly in the said Church. } 3 l. 8 s.
Valet de Claro.

The Chauntry of St. John Baptist in the same Church.

William Pindar Incumbent.
Founded by Thomas Durant the Younger, as the said Incumbent alledgeth, and presented by Poule Gillowe then Maior of the said Cytty and Churchwardens and Parochians of the said Parish, to pray, &c. and maynetayne Devyne Service in the same Church on Holy Days. } 26 s. 11 d.
Valet de Claro.

The Chauntry of our Lady and St. Thomas the Apostle and Martyr in the same Church.

William Lyghtfoote Incumbent.
Founded 10 Hen. 4. 1407. by John Berden, to pray, &c. and to find an Obyte, and to distribute in Almes to Pore People, 7s. 4 d. which is discontinued for many Yeres by decay of the Lands. } 39 s. 4 d.
Valet de Claro.

The Chauntry of St. Peter and Paul in the Parish of the Holy Trinity alias Christes Par in f. 11. Ebor.

John Wilson Incumbent.
Ultimo Januarii 1378. Founded by Richard Barneby the Day and Yere abovewritten, to pray, &c. and help Service in the Quyer. } 5 l. 8 s.
Valet de Claro.

The Chauntry of St. John Baptist in the said Church.

Richard Threpland Incumbent.
Founded 20th of May 1384. 1 R. 2.
By John Son of Nicholas of Langton, to pray, &c. and Minister Service in the Quyer every Festival Day. } Goods 20 s.
Plate 4 l. 13 s. 4 d.
Valet de Claro. 4 l. 19 s. 10 d.

The Hospital of the Name of St. John and our Blessed Lady in the Parish of the Holy Crosse juxta Fossegate.

Thomas Pickering Incumbent.
First Founded 12 Februarii 45 E. 3.
By Thomas Rowcliffe who had Lycence by Letters Pattents from the said King, dated ut supra, to purchase Lands worth, 10 l. per Annum to a Preist which should be kept of the said Hospital, and to the Brethren and Sisters of the same Hospital. The said Preist to pray for the said King, his Heires, the Founder and all Christen Soules. And that the said Mr. should pay Weekly to 13 Pore Folkes, and 2 Pore Scholers every of them 4 d. And for that the said Founder in his lief purchased a House and 26 s. Rent; nor any other Persons since that Time have purchased any more Lands. Therefore the Governor and Keepers of the Mystery of Marchants of the Cytty of Yorke Incorporated 12 Die Julii, 8 Hen. 6. and Authoriz'd by the same Corporation to purchase Lands to the value of 10 l. per Annum, and to find a Preist of the Profits of the same, did enter into the said Lands given to the Hospital aforesaid, and of the Profits and other Lands do give Yerely to a Preist, to sing continually in the said Hospital over and besides all Charges. } Goods 26 s.
Plate 6 l. 10 s. 2 d. ob.
vi l.

The Names of Divers Chauntries within named f. 156. granted 27 Hen. 8. to the Lord Maior of Yorke, and 3 Obyts, and dissolv'd by Acte of Parliament, and by the Kings Letters Patents dated 15 Aprilis, Anno Regni 27.

Nine Chauntries and 3 Yerely Obyts sometyme founded within the said Cytty; whereof 7 of the Chauntries and the 3 Yerely Obyts were dissolved by Acte of Parliament the 15 of April, 27 Hen. 8. as appeareth by a Copy of the said Acte being exemplified under the Great Seale. And before the said Acte the Maior and Cominalty of the said Cytty and ther Successors are clerely discharged for ever, for Payment of the Stipend and Wages that the Incumbents of the said 7 Chauntries had sometyme paid forth of the Common Chamber of the said Cytty, and also the Yerely Charges of the said 3 Obyts.

The Chauntry and one Yerely Obyte sometyme amortised and founded within the Cathedral Church of St. Peter of York: By the Executors of the Testament and last Will of Mr. Tho. Haveay sometyme Thesurer of the said Church by the Yere forth of the said Common Chamber. } 12 l.

This Name is not in Le Neve's Catalogue.

Item,

2. Item one Chauntry with-
in the Chapel of St. Anne
of Fossebridge of the said
Citty, founded by Robert
Holme of the said Citty,
Merchant. } 6l. 13s. 3d. per an.
He founded
another at
Castlegate.

3. Item one other Chauntry of the said
Brig founded by Alan Hamerton, by
Yere. } 5l. 5s.

4. Item, one Chauntry within the
Chappel of St. William upon Ouse-
bridge founded by Helewis de Wi-
stoo, Vidua, sometime Wief of Ro-
bert de Wistoo, late of the said Cit-
ty by Yere. } 4l. 13s. 4d.

5. Item, one other Chauntry of Ouse-
bridge aforesaid, sometime founded by
William Sottel, John de Newton and
Kauffe Marr, Executors of the Testa-
ment of Sir Roger Marr, Priest, by
Yere, but only by reason of the Decay
of certeyne Rents within the said Citty
that did belong sometime to the said
Chauntry. } 3l. 5s. 5d.

6. Item, one Chauntry within the Church
of Alhallowes in North-street, founded by
Allan Hammerton, sometime of the said
Citty, Merchant, William Skelton, late
Cyttizen of York, John Catton of the said
Citty and Emotte his Wief by Yere } 4l.

7. Item, one other Chauntry within
the said Church of Alhallowes in
North-street, sometime founded by
Adam Bank Lytstor by Yere } 5l. 6s. 8d.

Item, one yerely Obyt of John Esketon. 13s. 4d.

Item, one other Obyt founded by John
Fourbonum, Chaplain, John Selby and
Hugh Selby by Yere } 10s.

8. The Chauntry of St. John's of Nun Appleton,
within the Parish of Bolton Percy.
Rowland Brown Incumbent.

Founded by
John Latham, Clerk within the late
dissolved Monastery of Nun Appleton,
to pray, &c. and to sing at the Aulter
of St. John Baptist within the Nunne-
ry of Nun Appleton, and for his Stipend
ther 5l. per Annum of the Grant of late
Abbat of Selby, going out of the Man-
nor of Acastre Selby, with Clause of Dis-
stress for non Payment of the same, ut
patet per Indenturam tripartitam dat.
primo Julii, 1455. } 4l. 10s.

The Chauntry of our Lady of Marston founded
in the said Church by
Margery Welles to sing or say Mass,
&c. within the said Parish of Marston
for ever, dated 16 Hen. 8. Valet de
Claro. } 4l. 9s.

The Chauntry of St. Katherine within the Pa-
rish Church of Selby in Com. Lbor.

Robert Beest Incumbent.

Founded by

John Lathom to do dayly Devyne Service
in the same Church, and to pray, &c. the
Incumbent hath vi l. per annum paid by the
King's * Rec. of the late dissolved Monaste-
ry of Selby, thence the Dissolution of the
same, and before by the late Abbat and Con-
vent according to a Composition therof.
Valet de Claro. } 6l. * Ita.

The Chauntry of Walter Gray in the Parish of
St. Andrew, within the County of the Citty
of York, founded at the Aulter of St. Andrew
within the Mannor of Bishopthorp, 1241.

A yerely Rent payable out of the
Mannor of Bishopthorp by Composition } 6l. 12s.
7l. Valet de Claro.

Walter Gray was Archbishop of York, and dyed
in anno 1255. he purchased the said Mannor and
Church of Thorp, and left them to his Successors.
He bought unto his See the House (now called Whit-
hal) heretofore York Place. Hubert de Burgo, Earl
of Kent, builded it and gave it to the Friar, Preach-
ers in London, who sold it to this Archbishop. In
the Tyme of Cardinal Woolsey's Disgrace, the King
required it of him. Cat. Episcoporum. 591.

The Chauntry of our Lady in Abberforth. f. 161.

Henry Taylor Incumbent.

Founded by

William sometyms Vicar
of Abberford, and now in the
King's Gift, to sing Masse in
the Church of Abberford for
ever. Valet de Claro. } 11l. 5s. 5d. ob.
Observed, &c. 27. Hen. 8.

The Chauntry of our Lady in the Parish
Church of Berwick in Elmet.

Richard Ellis Incumbent.

Ther is no Foundation therof,
saving certeyn Copyhold Lands
given by John Gascoigne and o-
thers, to the Mayntenance of the
same; and the Profits therof be-
stow'd to the Use of the said In-
cumbent. Valet de Claro. } 3l. 13s. ob.

The Chauntry of our Lady in the Parish
Church of Gyseley.

Christopher Brown Incumbent.

Ther is no Foundation but cer-
tain Lands given by the Parish-
ners to the said Incumbent to pray
for all Christen Souls, to sing Ser-
vice in the Quyer and help the
Curate to minister Sacraments.
Vale de Claro. } 47s. 2d. ob.

The Colledg of Acastre called Saint Andrew, in
the Parish of Stillingfleet in Com. Crutatis
Ebor.

William Alcock Provost.

Founded by

Robert Stillington for a Pro-
voste, and 3 priests, wherof one
to be a Schoolmaister, and to
pray for the Souls of Edward
4. the Queen his Wief, the
Prince his Sonne, the Foundr
and all Christen Soule. Ob-
serv'd according to the Founda-
tion 4. Februarii 27 Hen. 8.
Valet de Claro. } 33l. 8s. 11d. ob.

Hospitals, Colleges, &c. in the C. of York.

The two Chauntries of our Lady in the Parish of *Leedes*.

John Matthew and *Robert Fell* Incumbents.

Founded by

The Parochians ther, to serve in the Quyer, and to Mynister Sacraments, and other Service, as shall be appointed by the Vicar, and honest Parochians there, ordeyned 25 July, 15 Hen. 7. } 7 l. 5 s.
Valet de Claro.

The Chauntry of *Mary Mawdlen*, in the said Church.

Thomas Jeffreson Incumbent.

Founded by

William Evers, sometye Vicar, ther to pray, &c. at the Aulter of *Mary Magdalen*, within the said Church, and to keepe a yerely Obyte of 7 s. to be distributed for the wealth of the Soule of the Founder, and to serve in the Quyer at devyne Service all Holydayes and Festivals, founded Anno 1524 by the Will of the said *William Evers*. *Valet.* } 5 l. 12 s. 2 d. q.

f. 162.

The Chauntry of *St. Katherine*, within the said Church of *Leedes*.

William Sheffeild Incumbent.

Founded by

Thomas Clarrel, sometye Vicar, ther, to pray for the Soules of *E. 4. Q. Eliz.* the Founder and all Christen Soules, and to do devyne Service in the said Church. *Dat. ultimo Junij* 1489. *Valet de Claro.* } 4 l. 4 s. q.

A Yerely Rent paid by Sir *Arthur Darcy*, out of the Lands of the late *Trinityes* in *Yorke*.

The Chauntry Donative in the Chappell of *Holbeck*, in the said Parish of *Leedes*.

John Dynely Incumbent.

No Foundation shewed.

But the said Incumbent useth dayly to say Masse therein, and is taken for a Stipendary Priest, paying no Tenthes, distant a Mile from the Church. *Valet.* } 4 l.

A yerely Rent paid by Sir *Arthur Darcy* out of the said *Trinityes* in *Yorke*.

The Chauntry or Donative founded within the Chapel of *Fervely*, within the Parish of *Leeds* afore said.

Gabriel Croft Incumbent.

No Foundation shewed.

And is of the Patronage of Lord *Mountegle*, with whom the Incumbent remayneth and serveth the same by *Thomas Gibson* his Deputy. Distant 3 Miles from the said Church. *Valet de Claro* ----- Out of Lands in *Holbeck* and *Grimston*. } 10 l. 16 s. 8 d.

The Chauntry of our Lady in the Parish of *Ripax*. *Thomas Jackson* Incumbent.

Founded by

The Parishioners without Foundation, to pray for their Soules, &c. and to do divine Service in the Church. Land purchased by divers of the Parish to the clear value of } 3 l. 18 s.

The Chauntry call'd *Stappleton*, in the Chapel of *Hadlessey*, in the Parish of *Birkyne*. *Christopher Roke* Incumbent.

Founded by

Miles Stapleton, Knt. to say divine Service in the said Chapel, and to pray, &c. and to minister Sacraments for the Curate of the Parish when he could not execute his Office for Waters. *Dat. pridie nonas Februarij*, 1312. two Mile from the Church. A Rent out of the Lands in *Hadlessey*, to the value of 5 l. 4 s. *Valet de Claro* } 4 l. 11 s. 2 d.

Two Chauntries in the same Chapel call'd, *Fitswilliams* Chauntries.

Rafe Levet and *George Good* Incumbents.

The same Chauntries founded

27 die Januarij, 1387. to pray for the Soules of the Founders, and all Christen Soules, that a great part of the said Parish many tymes in the Yere, cannot come to the said Parish Church for the inundation of Waters. A yerely Rent of 11 l. paid by Sir *H. Savell* now Patrone of all the said Chauntries, either of them 5 l. 3 s. 4 d. out of the Land in *Hadlessey*, with other Profits, *de Claro.* } 11 l. 11 s. 7 d. ob

A Chapel or House in the Parish of *Fuysson*. Incumbent none.

f. 163.

There is one Close being Copyhold given to certain Feepees by Copy to the intent the Profits thereof should be bestowed of such Priest, as should say Masse there, or at the Aulter of our Lady in the said Parish Church, it is three Myle from the Church. *Valet.* } 13 s.

The Chauntry of *Lisle* in the Parish of *Harwood*.

Edmund Stringer, *William Crofte*, *Robert Elder*, *Thomas Clarke*, *William Lightfoote*, and *William Waade*. } Incumbents.

Founded by

Robert Lisle, within the said Parish Church of *Harwood*, to pray for his Soul and his Successors, and all Christen Soules, and for the Mayntenaunce of Gods Service in the said Church, as appeareth by the Ordinance of the same dated 2 Junij, 1366. every of them to have Yerely for his Stipend 4 l. } 24 l.

A Yerely Rent paid unto the Incumbents by the King, out of the Parsonage of *Harwood*, appropriated to the late Monastery of *Bolton* in *Craven*, by the Composition dated as above said.

Item, The Mansion House wherein the said Incumbents do lye, with a Garden thereunto, &c. and one Parcel of Ground in *Harwood*, given them for a Yerely Obyte, 2 s.

The Chauntry Donative at the Aulter of St. *Ni-*
colas in the Parish Church of *Riccall*.

William Wynston Incumbent

Founded by
James Charlton, to pray, &c. dat. }
1494, as appeareth by his Will, bear- } 4 l. 19 d. q.
ing the same date.

The Chauntry Donative at St. *James* Aulter in
the Church of *Riccall* aforesaid.

John Clowdesdail Incumbent,
Founded by

The Inhabitants ther of ther
Devotion, to pray for the Pro-
sperity of the Parishioners, and
all Christen Soules, and to keep
the Quyer in the said Church
at all devyne Service. } 3 l. 19 s. 2 d. ob. q.

Valet de Claro.

The Chauntry of St. *John* in the Church of *Pick-*
ering

Robert Peket Incumbent;

Founded by
William Bruse, to pray for his
Soule, his Auncestors, and all
Christen Soules. } 50 s. 6 d. ob. q.
Valet de Claro.

The Service of our Lady in *Pickering* aforesaid
Richard Judson Incumbent, in the Service of
our Lady, call'd, *Lady Pi*-----

Having no Foundation, but Lands pur-
chas'd by the Parochians, for the finding
of the said Priest, to pray for the Pro-
sperity of the Parochians lyving, and
the Soules departed, and to Sing devyne
Service in the said Church, *Valet.* } 51 s. 3 d.

The Chauntry of St. *Nicolas* in the Castle of
Pickering.

Rafe Westrop Incumbent.

Founded by
The Duke of *Lancaster*, to say
Masse in the said Castell, and pray
for the Soule of the said Duke, and
all Christen Soules. *Valet de Claro.* } 5 l. 17 s. 2 d. q.
Besides a free Rent of 2 s. paid to
the Heirs of *Hastings*.

The Chaunty in the Parish Church of *Bardsey*,
in the Deanry of the *Aynsty*.

Founded by

Sir William Malyverer, Knt. ut patet
per indenturam suam tripartitam, da- } 4 l.
ted the 20th of *March*, 12 Hen. 8.
Valet de Claro.

The Chauntry of St. *Nicolas* in the Church of
Tadcaster.

John Heworthe Incumbent.

Founded by

William Barker and *Agnes*
his Wief (and now of the Kings
Foundation, by Reason of the
Purchase of the late Erle of
Northumberland) dated the
5th of *Januarij*, 1398, 20 R.
2. to pray, &c. at the Aulter
of St. *Nicholas* in the said
Church, and a yerely Obyte in
the said Church, and to pay to
the Priest and others 12 d, and
to be present at devyne Service
in the Quyer. It had Lands in
the said Towne, to the yerely
value of vi l. xvi s. viii d.

Valet nunc de Claro.

v l. xvii s. 1 d. q.

The Chauntry of St. *Katerine* in the said Church
Rafe Chapman Incumbent.

Founded by

John Twyvell, 4th *Januarij* 17
Edw. 4th, to pray for the Soules of
the Founder and *Mondey* his Wief, } 5 l. 14 s. 5 d. ob
at the Aulter of St. *Katerine*.
Valet de Claro.

The Chauntry of St. *John Baptist* in the said
Church.

John Smyth Incumbent.

Founded by

William Vavasor of *Badsworth*
in *Com. Ebor.* and *Willam Cleve-*
land, sometyme Vicar of *Tadcaster*
dated 2 *Junij*, Anno 20 Hen. 7.
to pray, &c. at the Aulter of St.
John Baptist, in the said Church,
4 Days in the Week, *Sunday*, *Tues-*
day, *Thursday* and *Friday*, in the
Quyer; and in the Chapell at *Tad-*
caster Town's End, a quarter of a
Myle from the Church, * and a
great Water between the said
Church and Chapell, so that when
there happeneth a * ----- of Wa-
ter, the People cannot come to the
said Parish Church, *Monday*, *Wed-*
nesday and *Saterday*, if ther be
not Festivall, or else, to Sing in
the Quyer as aforesaid.

Valet de Claro
4 l. 3 s. 6 d.

* Ita.

* Hiatus in
M. S.

The Chauntry of our Blessed *Lady*, in the Church
of *Saxson*.

William Selby, Incumbent,

Founded by the Nomination of

Henry Thwaits, Fermor to the King of
the Parsonage ther, incident to the late
surrendered Hospitall of St. *Leonard* in
Yorke, who was bound to find a Priest, to
pray for the Soules of *Rafe Wodehouse*
and the Soules of his Auncestors and Suc-
cessors, and all Christen Soules, by Rea-
son the said Hospitall was Proprietaries
of the said Parsonage, as by a Writing
shewed before the King's Commissioners,
upon this Certificate. Which Incum-
bent doth assist the said Parish Priest in
tyme of Necessity, there being in the
said Parish 14 score housying People.
And the said Incumbent is yerely paid by
the said Fermor, for his Stipend 4 l.
Valet de Claro. Tenthes deducted.

3 l. 12 s.

Hospitals, Colleges, &c. in the C. of York.

The Chauntry of St. Roke, with in the Parish Church of *Sherborne*.

William Skelton Incumbent.

Founded by

William Vavasor, Esq; dated 20 *Septembris*, 16 *Hen. 7.* to pray, &c. and every Festivall Day to be at devine Service, for the Mayntenance thereof; and to keepe an *Obyte* for the said Founder, and to give in Almes vis. viii *d.* and every *Good Friday* 5 *d.* to five poor People. Having Lands and Tenements, to the yerely value of vii *l.* in Copyhold lying in *Leverton*, *Berston* and *Ashthorp*, within the Lordship of *Sherborne*. Albeit the Vicar of *Sherborne*, for the tyme being, doth always take the said Lands by Copy, and payed to the King for a Fine at every Change v *l.* *Valet de Claro.*

Leverton,
Berston,
Ashthorp.

f. 165.

The Chauntry of St. *Martyne*, within the said Church of *Sherborne*.

John Taylor Incumbent.

Founded by

Robert Boswell, sometye Vicar of *Sherborne*, bearing date 2 *Octobris*, 11 of *Hen. 8.* to pray, &c. at the Aulter of St. *Martynes* in the said Church, and to help devyne Service within the said Church, with an *Obyte* to be kept yerely at the said Feast of St. *Martyn* in Winter, if the Revenewes and Profits of the said Lands will bear the same, or else not. *Valet de Claro.*

The Chauntry of St. *Leonards* at *Haselwood* being a Parish Church, as they say, and within the Precincts of the Parish of *Tadcaster*.

John Beverly Incumbent.

Founded by

The Auncestors of Sir *William Vavasor*, Knight, sans date, to th'entent the said Incumbent, shall minister all Sacraments and Sacramentals to all the Inhabitants within the Manlion Place of *Haselwood* aforesaid, and to bury, wedd, and christen within the same Chappel according to the said Graunte, which Mansion is distant from *Tadcaster*, which they call the Mother Church, 2 Myles and above: and the said Incumbent haith yerely out of the Ferme of the Mylles of *Stourton* viiii *s.* for all gross Tythes as the said Incumbent alledgeth. And further the said Incumbent haith over and beside the said viiii *s.* all Offerings and other petty Tythes with Renewe within 11 *s.* 6 *d.* for the said Mansion Place, wherby it should seme the same rather to be a Parsonage than a free Chappel or Chauntry, and payeth Tenthes after the rate of 4 *l.* 16 *s.* 4 *d.* for the said Anuities and Tythes. *Valet* Tenthes deducted.

The Chauntry of our Blessed Lady within the said Church (or free Chappel) of St. *Leonards* at *Haselwood*.

William Byngley Incumbent.

Founded by

Henry Vavasor, Knight, Goods 10 *s.* 8 *d.*
dated in the Kalends of *March* 1332. to pray for the Souls of the said *Henry*, *Constance*, his Wief, and all Christen Souls, and to mynister devyne Service in the said Chappel, paid yerely to the said Incumbent by the Vicars Chorals of *York* Minster, out of ther Impropriation of *Watter Fryston* 3 *l.* 6 *s.* 8 *d.* *Valet de Claro.*

The Chauntry of St. *Nicolas* within the said Church of St. *Leonards* at *Haselwood*.

John Hagge Incumbent.

f. 166.

Founded by

The Executors of *Henry Vavasor*, Esq; dated *quinto Junii*, 31. *Hen. 6.* to pray for the Souls of the said late King, the said Founder, *Margret*, his Wief, and all Christen Souls. Having Lands and Tenements in *Ferrybriggs* and elsewhere his Mansion Chamber as appeareth by a Rental, &c. to the Value of 7 *l.* 4 *d.* The said Foundation is kept the 4th of *February*, 27 *Hen. 8.* *Valet de Claro.*

The Chauntry of our Blessed Lady in the Parish Church of *Otteley*.

Edward Lynley Incumbent.

No Foundation but

Priest was hired at the first Beginning by the Parochians to help and further the Service of the said Parish, and for the Visitation of the impotente and pore People within the said Parish. And since divers honest Parishoners have given Lands therto, to the Value of 5 *l.* 3 *s.* *ob.* *Valet de Claro.*

The Chauntry of St. *John* the *Evangelist* in Chappel of *Bayldowne*, distant 4 Miles from the Parish Church.

Richard Cowdrey Incumbent.

No Foundation

But by the Benevolence of the Inhabitants of *Bayldon*, which is distant from the Church 4 Miles. And the said Priest has Lands bought him by the Inhabitants, but hath no Evydence, for that the said Chappel was burnt as they upon ther Othes have alledg'd. *Valet de Claro.*

The Chauntry of our Lady in *Hamelton Parochia* f. 167. de *Brayton*, 2 Miles and more from the said Parish Church of *Brayton*.

John Richardson Incumbent.

Founded by

William

William Hameldon, dated 1307. to pray, &c. and to administer Sacraments to the Parochians within the said Town, it is so far distant from the said Parish Church, and to say Masse in the said Chappel having as well an Annuity of 5 l. 13 s. 4 d. per ann. by the Deane and Chapter of *Yorke*, as also Lands worth 26 s. 4 d. *Valet de Claro.*

Goods and Plate 46 s.

6 l. 4 s. 4 d.

The Chauntry of our Lady at *Gateforth* within the said Parish of *Brayton* 2 Myles and a half from the Church.

Robert Broke Chauntry Priest ther.

Founded by

John Lacy, dated * 132. to pray, &c. and to say devyne Service in the said Chappel, and to minister to sick Persons within the same, when need requireth, having Lands and Tenements in *Gateforth* & elsewhere to the Value of 4 l. 19 s. *Valet de Claro.*

Goods and Plate 45 s. 4 d.

4 l. 10 s. 9.

The Chauntry of our Lady at the End of *Ferrybrigg* within the Parish of *Brotherton*.

Robert Dey Incumbent.

Founded by

Robert Sutton dated April 1271. to pray for the Soule of the said Founder, and one *Walter Grey* sometime Archbishop of *Yorke*, and all Christen Soules and to say Masse in the said Chappel, having Lands in *Lumby* and elsewhere to the value of 7 l. 4 s. 9 d. *de Claro.*

Goods and Plate 4 l. 2 s. 8 d.

6 l. 12 s. ob.
Goods 52 s. 8 d.
Plate 30 s.

The Chauntry of the Blessed *Trinity* in the Parish Church of *White-Kirke*.

Richard Wright and *William Gamell* Incumbents joyntly in the said Church.

Founded by

William Scargill Esq; dated 1457. An. 27 Hen. 6. to pray, &c. and to find an Obyte, and to serve in the Quyer, and to cause a Sermon to be made Yerely in the Church or Church-Yerd. Having an Annual Rent of 10 l. 13 s. 4 d. going out of the Lands of the said *Scargill* and other Places, over and besides Lands to the Yerely value of 30 s.

Valet de Claro.

Goods 5 l.
Plate none
10 l. 17 s. 9.

The Chauntry of our Lady of *Pittye* in the Parish of *Spofford*.

William Rumbold Chauntry Priest.

Founded by

The Executors of *Nicholas Middleton* dated Anno 19. Hen. 7. by Reason of a Feoffment therof made to Sir *John Rowcliffe* Knight, and other for the Performance of the last Will of the said *Nicholas*, to pray, &c. at the Altar of our Lady of *Pittye* ther, and to sing in the Quyer and help the said Curate in the Tyme of need, if Visitation happen, because ther are 1000 Housling People in the said Parish.

Valet de Claro.

Goods and Plate 46 s. 8 d.

4 l. 15 s. 11 d.

The Chauntry of our Blessed Lady in the said Church.

John Gyer Incumbent.

Founded by

The Parson, with other Lands given by other Men to th'entent that the said Incumbent shall dayly be affistaunt to the said Parson in the Tyme of Devine Service, and for Ministration of other Sacraments and Sacramentals. *Valet de Claro.*

32 s. 4 d.

Ther are in the said Parish of *Spofford* 2 other Chapels, one at *Wetherbye* 2 Myles off, and another at *Folifate* 2 Myles and a half of the said Church.

The Chauntry or Guilde of our Lady and Seynt *Anne* within the Parish of *Hampstwaite*.

Richard Bulland Incumbent.

Having no Foundation other than by reason of a Guilde, whereunto the said Parochians with divers other of their Acquayntance had resort unto. And had by reason thereof gathered and levyed as much Mooney by Process of Tyme as they purchased Copyhold Lands held of the Kings Lordship of *Knaresborough* to the Yerely value of 6 l. 15 s. to the mayntenance of a Preist to help the Curate, &c. and to visit such Pore *with the said Parish, as are visited with Sickness. Some of the Parochians being 5 Myle and above from the Church. *Valet de Claro.*

4 l. 8 s. 6 d.

Us'd for 40 Yeres past.

The Chauntry of Seynt *Syth* in *Thorntwyt*, being a Village within the said Parish, 2 Myles and a half distant from the said Church.

George Redham Incumbent.

Founded by

The Parochians for the Causes above said, having Copyhold Lands of the Lordship of *Knaresborough*, ad valentiam, 46 s. 5 d.

Valet de Claro.

42 s. 8 d.

The Chauntry of St. *James* within the Parish of *Pannel*.

f 159.

Raiffe Catton Chauntry Priest ther.

Having no Foundation other then of the Benevolence of the Parochians who have purchased Lands held of the Lordship of *Knasbrough* ad valentiam, 4 l. 10 s. 3 d. ob.

Valet de Claro.

3 l. 6 s. ob.

The Chauntry of St. *James* within the Chapel of *Belton* in the Parish of *Bishop Wilton*.

Having no Foundation but begun by the Benevolence of the Parochians of the said Town of *Belton*, having Lands ther to the value of 10 s. paying no Tenthes. *Valet de Claro.*

10 s.

It is distant 2 Myle and more from the said Church, and ther is oftentimes great Waters that they cannot come to the said Church. There is no Incumbent in the same, but when they be dispos'd to hire a Priest to say Masse.

There is another Chappell at *Tulethorp*, in the said Parish, having no Preist nor Lands. The

Hospitals, Colleges, &c. in the C. of York.

The Parish of Bilton.

The Lady Gascoigne of Gautherop hath a Day given unto her to bring in Evidenc conserning a Chauntry founded at Bilton, by the Lady Davell,

as they alledge, and all other Evidenc touching the same. And this to be certified to the Commissioners at Pontefract, and the Parochians there to bring their Precept, and to make Answer to the Articles conteyned in the same.

Bibl. Cotton.
Cleop. E. iv.
8 pag. 258.
a.

Com. South. *Valor omnium & singulorum, Castrorum, Honorum, Maneriorum, Terrarum & Tenementorum, ac aliarum possessionum quarumcunque; nec non omnium & singulorum proficuum p. roven. de Spiritual. & Jurisdictionibus spiritual. pertinen. sive spectan. tam Episcopatu Winton. & Monaster. sancti Swithini, Winton. predict. quam omnibus & singulis aliis Monaster. Priorat. Archidiaconat. Colleg. Rector. Vicar. Cantar. ac liberis Capellis, nec non omnibus aliis promotionibus spiritual. in Com. predict. prout valent communibus annis, ut sequitur. Viz.*

	l.	s.	d.		
Epat. Winton valet clar. per An.	3885	3	3 $\frac{3}{4}$	Decanat. de Sonborne valet in	Monaster. de Romsey p. An. 393 10 10 $\frac{1}{2}$ Priorat. de Mottesfonte, per Annum. 124 3 5 $\frac{1}{2}$ Rect. Vic. Penc. Porc. lib. Capel. & al. infra Decanat. ib. per Annum. 372 5 11 $\frac{1}{2}$
Monaster. sancti Swithini Winton. per Ann.	1507	17	2 $\frac{1}{4}$	Decanat. de Fordingbridg valet in	Priorat. Eccles. Christi de Twynham per Annum. 312 7 0 $\frac{1}{2}$ Priorat. de Bromneer per An. 154 14 1 $\frac{1}{2}$ Rect. Vicar. Prebend. Penc. Porc. lib. Capel. & al. infra Deca. ib. per Ann. 2-5 11 0 $\frac{3}{4}$
Archidiaconat. Wint. per Annum.	67	15	2 $\frac{1}{2}$	Decanat. de Southampton valet in	Monast. de bello locop. An. 326 13 2 $\frac{1}{2}$ Monaster. de leto loco per Annum. 10 12 8 Priorat. sancti Dionisii p. An. 80 11 6 Rect. Vicar. Prebend. Penc. Porc. lib. Capel. & al. infra Deca. ib. per Ann. 216 19
Monaster. de Hide per An.	865	1	6 $\frac{1}{4}$	Decanat. de Dar-kyngisford valet in	Priorat. de Southwyke p. An. 257 4 4 Monast. de Tycheheld p. An. 249 16 1 Hospital. sancti Nich. de Portsmouth per Annum. 33 19 5 $\frac{1}{2}$ Rect. Vicar. Prebend. Penc. Porc. lib. Capel. & al. infra Decanat. ib. per Ann. 474 10 6 $\frac{1}{4}$
Monaster. beatæ Mariæ in Wint. per Annum.	179	7	0 $\frac{1}{2}$	Decanat. de Insula Vest. valet in	Monast. de Quarre per Ann. 134 3 11 Rect. Vicar. Prebend. Penc. Porc. lib. Capel. & al. infra Decanat. ib. per Ann. 390 4 5 $\frac{1}{2}$
Hospital. sanctæ Crucis prope Wint. per Annum	84	4	1 $\frac{1}{2}$		Sum. total. clar. valor. in dicto. Com. Southampt. 8576 3 2 $\frac{3}{4}$
Hospital. beatæ Mariæ Magdalænæ in Wint. prædict. per Annum.	16	16	2 $\frac{1}{2}$		Pro decima parte in denariatim domino Regi solvend. 1357 12 3 $\frac{3}{4}$
Coll. sanctæ Elizabeth in Wint. prædict. per Annum.	117	17	4 $\frac{1}{2}$		
Coll. beatæ Mariæ prope Wint. per Annum.	628	8	6		
Rect. Vicar. Prebend. Penc. Porc & alia infra Decanat. ibid per Annum.	266	6	9 $\frac{1}{2}$		
Decanat. de Andevor valet in	339	8	7		
Monaster. de Whorwel per An.	623	6	6		
Rect. Vicar. Prebend. Penc. Porc. & alia infra Decanat. ibid per Annum.					
Decanat. de Alresforde valet in	364	19	8		
Rect. Vicar. Prebend. Penc. Porc. lib. Capel & alia infra Decanat. ibid. per An.					
Decanat. de Alton valet in	242	18	7		
Rect. Vicar. Prebend. Penc. Porc. lib. Capel. & al. infra Decanat. ib. per Ann.					
Decanat. de Basingstoke valet in	43	3			
Priorat. de Wyntney per An.	520	5	4 $\frac{1}{2}$		
Rect. Vicar. Prebend. Penc. Porc. lib. Capel. & al. infra Decanat. ib. per Ann.					

Biblioth.
Bodl. 3502.
12. 1, 2.

An Account of Church Plate deliver'd to King Henry the 8th, as taken from the Original in the Bodleian Library; with the total that was at the bottom of each page of the Manuscript, the which totals do not always answer to the particular Sums, but are here given as they were taken from the said Manuscript.

G O L D E.

Item, Delivered unto his Majesty }
one Pax of Golde, weinge nyne } ix ou.
unces.

Item, Delivered unto his Majesty the }
xxiii day of May, Anno xxxi, a little }
Pix of Golde the Cover Garnished }
with Stone, an Aggat set in Golde, and }
garnished with Emerades and Balaces. } xi ou.
A Bokile of th'olde fashion set with }
four bents. And foure oither Ryngs }
set with Dyamonds, and oidee Stones of }
diverse sorts. All which premises weye }
together eleven unces.

Item, Deliver'd unto the Kings }
Majestie xv die Maii Anno xxxi. }
A small Crosse of Golde with one }
Image garnished with xv Eme- }
rals, fixe Garnets and certayne }
smalle Perles. Parcel of fuche }
Stuffe as came to his Graces use, }
as well by the Surrender as by the }
visitation of dyverse Religious }
Howse and Cathedral Chirches }
in the West Parties, weinge to- }
geithers with the Stones and Perles }
twelve unces and three quarters.

Sum. hujus lateris xxxii ou. iii qu.

Item, Delivered unto his Ma- }
jestie the same Day of the same }
Stuff, foure Chalice of Golde }
with four Patents of Golde to the }
same; and a Spooone of Golde, }
weinge all togethers, an hundred }
and six unces.

Item, 11 Collets of Golde, wherein standith two
course Emeralds.

Item, Delivered to Cornelys Heys }
Goldsmith the xiiii die November, An. }
xxx, by the Kings Gracys Command- }
ment for the Tryminge and Gar- }
nishing of a Cuppe called an Aggat }
in Golde fiftie and three unces.

Item, Delivered unto the Kings Ma- }
jestie the xix day of June, a Crosse }
of Golde full Garnish'd with Eme- }
rals. A Pontifical of Golde, where- }
in is set a Great Saphire boith being }
Parcels of fuch Stuffe as came from }
Wynchester.

Item, An Egle of Golde garnish- }
ed with Emeralds, Ballaces, Sa- }
phires and Pearles, and an unce of }
Golde wherein is a Saphire, three }
Balaces, and three Great course }
Perles, weinge all together with the }
Stones and Perles threescore and xvii }
unces.

Sum. pagine

dd. xxxvi ou. di.

Item, Delivered more unto his }
Majesty the same day of the same }
Stuffe, a Combe of Golde garnish- }
ed with small Turquases and other }
course Stones, weinge with the }
Stones eight unces di.

Item, Delivered unto his Majesty }
the xxvi day of June, Anno xxxii. }
a geat Amatist, a great Saphire, cer- }
tain Camewes, or. Anticks, two }
Rings of Golde with two Saphires }
therein set, three mo small Erings }
of Golde, two thereof set with two }
small Emeralds, the third Ring set }
therein a small Turques, Parcels of }
fuche Stuffe as came from the Ca- }
thedral Church of Lincoln, weinge }
altogether by Estimation v ou.

Sum of all the foresaid }
Parcels of Golde with the }
Stones and Perles Sithens the }
last Signing, threescore eigh- }
teen unces, di. qu.

Handwritten signature: John Williams

Sum of the Golde }
Plate. } DLXXV ou. di. q.

Hereafter ensuithe, as well all fuche Sumes of
Money as have been delivered unto the Kings Maje-
sty by the said John Williams Master of our said
Sovereigne Lords Jewels, as also diverse and sundry
Parcels of Plate new made and bowght by the said

(* A a)

John

Hospitals, Colleges, &c. in the C. of York.

John Williams, fythens the said first day of *October*, Anno xxx.

That is to say,

Furst delivered unto his Majesty the furst day of *November*, An. *supra*, by thande of *Anthony Deny* one of the Gentlemen of the Kings Privey Chamber, the Some of three thousand five hundred fifty three Pounds Sterling.

m. c.
iii v liii l.

Item, Delivered more unto his Majesty the xvth day of *February*, Anno *supra*, by thande of the said *John Williams*, ten thousand Pounds Sterling, wherof one thousand Pound was in new Grots, Sum.

m l.
x

Item, Delivered unto his Majesty the xxiiid day of *May*, An. xxxi, foure new Chardgers which were made for twoo Garnishe of old white Vessel, weinge two hundred fourty and three vnces at iv s. the ou. Sum of

xlviij l. xiiii s.

Sum. *hujus lateris* xliij. vi i l. xliiis.

Item, paid to *Barnes* the Goldsmith for newe trymynge of an Image of Golde, of the Farther of Heaven, withoute a Backe and a Foote, garnished with course Stones, lackinge one Stone upon his Brest weing xxvi unces. The same Image newe burnished, and set oute with a newe Crowne of Golde made to the same, and sexe Colletts of Golde, wherein is sett sexe counterfett Stones to garnishe a newe Foote of Silver, wherupon the same Image standith, weinge withoute the Foote and Stones xxvii ou. i d. weight for the over weight of one unce, i d. weight of Golde put to the same xlii s. And for the making of a newe Crowne of Golde, and setting therein vi Stones, and for the newe trymynge of the same Image xlii s. iii d. Also for a Foote and a Backe of Silver gilte, made to the same Image, weinge together lvi ou. di. at v s. ii d. the ou. xliii l. ix s. xid. ob. gr. Sum.

xvii l. v s. iii d. ob.

Item, paid to the same *Barnes* for the newe trymynge of another Image of Golde, beinge a Quene with a Sceptour and a Balle crowned, weinge xvi ou. di. And the said Image newe burnished and trymed up, withoute the Ball, with sexe Collets of Golde, wherein standithe vi coun-

terfette Stones, to garnishe a Foote of Silver and gilte, wherupon the same Image standith, weinge withoute the Silver and the sexe Stones xvi ou. iii gr. i d. ob. weight for the over weight of a *gur.* i d. ob. weight of Golde put to the same after, xl s. the ou. xlii s. for the newe trymynge of the said Image, and making of the said sexe Colletts and settinge in of the Stones x s. For a Foote of Silver gilte made to the same, weing xxxi ou. iii gr. at v s. ii d. the ou. --- viii l. iv s. ob. Sum.

ix l. vii s. ob.

Sum. *hujus paginae et Prioris* xxvi l. xlii s. iii d.

Item, paid to him more, for the new trymynge and garnishinge of another Image of Golde, beinge a King holding his right Hand owte right, withoute a Crowne, weinge viii ou. iii *gur.* The same Image newe burnished and sett owte, having a Crowne and a Swerdenewe made to him, and sexe Colletts of Golde, wherein is sett vi counterfett Stones, to garnishe a Foote of Silver, wherupon the said Image standeth weinge, withoute the Silver and the vi Stones x ou. iii *gur.* for the over weight of ii ou. iii *gur.* of Golde put to the same xl s. the ou. x s. and the Workmanshipe thereof xlii s. iv d. Also made to the same a Foote of Silver and gilte weinge xxxii ou. at v s. ii d. le unce, viii l. v s. iii d. --- Sum

xiv l. viii s. viii d.

Item, paid to hym more for trymynge of two other Images of Golde, beinge a King and a Quene both Crowned, garnished with a great Saphire, and a less Saphire, vii goode Emeraldes, and other Stones and Perles, weinge together xi unces. The same Image newe set oute and burnished. And made to the same a Case of Gold, joyned and pynned to ther Feete, and vi colletts of Golde, wherein is sett vi counterfett Stones, to garnish a Foote of Silver, wherupon the said two Images stande, weinge withoute the Silver and the vi Stones xlii ou. gr. for the over weight of two unces, gr. of Golde, put to the same after the rate of xl s. the ou. iv l. x s. for the Workmanshipe of the same x s. Also made to the said two Images a Foote of Silver and gilte poiz. beside the vi colletts of Golde, and vi Stones xxxi unces iii gr. di. at v s. i d. le ou. viii l. iv s. viii d. q. Sum.

xlii l. iv s. viii q.

Sum. *hujus Lateris et prioris.* xxvii l. xlii s. iii d. q.

Item,

Item, delivered unto the Kings Majesty a garnishe of Silver Vessells, that is to saye, twoo white Chardgers, xii white Platters, xii white Dishe, and xii white Sawcers, newe made, weinge a Thousand, one Hundred and Thirtie unces, at iiiij s. the unce. Sum

Item, paid to William Grene the Kings Coffier-maker, for making of a Coffier covered with Fustyan of Naples, and beinge full of drawe Boxes, lyned with red and greene Sarcynet, to put in Stones of diverse sorts, vi l. xviii s. i d. And to Cornelys the Lokk-Smythe, for making all the Iron Worke, that is to saye, The Lokk, Gymowes, Handels, Ryngs to every drawe Boxe, the price xxxvi s. iv d. Sum Total

Item, Delivered unto the Kings Highness at Windesore by thands of Master Draper and John Able the xii day of October, Anno xxxi, ten thousand Pounds. Sum

Item, Delivered unto the King Majesty a Bole of fine Golde bought of Thomas Trappes Goldsmith, having Quene Anne's Siphire upon the toppe of the Cover, weing together xl vnces after the rate of xlv s. the unce. Sum

Sum. pagine m. c. x ii xxiii l. xiiii s. v d.

Sum of all the foresaid Parcels of Money is twenty and three thousand nine hundred threescore and nineteen Pounds fourtene Shillings, one Penny and one Farthing.

Handwritten signature

Item, Delivered more unto the Kings Majesty by thands of the Lorde Privy Seale ageynst the commynge in of the Lady Anne of Cleves, apparithe by a Warrant thereof Sign'd, bearing date the xviii Day of December, Anno xxxi.

Handwritten signature

Item, Delivered to Morgan Wolfe the Kings Goldsmith by his Graces Commandment lxiii gilt Images poiz. a thousand four hundred fifty and five unces rated af-

ter iv s. ii d. the unce. Sum iii iii l. ii s. vi d. And to the said Morgan for new Trymynge, Burnishing and Amending of the said xliii Images at vi s. apiece. Sum xii l. xviii s. And also, to the said Morgan for new Silver all gilt put to the Backs, Bottoms and Bases, Scepters, Crowns and Hands, with diverse other Signes of the said Images, weinge two thousand three hundred vnces at v s. ii d. the unce, with the Workmanship. Sum D. LXLIV l. iii s. iv d. And to the said Morgan for xxii small Collets set with Counterfeit Stones put in the same Images rated at xiid. a peice, Sum xxii s. And paid by the said Morgan to a Joyner for framinge of xliii peices of Tymber to put within the said Images at xii d. a peice. Sum xliii s. Sum of all the Premises is nine hundred twelf Pounds six Shillings and ten pens. Sum

Item, Delivered unto the Kings Majesty the xxv Day of June, Anno xxxii. seven and twenty old Nobles, xiii l. x s. And three small pieces of Gold of the value of xii s. Parcels of such Stuffe as came from the Cathedral Church of Lincoln. Sum. Totails, fourteen Pounds and two Shillings Sum

Sum. pagine

ix xxvi l. viii s. x d.

Handwritten signature

Totals of the ready Mony } m. c.
Plate and other things con- } xxix ix vii. iis. xid. q.
teyned in these 3 Leves.

SILVER.

Hereafter ensueth all those Parcels of Plate and Juels of Silver, that hath been delivered unto the Kings Majesty sithens the first day of October xxx Yere of his Majesties Reigu, by John Williams, Maister and Treasurer of his Graces Juels. Received by the same John, to his said Majesties Use, of diverse and sondry surrendred Monasteries.

That is to say,

Firste Delivered unto his Majesty, an Image of Seynt Erkenwalde with his Myter and Crozier gilt, weinge Fifty unces. L on.

Item, Delivered unto his Grace an Image of Seynt Appolyne gilt, standing upon a Bace with a pair of Tongs weinge fourty and eight unces. xlviii on.

Item,

Hospitals, Colleges, &c. in the C. of York.

Item, Delivered to his Majesty a Chalice gilt, weinge fourtie unces. } xl ou.

Item, Delivered unto his Highness a Sacring Bell Parcel gilt, weinge three unces. } iii ou.

Sum. hujus lateris clxi ou.

Item, Delivered unto his Majesty a pair of gilt Basons with Sonebeames having three Crownes a pece in ther Bushels weinge fourescore unces. } xx
} iiiii ou.

Item, Delivered unto his Majesty a pair of gilt Basons for lavatornes having a Roofe ungraven in the myddest weinge one and thirty unces. } xxxi ou.

Item, Delivered unto his Majesty anoither pair of covered Basons gilt chased in paines thone plaine, thoi- ther chased havying in ther Boffels the Kings Armes, and a Cardinals Hat, weinge an hundred thirty and nyne unces. } cxxxix ou.

Item, Delivered unto his Majesty a pair of gilt Crewets weinge one and twenty unces, di. } xxi ou. di.

Item, Delivered unto his Highness at Westmynster Palace a pair of Candlesticks parcel gilt with priks, and three fokkets a peice, weing threescore and five unces iii quarterns. } lxxv ou. iii q.

Sum. hujus lateris. cccxxxvii ou. di. iii q.

* Highness. Item, Delivered unto his * Majesty a Chalice gilt with a Paten, weinge twenty and six unces, di. } xxvi ou. di.

Item, delyvered unto his Majesty ii gilte Crewetts, weinge twelve unces. } xii ou.

Item, delyvered unto his Majesty anoither Chalice, with a Paten gilte, weinge twentie and three unces. di. } xxiii ou. di.

Item, delyvered unto his Majesty a faire Mounstrance gilte, parcell of the Stuffe that came frome Westmester, weinge fourescore and ten unces. } xx
} iiiii. x ou.

Item, delyvered unto the Kings Majesty the xth Day of Maye, An. xxxi, twoo garnishe of Silver Vessell full furnished lackinge four Chardgers, poiz. a thousand, four hundred, twentie and foure unces. } c
} M. iiiii. xxiiii. ou.

Sum. hujus Lateris. M. v. iii. xv. ou. di.

Item, delyvered unto the Kings Majesty xvth die Maii, An. xxxi, a Crofs of Silver and gilte, garnished with a great courle Emeralde, ii Balaces, and twoo Saphires, lackinge a knoppe at one of

the ends of the same Crofs. Parcell of suche Stuffe as came to his Graces use, by the surrender and visitation of dyverse religiouse Houses and Cathedrall Chirches in the West parties.

Item, delyvered more unto his Majesty the same day, and of the same Stuffe, super altare, garnished with silver and gilte, and parte Golde, call'd, the greate Saphire of Glasconberye.

Item, delyvered more unto his Majesty the same day, of the same Stuffe, a great piece of a Unicorn-horne, as it is supposd.

Item, delyvered more unto his Majesty the same day, of the said Stuffe, a pece of Mother of Perle, like a Shell.

Item, delyvered more unto his Highness the same day, of the same Stuffe, eight Branches of faire Currall.

Item, delyvered more unto his Majesty the same day, dyverse parcells of gilte Plate, of suche Stuffe as came to his Gracys use, from the West parties, weinge ii thowfande, vi hundred thirtie and eight unces. } m c
} ii. vi. xxxviii. Gilte Plate.

Item, delyvered the same day unto his Majesty, dyverse parcells of parcell gilte Plate, of the same Stuffe, weinge a Thowfand, five Hundred unces. } c
} M. v. ou. Parcel gilt.

Item, delyvered more unto his Majesty the same day, dyverse parcells of white Plate, of the said Stuffe, weinge eight hundred fourtie and four unces. } c
} viii. xlv. ou. White Plate.

Item, delyvered unto his Majesty the xxviiiith daie of June, ii Basons and ii Ewers parcell gilte, whereof thone weigethe lxxxvii ou. and th'other lxxvii ou. parcell of suche Stuffe as came to thuse of his said Majesty by thattender of Sir Adrian Fortescue, Knt. weinge together, one hundred three score and four unces. Sum. } c lxxiv ou. Parcel gilt.

Sum. Pagine. m v. c. viii. ou.

Item, delyvered more unto his Majesty the same day, of the said Sir Adrian Fortescue's Stuff, ii Potts, parcell gilte, weinge together, foure score and foure unces. Sum. } xx
} iiiii. iiiii. ou.

Item, delyvered more unto his said Majesty, the 2d day of December, a pair of Candlesticks of Birral, garnished with Silver and gilte, the Foote and the Bole weyinge with the Birral Fourescore and Eightene unces. } xx
} iiiii. xviii. ou.

Sum. parts c iiiii. ou. Sum.

Sum Total of all the aforefaid
parcells of Silver, viz. in gilte,
parcell gilte, and white, ex- } m c
tendith to feven Thowfande, } vii iii xli ou.
three Hundred, Fourtie and } iii. qrs.
one ownc, and three qrs.

Handwritten signature: A. C. W. H. P. H.

Item, Delivered unto the Kings
Majestie the xviith day of *Octo-*
ber, *An. xxxi* diverse parcells
gilte Plate, brought by *Richard*
Pollarde, and ----- *Moile*, Esqrs;
from the late attecnyed Monaste-
ries of *Glasconbery* and *Readinge*.
Sum in unces a Thowfande, two
Hundred, fourtie and seven un-
ces. *di.* Sum

Item, Delivered unto his said
Majestie the same date, *An. pre*
dicto, dyvers parcells of parcell
gilte Plate, by the said *Richarde*
Pollarde, and ----- *Moile*, Esqrs;
of the same Stuff, that came from
the saide Monasteries of *Glascon-*
bery and *Readinge*, weinge foure
hundred fourtie and nyne unces.
Sum

Item, Delivered unto his said Ma-
jesty the twenty sixth day of *Fe-*
bruary, *Anno xxxi.* by thands
of *Robert Southwell* Esquire, Dr.
London, and other, a Foote of Silver
and gilt, for a Crosse of Golde, Pla-
ted upon Woode beforementioned a-
mongst the Parcels of Golde *poiz.*
fourteigne unces, *di.* Sum

Item, Delivered unto his said Ma-
jesty the same day, a Mounstrance of
Silver, and gilt, Garnished with
Counterfeit Stones, with two great
Glasses of Birrall in the myddes lack-
ing dyverse Pinnacles, and Granish-
ing, weinge altogethers with the
Byrrall threescore and thirten unces.
Sum

Sum. *pagine* M. vii ^{c. xx.} iiiii ou.

Item, Delivered more unto his Ma-
jesty the same day, another Moun-
strance of Silver, and gilt, Garnished
thoroughout, with great *Byrralls* we-
inge togethers with the *Byrralls* an
hundred and eleven unces.

Item, Delivered more unto his Ma-
jesty the same day, a Cup of *Byrrall*
Garnished with Silver, and gilt,
and counterfeit Stones, the Silver
weinge by Estimation sixteyne unces.

Item, Delivered more unto his
Highness the same day, a Cup of
Serpentyne Garnished with Silver, } xx ou.
and gilt with a cover, the Silver
weinge by Estimation twenty unces.

Item, Delivered more unto his Ma-
jesty the same day a pair of covered
Basons of Silver gilt, havinge a gar-
ter on the backs, and the Kings Armes
poiz. two hundred and eighteen unces.
Sum

Item, Delivered more unto his Ma-
jesty the same day, a Chalice with a
Paten of Silver and gilt *poiz.* thirty
and seven unces. Sum

Item, Delivered more unto his Maje-
sty the same day three pair of Cruets
of Silver, and gilt, *poiz.* together fifty
and five unces. Sum

Item, Delivered more unto his Ma-
jesty the same day, a Ship of Silver
and gilt, weinge eighteyne unces. Sum.

Sum. *pagine* cccc lxxv ou.

Item, Delivered more unto his Ma-
jesty the same day, a Pix of an Agathe
Garnished with counterfeit Stones
and Perles in Silver with a cover,
weinge by Estimation sixteyne unces.
Sum

Item, Delivered more unto his said
Majesty the same day, one pair of
Cruets of Silver and gilt, *poiz.* } xxii ou.
twenty and two unces. Sum

Item, Delivered more unto his Majesty the same
day two Myters Garnished with Silver and gilt, and
set with diverse Counterfeit Stones and Perles.

Item, Delivered more unto
his Majesty, the same day, a
pair of Church Candlesticks of
Silver, Parcel gilt over, and
beside two Bolts of Yron in
them, weinge xlvii ou. *poiz.* a
hundred seventie and seven un-
ces. Sum

Item, Delivered more unto his
saide Majesty the same daie two Can-
dlesticks of Birrall garnished with
Silver, weinge by Estimation twen-
tie and three unces. Sum.

Sum. *pagine* c lxxx viii ou.

Item, Delivered more unto his
Majesty the same day two pair of
Cruets white *poiz.* thirteigne unces.
di. Sum

Sum *pagine* xliii ou. *di.*

Sum Total of all the
said Parcels of Silver;
viz. in gilt Parcels, gilt
and white, over and be-
sides two Myters be-
fore mentioned, deliver-
ed syns the last Sgment,
extendeth to two thou-
sand foure hundred thre-
score unces. *di.*

M M CCCC LX ou. *di.*

Item, Delivered unto his Ma-
jesty the twenty seventh *die* of
April, Anno xxxii by thands
of *Edward Morthie* a Chalice
gilt, Parcel of such Stuffe as
came from *Chrift-church* in
Canterburge, weinge six and
twenty unces. Sum

xxvi ou.

Item, Delivered more unto
his Majesty the same day, and of
the same Stuffe, a gilt Salte with
a cover, weinge twentie and five
unces. Sum

xxv ou.

Item, Delivered more unto
his Majesty the same day of
the said Stuffe, two gilt Saltes
with a cover, weinge five and
twenty unces. Sum

xxv ou.

Item, Delivered more unto
his Majesty the same day, of
the same Stuffe a playne gilt
Cup with a cover, weinge six
and twenty unces. Sum

xxvi ou.

Item, Delivered more unto
his Majesty the same day of the
said Stuffe, a Bafon Parcell
gilt, and an Ewer to the same
writhen, weinge three score and
five unces. Sum

lxv.

gilde

Item, Delivered more unto
his Majesty the same day of
the same Stuffe three small gilt,
Goblets with a cover, weinge,
foure and fiftie unces. Sum

liiii ou.

gilde

Sum. pagine

CC XXI ou.

Gilte

Item, Delivered more unto
his Majesty the same day of the
same Stuffe, a gilt Cruise with
a cover weinge thirteyne un-
ces. Sum

xiii ou.

Parcel gilte

Item, Delivered more unto
his Majesty the same day of the
same Stuffe, two Saltes Parcel
gilt, with a cover, weinge three
and thirty unces.

xxxiii ou.

Item, Delivered more unto
his Majesty the same day of the
same Stuffe, a small wrythen
peice with a cover weinge fix-
teyn unces. Sum

xvi ou.

gilde

Item, Delivered more unto
his Majesty the same day of the
same Stuffe, two gilt Cuppes
for assayes, weinge fourteyne
unces. Sum

xiii ou.

gilde

Item, Delivered more unto
his Majesty the same day of the
same Stuffe a Sakeringe Bell
with a Clapper of Yron,
weinge togethers foure unces.
Sum.

iiii ou.

gilde

Item, Delivered more unto
his Majesty the same day of the
same same Stuffe a Sconse with
an handle of Silver, weinge
two and twenty unces.

xxii ou.

gilde

Item, Delivered more unto his Majesty the same
day of the same Stuffe, a Staffe garnished with
Silver called *Thomas Bekkets* Staffe. W

Sum. pagine

CII ou.

Item, Delivered unto his Ma-
jesty the same day and yere, by
thands of *Thomas Spillman*, a
pair of Candelticks, parcell
gilde, for an Aultar, parcell of
suche Stuffe, as came from the
late dissolvede Monasterie of
Leedes, weinge fourescore and
one unce. Sum

xx

liiii. i ou

gilde

Item, Delivered more unto his
Majesty the same day, of the
same Stuffe, a Chalice, with a
Patten gilte, sette with coun-
terfett Stones and Perles, we-
inge together thirty unces. Sum

xxx ou.

gilde

Item, Delivered more unto his
Majesty the same day, and
yere, by thands of *Frauncys*
Jopson, of suche Stuffe as came
from the late dissolved Howse of
Malthame, a pair of gilte Cru-
etts, weinge one and twentie
unces.

xxi ou.

gilde

Item, Delivered more unto his
Majesty the same day, of *Mal-*
thame Stuffe, a Bafon and an
Ewer, parcell gilte, weinge foure
score and one unce.

xx

liiii. i ou.

gilde

Item,

Item, Delivered more unto his
Majestie, the same day, of the
same Stuffe, a Cuppe of Serpen-
tyne, garnished with Silver and
gilte, weinge with the Serpen-
tyne, seven and thirtie unces.
Sum.

Sum. pagine. cc. l. ou.

Item, Delivered more unto his
Majestie, the same daie, of the
same Stuffe, a Sconfe, with an
handle of Silver, weinge fiftene
unces. Sum.

Item, Delivered more unto his
Majesty, a Chair of Woode, co-
vered with Crymsfey Velvet, and
the Pomells and Handells there-
of garnished with Silver, parcell
of fuche Suffe, as came from
Canterberye. Sum.

Sum of all the aforesaid parcells of Silver,
viz. in gilte, parcell gilt and white, fi-
thens the last signing of this Booke, ex-
tendeth to three Thowfand fourtie and
eight unces. di.

Henry Rex

Note, That the above written Henry Rex is in
Imitation of that Kings own Hand writing, and
as like it as it possibly can be written.

Totalls of all the unces conteyn'd in this
Booke, and delyvered to the said late
King, as before.

Viz. C
In Golde Plate VLXXV ou.
Gilte M C XX
V III III ou.
Besides XX
III X ou.

For the weight of ii Candlesticks of Birral, &c.
C

Parcell Gilte MM V LXXI ou. III qr.

----- C
MM III XLI ou.

M C
X VIII LXIX. ou. qr.

And besides the said XX
III XVI oz. for the
weight of the said Birral Candlesticks, whereof
were delivered unto the said Mr. John Williams
without weight.

This is a true Transcript of the Original Ma-
nuscript, in the Bodleian Library, sign'd with King
Henry's own Hand,

Witness for the Truth of the Tran-
script.

August 6. 1719.

John Bilstone.

Nota excerpta ex libro Manuscripto, in Collegio Divi Johannis in Academia Can-
tabrigiensis.

Com. Cestria Numerus Beneficiorum

LXVIII.

Valor Annuus, 1776 l. 12 s. 0 d. ob.

Nota, R Rectoria. V. Vicaria.

	l.	s.	d.	ob.		l.	s.	d.	ob.
Episcopatus Cestriae	42	01	08	0	Torperley R.	20	03	04	ob.
Hospitalis St. Johannis Baptistae	13	07	10	0	Waverton R.	23	06	06	0
Com. Cest.	66	06	04	0	R. Beatae Mariae Cestriae.	52	00	00	0
Halcardon. R.	39	04	10	0	R. Ecclesiae S. Trinitatis Cestriae.	8	15	06	0
Christelton R.	15	03	10	0	V. St. Oswaldi.	8	18	04	0
Eggleston R.	19	06	04	0	V. de Tervin.	19	11	00	0
Barrow R.	24	07	08	0	V. de Plemstow.	6	13	04	0
Thornton R.	6	13	04	0					
R. S. Petri Cestriae.	6	15	10	0	Decanatus de Frodsham.				
Pulford R.	7	00	02	0	Whitgate R.	6	00	00	0
Doddleston R.					Cropehall R.	6	11	10	0

Alton

	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>ob.</i>
<i>Astton R.</i>	10	14	05	0
<i>Ronton V.</i>	10	04	01	0
<i>Frodsham V.</i>	23	13	07	0
<i>Bowden V.</i>	24	00	00	0
<i>Weverham V.</i>	12	11	10	0
<i>Budworth V.</i>	6	10	00	0
<i>Ronchesthorn V.</i>	10	00	00	0

Decanatus de Malpas.

<i>Alford R.</i>	16	17	08	0
<i>Tottenham R.</i>	13	07	04	0
<i>Tilston R.</i>	12	02	10	0
<i>Hanley R.</i>	6	06	03	0
<i>Codrington R.</i>	5	04	01	0
<i>Malpas Ecclesiæ una medietas.</i>	44	08	06	0
<i>Bangor R.</i>	59	00	00	0
<i>Malpas altera medietas.</i>	44	19	06	0

Decanatus de Wirral.

<i>Heswell R.</i>	18	08	02	0
<i>Thurstanton R.</i>	6	13	06	0
<i>Woodchurch R.</i>	25	09	00	0
<i>Bobington R.</i>	30	13	04	0
<i>Walize R.</i>	11	00	02	0
<i>Kirkby R.</i>	28	13	04	0
<i>Nestled V.</i>	11	04	00	0
<i>Astlam V.</i>	12	13	00	0

Decanatus Medij Wich.

<i>Daneham R.</i>	23	13	01	0
-------------------	----	----	----	---

	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>ob.</i>
<i>Brereton R.</i>	7	00	04	<i>ob.</i>
<i>Hanton R.</i>	9	02	07	0
<i>Swettenham R.</i>	5	01	02	0
<i>Eastbury R.</i>	67	12	08	0
<i>Wermirncan.</i>	12	04	05	0
<i>Oveny V.</i>	7	04	00	0
<i>Sandback V.</i>	15	10	02	0
<i>Middlewich V.</i>	14	00	00	0
<i>Hangmer V.</i>	6	13	04	0

Decanatus de Macklesfield.

<i>Stoppport R.</i>	70	06	08	0
<i>Mottrom R.</i>	32	03	08	0
<i>Gosworth R.</i>	7	04	04	0
<i>Chedil R.</i>	13	05	00	<i>ob.</i>
<i>Northerden R.</i>	10	07	06	0
<i>Wimiflow R.</i>	32	15	00	0
<i>Mobberley R.</i>	22	03	02	0
<i>Taxal R.</i>	9	02	04	0
<i>Prestbury V.</i>	10	00	00	0

Decanatus Wici Macbani.

<i>Wistarston R.</i>	4	00	03	0
<i>Coppenhall.</i>	6	10	00	0
<i>Birtomley R.</i>	25	07	00	0
<i>Wibbumbery V.</i>	13	11	10	0
<i>Aston V.</i>	19	04	09	0
<i>Aldaleu V.</i>	5	16	08	0

M. C.
Summa Beneficiorum in Anglia, VIII VI

Valor 106772 *l.* 5 *s.* 2 *d.*

Having receiv'd some Manuscripts from the Courtesy of *John Warburton, Esq; Somerset Herald*, too late to insert them in this Place, it has been thought proper to place them in the Front of the *Appendix, Vol. 2.* being authentick Copies of several Bills indented, concerning an ample Account of the manner how King *Henry the 8th*, dispos'd of many Possessions, belonging to a great Number of Monasteries in all Parts of *England*, extraordinary curious on several Accounts. The said Bills are Nine in Number, and in regard that the Charters and other original Manuscripts, that follow them in the *Appendix*, were before mark'd with Numerical

Letters, I. II. III. IV. V. &c. and accordingly re-ferr'd to in their proper Places, these Bills are on the contrary mark'd with Capital Letters, and numerical Figures, thus; A. 1. B. 2. C. 3. D. 4. E. 5. F. 6. G. 7. H. 8. I. 9. Next follows an Alphabetical Table of all the Abbats, Masters and Priors of Religious Orders, summoned to Parliament, mark'd there, K. 10. Next the Names of certain Religious Houses, appointed to have stood after the Act of Suppression, and yet suppress'd with the rest, mark'd L. 11. Then the Feast at the Inthronization of Archbishop *Nevil of York*, mark'd, M. 12.



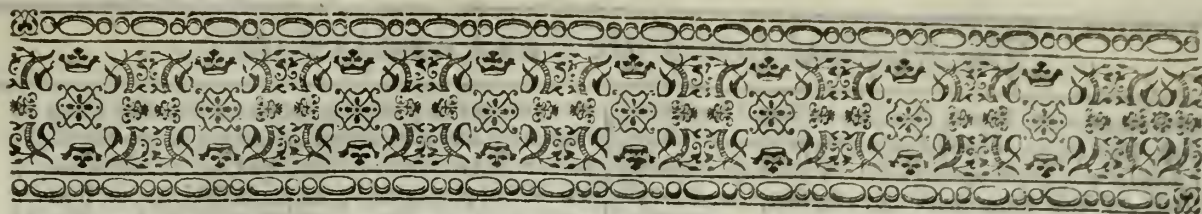


THE HISTORY OF THE REFORMATION IN SWITZERLAND.



*A Franciscan, Frier minor, or Grey Frier
without his mantle or cleak.*

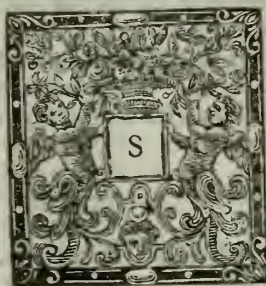
11189



O F T H E
O R D E R
O F
St. F R A N C I S,
O T H E R W I S E C A L L ' D
G R E Y - F R I E R S , *alias* F R I E R S - M I N O R S .

The Life of St. FRANCIS, and the Original of his Order.

Matthew
Paris, pag.
286.



T. FRANCIS, the Founder of this Order, was born at *Affsum*, in the Province of *Umbria*, in *Italy*, of noble Parentage, but much more renowned for his holy Life. In his very Youth he conceiv'd a Contempt of worldly and transitory Things, and began to aspire to the Celestial. For the better attaining the End he aim'd at, he slighted a considerable Estate, which came to him by Inheritance, with all the Pleasures of this World, put on a Coull, and Garment of Hair Cloth, going barefoot, and macerating his Flesh with Fasting and Watching; and embracing a voluntary Poverty, resolv'd to have nothing that he could call his own, inso much as to receive no Sustenance, but what he had from the Alms of the Faithful. If any thing remain'd after a short Repast, he kept it not till the next Day, but bestow'd the same upon the Poor. He lay in his Cloaths at Night, having only a Matt for his Bed, and a Stone for his Pillow. Going thus barefoot, and embracing an Apostolical Life, he perform'd the Office of a Preacher on

Sundays, and other Festivals, in the Parish-Churches, and other Assemblies of Christians; which had the greater Effect on the Minds of his Audience, by how much he was estrang'd himself from worldly Appetites, and Excesses in Eating and Drinking. The better to compass his Design, this Man of God presented to Pope *Innocent*, the Rules he had conceiv'd in Writing, and which are to this Day strictly observ'd by his Followers, praying that his Institute might be confirm'd by the See Apostolick. This was about the Year of our Lord 1206, or 1209.

The Pope having well consider'd the said Brother's rude Habit, his despicable Countenance, his long Beard, his dishevel'd Hair, and his black over-grown Eye-brows; and having caus'd his Petition, so difficult, and almost impracticable, to be recited, despis'd him, and said, *Go, Brother, and seek out for Swine, to whom you are rather to be compar'd than to Men; tumble with them on the Dung-hill, and delivering them the Rule you have compos'd, bestow your preaching on them.* Francis having heard these Words, made his Obeisance, went out, and having at last found some Swine, he roll'd with them so long in the Mire, till he had daub'd all his Habit from the Sole of the Foot to the Top of his Head; and

returning to the Pope's Presence in that Condition, said, *Holy Father, I have done as you commanded, now, I beseech you, grant my Request.* The Pope, having observ'd the same with Admiration, was much concern'd for having despis'd him; and, recollecting himself, order'd that he should wash himself clean, and come again; and he having soon cleans'd himself, return'd. The Pope being therefore mov'd hereby, granted his Petition, and solemnly confirming his Order, and the Liberty of Preaching, dismiss'd him. Then *Francis*, the Servant of God, building himself an Oratory in the City of *Rome*, wherein he might reap the Fruit of Contemplation, courageously undertook to combat against the evil Spirits, and the Vices of the Flesh.

Francis at length preaching throughout all *Italy*, his Name began to grow famous, so that many Persons of Birth, following his Example, and forsaking the World, and its Concupiscence, put themselves under his Direction. Thus this Order of Friars, call'd *Minors*, in a short time spread itself throughout all the World, who living in Cities and Towns, by Tens and Sevens, went abroad in those Days to the Villages and Parish-Churches, preaching the Word of God, and instructing the rude Country People in the Practice of Virtue, by which means they offer'd a plentiful Harvest to our Lord. Nor did they only sow the Seed of the Word of God, and scatter the Dew of heavenly Doctrine among the Faithful; but repairing also into the Countries of the *Gentiles* and *Saracens*, they bore Testimony to the Truth; among whom many also of them obtain'd the Crown of Martyrdom.

At length, when *Francis*, the Friend of God, had for many Years together, with his Brethren, preach'd the Gospel of Peace in the City of *Rome*, and Parts adjacent, and return'd his Talent much improv'd to him, from whom he had receiv'd it, the Hour came for him to pass out of this World to *CHRIST*, and to receive, as a Reward of his Labours, the Crown of Life, which God has promis'd to such as love him. On the 15th Day before his Death, there appear'd Wounds in his Hands and Feet, continually bleeding, as they were in the Hands and Feet of the Saviour of the World hanging on the Cross, when he was crucify'd by the *Jews*. His right Breast also appear'd so open and bloody, that the inner Parts to his Heart were plainly visible. This occasion'd a great Resort to him of People, admiring such an unusual Spectacle. The Cardinals themselves coming among the rest, enquir'd of him what should be the Meaning of that Sight. To whom he answer'd; *This Vision is therefore shewn in me to those to whom I have preach'd the Mystery of the Cross, that you may believe in him who bore these Wounds, you here see, on the Cross, for the Salvation of the World; as also, that you may know me to be his Servant, whom I have preach'd to you Crucify'd, Dead, and Risen again. And to the End that you persevere unto the End in this constant Faith, without any Hesitation; these Wounds you see on me, thus open and bloody, as soon as I am dead, shall be as whole and sound as to appear like the rest of the Flesh.* He being deliver'd from his Body, without any corporal Uneasiness, or Pain in the Flesh, resign'd his Soul to his Creator; and, when dead, there remain'd no Tokens of the afore said Wounds, either in his Side, his Hands, or his Feet. The Man of God having been bury'd in his own Oratory, the Pope inserted his Name into the Catalogue of Saints, and appointed the Day of his Deposition to be solemnly observ'd.

The Pope perceiving the Design and Work of the

Friars Minors to prosper, and their Number daily to increase; understanding, according to the Foresight of the Holy *Gamaliel*, that, by God's Disposition, it would happily spread; he prescrib'd certain Bounds to their Conversation and Rule, lest they should at any time prove prejudicial and hurtful to other religious Men, as follows; That they should go about to Cities and Towns for the Propagation of the Gospel, to reform the Manners of Men; rather instructing, by the Gravity of their Behaviour, and the Meanness of their Habit, than by sharp rebuking Words; not contemning such as eat, nor despising those who are curiously clad; since the Hearts of all Men are only known to God; and that they should evidently keep up that open Poverty which they profess'd; for too much Humility breaking out in swollen Words, is a manifest Token of a lurking Pride. That they should not, in preaching, touch any particular Person by way of Reproof; nor reveal the Confessions of any, if they should happen to hear them, though they were gone to remote Parts, lest any should be scandaliz'd, or their good Name fully'd; or the Peace of the Church, which is establish'd and settled on a firm Rock by the Holy Apostles, and our great and holy Fathers and Doctors, should suffer any Loss in Temporals, or be any way disturb'd. That they should be cautious in enquiring into Sins, lest they who are simple of Heart should learn any unknown, or unheard of Enormities. That they should not cast any into the bottomless Pit, by satyrically rebuking them with Terrors and Threats; but rather raise them up in spiritual Hope. That, lastly, all *Friars Minors*, leaving others an Example of Humility in themselves, should not represent Men of another Order, their Rule, or Statutes, as inferior to themselves, or theirs. That being, for the sake of *CHRIST*, contented with the utmost Lowness, Meanness, and Poverty, they should not be puff'd up, to appear better than others. That they should not aspire to Immunities, or Dignities, to the Prejudice, or Damage of others; and that they should not intrude themselves to preach, or to give Advice, without the favourable Consent or Request of others. When *Francis*, the new Soldier of our Lord, had irrevocably ordain'd all things for himself, and his Followers, the Pope approv'd, noted down, and confirm'd his Rule, and commanded it to be inviolably observ'd by him and his Brethren for ever. The Rule is as follows:

The Rule and Life of the FRIERS-MINORS.

“THEY are to keep the Holy Gospel of our Lord *JESUS CHRIST*, living in Obedience, without any thing they can call their own, and in Chastity. Brother *Francis* promises Obedience and Respect to our Lord Pope *N.* and his Successors, canonically promoted, and to the Church of *Rome*. And the other Brothers shall be oblig'd to obey Brother *Francis*, and his Successors.

“If any shall desire to enter upon this Course of Life, and shall come to our Brethren, they are to send them to their Provincial Ministers; to whom alone, and no others, Leave shall be granted to receive Friars. The Ministers are to examine them diligently, as to the Catholick Faith, and

“ and Ecclesiastical Sacraments: And if they believe all these Things, and will faithfully confess and observe the same to the End; and that they have no Wives, or if they have, their Wives will also go into Monasteries, or else they give them Leave; having made a Vow of Continency, by the Authority of the Bishop of the Diocese; and that the Wives are of such an Age, as that there may be no Cause to suspect them; let them pronounce to them the Word of the Holy Gospel, viz. that they go and sell all they have, and take care to bestow the same on the Poor; which, if they cannot do, their good Will shall suffice. And let the Friars, and their Ministers, beware, that they be not solicitous about their temporal Affairs; that they may freely dispose of their own, as the Lord shall inspire them. However, if Advice be ask'd, the Ministers may have Leave to send them to some Persons fearing God; by whose Advice their Goods may be distributed to the Poor. Then they shall grant them their Habit of Probation or Tryal; viz. two Tunicks, without an Hood, and a Girdle and Breeches, and a Cloak to the Waste; unless upon any Occasion it may seem good, in God, to do otherwise. When their Year of Probation, or Noviceship, is ended, let them be receiv'd to Obedience, they promising always to observe this Life and Rule; and it shall not be lawful, on any Account, to depart from this religious Order, according to the Pope's Decree; because, according to the Gospel, *No Man who puts his Hand to the Plow, and looks back, is fit for the Kingdom of God.* And those who have promis'd Obedience, are to have one Tunick, with an Hood, and another without an Hood, if they will have them. And it shall be lawful for such as are compell'd to it by Necessity, to be shod. And all the Brothers are to be clad in mean Habits, and may blessedly mend them with Sacks, and other Pieces; whom I admonish and exhort, that they do not despise, or censure such Men as they see clad in curious and gay Garments, and using delicate Meats and Drinks; but rather let every one judge and despise himself.

“ The Priests are to perform the divine Office according to the Order of the holy Roman Church, except the Psalter, out of which they may have Breviaries. The Lay-Brothers shall say 24 *Pater Nosters*, for their *Mattins*; five for the *Lauds*; for *Prime*, *Tierce*, the sixth Hour, and *None*, seven for each; for *Vespers*, or *Evensong*, twelve; for *Complin*, seven; and they shall pray for the Dead. And they shall fast from the Feast of *All-Saints* till the *Nativity* of our Lord. As for the holy Fast of forty Days, which begins at the *Epiphany*, and holds for the forty Days following, which our Lord sanctify'd by his holy Fast, may they be blessed of our Lord, who fast it voluntarily; but those who will not, are not to be oblig'd to it; but the other, that is, till the Resurrection of our Lord, they are to fast. At other Times they are not to be oblig'd to fast, but only on *Fridays*. In case of manifest Necessity, the Brothers shall not be oblig'd to corporal Fast. But I advise, admonish, and exhort my Brethren in our Lord JESUS CHRIST, that, when they go along thro' the World, they do not wrangle, or contend in Words, nor judge others; but that they be meek, peaceable, modest, mild, and humble; speaking decently to all Persons, as is becoming. And they are not to ride, unless

“ some manifest Necessity, or Infirmary, oblige them. Whatsoever House they go into, they shall first say, *Peace be unto this House*; and, according to the Gospel, it shall be lawful for them to eat of all Meats that are set before them.

“ I firmly enjoin all the Brothers, that they, upon no Account, receive any Money either by themselves, or by a third Person. However, to supply the Necessities of the Sick, and for cloathing of the other Brothers, special Care shall be taken by means only of the Minister's particular Friends, and the Guardians, according to Times and Places and cold Countries, as they shall find Necessity requires; saving always, as has been said, that they receive no Money.

“ Those Brothers to whom the Lord has given the Grace of working, are to work faithfully and devoutly; yet so, as that banishing Idleness, which is an Enemy to the Soul, they do not extinguish the holy Spirit of Prayer and Devotion, to which all other temporal Things are to be subservient. For the Hire, or Reward of their Labour, they shall receive Necessaries for the Body, for themselves and their Brethren, always excepting Money; and this in humble manner, as becomes the Servants of God, and the Followers of most holy Poverty.

“ The Brothers shall not make any thing their own, neither House nor Place, nor any other Thing; and they shall go confidently to beg Alms, like Pilgrims and Strangers in this World, serving our Lord in Poverty and Humility. Nor are they to be ashamed, because our Lord, for our sake, became poor in this World. This is that Height of most extreme Poverty which has constituted you, my most dear Brethren, Heirs and Kings of the Kingdom of Heaven, has made you poor in Goods, and exalted you in Virtues; let this be our Portion, which leads into the Land of the Living; to which you, most beloved Brethren, entirely adhering, can have nothing else under Heaven for ever in the Name of our Lord JESUS CHRIST. And wheresoever the Brothers are and happen to meet, let them show that they are all of the same Family, and confidently make known to one another their Wants; for, if a Mother nourishes and loves her carnal Son, how much more diligently is every one oblig'd to nourish his spiritual Brother? And, if any one of them falls sick, the other Brothers are to serve him as they would be serv'd themselves.

“ If any Brother, thro' the Instigation of the Devil, shall sin mortally, for such Sins, concerning which it shall be ordain'd, that recourse be had only to the Provincial Ministers, the said Brothers shall be oblig'd to have recourse to them, as soon as possible it may be, without any Delay. But those Ministers, if they are Priests, are to enjoin Penance with Mercy; but if they are not Priests, they shall cause it to be enjoin'd by other Priests of this Order, as it shall seem to them most expedient in God. And they are to take heed that they be not angry or disturb'd on account of another's Sin; because Anger and Disorder obstruct Charity in themselves and others.

“ All the Brothers shall be always oblig'd to have one of the Brothers of this Order for their General Minister, and Servant of all the Brotherhood, and they shall be oblig'd faithfully to obey him.

“ Upon

" Upon whose Decease, the Election of a Successor shall be made by the Provincial Ministers and Guardians in the Chapter, at *Whitsuntide*, at which the Provincial Ministers shall be always oblig'd to meet together, wheresoever it shall be appointed by the General Minister, and this once in three Years, or at some other longer or shorter time, as shall be constituted and appointed by the aforesaid general Minister. And if at any time it shall appear to all the Provincial Ministers and Guardians, that the aforesaid general Minister is not sufficient for the Service and common Benefit of the Brothers, the aforesaid Brothers, in whom the Election is, shall be oblig'd, in the Name of our Lord, to chuse another for their Guardian. But after the *Whitsuntide* Chapter, the Provincial Minister and Guardians only may, each of them, if they think fit, summon their Brethren to hold a Chapter within their Districts.

" The Brothers are not to preach in the Diocese of any Bishop, when they shall be forbid by him. And no Brother shall presume to preach to the People, unless he has been examin'd and approv'd of by the General Minister of this Brotherhood, and the Office of Preaching granted him by the said Minister. I do also admonish and exhort the same Brothers, that in their Preaching, their Words be well weigh'd and modest, to the Benefit and Edification of the People, laying before them Vices and Virtue, Punishment and Glory, with short Discourse, because the Lord made shortness of Word upon the Earth.

" The Brothers, who are Ministers and Servants of the other Brothers, are to visit and admonish their Brethren humbly, and to correct them charitably, not commanding them any thing that is against their Soul and our Rule. But the Brothers, who are Subjects, are to remember, that they have renounc'd their own Will for God's sake; wherefore I strictly enjoin them, that they obey their Ministers in all things which they have promis'd God to observe, and that they act not contrary to their own Soul and our Rule. And wheresoever there are any Brothers, who know they cannot spiritually observe their Rule, they shall be oblig'd to have recourse to their Ministers, if they can. The Ministers shall receive them charitably and kindly, and to use so much Familiarity with them, as that they may say to them to act as their Servants. For they are to be so, that the Ministers be Servants to all the Brothers. But I admonish and exhort in our Lord JESUS CHRIST, that the Brothers take heed of all Pride, vain Glory, Envy, Covetousness, worldly Care and Solitude, Detraction, and Muttering; and those who have not Learning shall not run to get Literature. But let them observe, that above all things they are to have the Spirit of the Lord, and his holy Operation, always to pray to him for a pure Heart, and to be humble and patient in Persecution and Sickness, and to love those who persecute, reprove, and correct you; because the Lord says, *Love your Enemies, &c. Pray for those who persecute and revile you. Blessed are those who suffer Persecution for Justice sake, for theirs is the Kingdom of Heaven. But he that perseveres to the End, shall be sav'd.*

" I strictly command all Brothers, that they keep no suspicious Company, or Familiarity with Women, and that they do not go into the Monasteries of Nuns, excepting those who have special Licence granted them from the See Apostolick.

" Nor that they do not become Gossips of Men or Women, lest upon this Account there arise any Scandal among the Brethren; or upon the Brothers.

" Whosoever among the Brothers shall desire to go among the *Saracens*, or other Infidels, is in the mean time to ask Leave of the Provincial Ministers; but the Ministers shall not grant Leave to any to go, but to such as they shall find fit to send. Moreover, in Obedience I enjoin the Ministers, that they ask of the Pope, one of the Cardinals of the holy Roman Church, who is to be Governor, Protector, and Corrector of this Brotherhood, to the end that they being always subject, and under the Feet of the same Church, and establish'd in the Catholick Faith, we may, as we have firmly promis'd, observe Poverty, and the holy Gospel of our Lord JESUS CHRIST."

Of the English Province Of the FRANCISCANS, GREY- FRIERS, or FRIERS-MINORS.

BEING to give an Account of the time of their first coming into this Kingdom, in speaking of their first Monastery at *Canterbury*, and of the Foundation of the others under their several Heads, it is needless to mention the same here; I shall therefore only deliver such Particulars as relate to their Order in general in this Nation.

It being always requisite, for the Admission of a new religious Order into any Nation, to obtain the Consent of the Civil Government, as well as Mission from Superiors, and the Approbation of the See Apostolick, Brother *Agnellus*, the first Provincial of the *Franciscans*, who came over into *England*, tender'd his Commission to King *Henry III*, about the fourth Year of his Reign; which King, in Respect to *St. Francis*, who was still living, and famous throughout the World; and considering the Purity and Dignity of the Evangelical Rule of Life to be newly brought in, favourably receiv'd and plac'd them at *Canterbury*, according to *Parker* in his *Antiquities*, *Polychronicon*, &c.

Soon after Brother *Agnellus*, the first Provincial, was chosen one of the King's Privy Council, and in so great Esteem with all Men, that he was very instrumental in composing great Contentions between the King and the Nobility. This Order was approv'd in five General Councils, being those of *Lyons*, *Vienne*, *Constance*, *Basil*, and *Trent*, as it had been before them in the *Lateran*. Being to mention the learned Men of this Order in another Place, they shall be here pass'd by in Silence. The *English* Province was the next founded after that of *France*. As to the Strictness of Life, whence the Friars were call'd *Observantines*, that is, strict Observers of their Rule, three *English* Kings promoted and cherish'd the same with the See Apostolick, and protected the same against all Opposers. These Friars also most vehemently oppos'd King *Henry VIII*, in the Case of the Supremacy, and his Divorce from Queen *Catherine of Austria*, for which Reason they were expell'd their Monasteries before any others, and above 200 of them thrown into Jails; 32 of them coupled in Chains like Dogs, and sent to distant Prisons; others banish'd; the rest condemn'd to Death, some of them dying under

F. Daven-
port a Sta.
Clara.

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Sartor fecit London.

A Friar Minor, or Franciscan with his Mantle.



THE MONK OF THE CLOISTER

der Confinement for want, others destroy'd with Stench, and others hang'd and quarter'd.

They had been before, under King *Richard II.* most zealous Impugners of *Wickliff* and his heretical Notions. It would be tedious to mention all the great Men this Order has produc'd, as Bishops, Cardinals, Legates of Popes, &c. I shall therefore proceed to give a venerable Monument, being the very original Writing, which gives some Light into the ancient manner of governing this Province, preserv'd by the noble Family of the *Comptons*, from which the Earls of *Northampton* are descended. The Vicar-General in *England*, who then acted for the Minister-General, granted this Patent to that Family, under his Seal, which is still affixt to it, tho' somewhat worn; it was writ before the *Observants* separated from the others, as appears by the Date.

"To our most beloved in CHRIST, *Thomas Compton*, and *Joanna* his Wife, Brother *Thomas* Vicar in *England* to the Minister-General, Greeting, and that through the Merits of this present Life they may attain eternal Joy. Reflecting on, and accepting of the Devotion You, in Reverence to God, bear to our Order, with the Affection of tender Charity, and being desirous to make you a Return to Salvation, I do, by these Presents, admit you both in Life and Death, to all and singular the Suffrages of the Brothers of the *English* Administration, granting you full Participation of the spiritual Advantages, which the Goodness of our Saviour shall vouchsafe to be perform'd by the same Brothers committed to my Charge, as far as it shall please God. Adding moreover, as a special Favour, that whensoever your Deaths, together with an Account of these Presents, shall be notify'd in our Provincial Chapter, the same shall be perform'd for you, throughout all the Administration of *England*, that is wont to be there done for the Brothers of our Order, and for the recommended Friends and Benefactors of our Order deceas'd. Farewel happily in our Lord JESUS CHRIST, and his Mother the glorious Virgin. Given in our Provincial Chapter held at *Coventry*, on the Feast of the Assumption of the glorious Virgin, in the Year 1420."

Some considerable Relaxation having, by degrees, crept into this Order of the *Friers-Minors*, it was thought requisite to reform the same, reducing it to its first Rule and Institution; whereupon those who continu'd under the Relaxation were call'd *Conventuals*, and those who accepted of the Reformation had the Title of *Observants*. This Reformation was begun by St. *Bernardin*, who became the first Vicar-General in the Year 1421; and these *Observants* are otherwise call'd *Recollests*. The Reform came into *England* about the Year 1452, and was entirely settled about 1499, and so it continu'd till the total Subversion under King *Henry VIII.*

The Kings of *England* appear'd very zealous for the said Reformation; and among other Reasons that might be alledg'd for the same, may be added the following authentick Instrument, still with much Respect preserv'd by the Heirs, to show that there were just Complaints made on account of such Relaxations.

"This tripartite and indented Agreement and Ordination, made in the Year of our Lord 1485, between the devout and venerable Man *John Byconill* Kt. and Brother *John Lofs*, Guardian of the Convent of the *Friers-Minors* at *Dorchester*, and all the other Brothers of the same Place, wit-

nesseth, in the first Place, that the said Guardian and the other Brothers, all and singular, with unanimous Consent, do receive and admit the same *John Byconill*, and his Heirs, as one Founder of the said Convent, on account of the first founding of the Mills on the Water that runs by the said Convent, first built by him the said *John*. Secondly, Wheresoever the Conventual High-Mass shall happen to be celebrated, they, in the first Place, and principally, grant and appropriate the same to him. Thirdly, They oblige themselves for ever to celebrate his Decease on the Day after the Feast of our holy Father St. *Francis*. Fourthly, That the same *John*, and such as shall by him be recommended, be pray'd for by Name every Week in the Chapter-House, and the *Hebdomarius* shall be enjoyn'd by the Guardian or President to pray for them, when the Service is perform'd. Fifthly, That the Ordinances and Decrees of the said *John*, concerning the said Mills, be punctually observ'd. First, That there be yearly laid up in a Chest, secur'd under three Locks, forty Shillings of the Profits or Revenues of the said Mills, for the repairing of the same; the which Chest shall either be in the Custody of the Guardian, or in the Porch, one Key thereof to be safely kept in the Hands of the Guardian, or his Assign; another in those of the discreetest of the Brothers of the said Convent; and the third in those of a special Friend chosen by the Convent. Secondly, that the Brother, who is *Hebdomarius*, or appointed for the Week, duly frequenting the Choir by Day and Night, and praying for the said *John*, as aforesaid, shall, at the end of his Week, by way of Alms, receive of the Guardian, or President, Six-pence: But if he be negligent in his Office, he shall be depriv'd of the said Money, either in Part, or in the Whole, according to the Conscience of the Guardian, or President, that best visits the Choir; and the same Money shall be converted to the Comfort and Relief of the Brothers who devoutly and continually visit the Choir. But such Brothers as are disorderly, or exempted upon any Account, unless they first amend, and conform with those who duly frequent the common Duties of the Order, shall no way be admitted either to perform the said Office, or to receive the Money arising from the same; excepting the *Cursors* (that is, the *Readers*) diligently and profitably employed about their Scholars, who may exactly enjoy their Exemptions settled in the Statutes, and receive the aforesaid Alms in their Turns; always provided, that they substitute another to perform the Office from which they are so exempted. Thirdly, that every Brother, being a Priest, praying from the Beginning to the End of the Obsequies and Mass for the said *John*, do receive Four-pence from the Guardian or President; and he who is not a Priest, Two-pence. And the Bailiffs of the Town, coming devoutly to pray at the said Obsequies and Mass for the said *John* and his Friends, with six Men of the said Town, and their Macebearers, commonly called Serjeants, and offering at the Mass during the Offertory, shall in like manner receive Three Shillings and Four-pence of the Guardian or President. Fourthly, the Profits of the said Mills arising above the aforesaid Ordinations shall be exactly laid out towards bringing of Boys into the Order, and their Education in good Manners and Learning, and in making good the Books in the Choir, and no other way;

" way; and that the Brothers so brought in and
 " educated, to the perpetual Memory of the said
 " John, be call'd *Byconill's Friers* (that is Brothers)
 " and that none of them be call'd by their Sur-
 " names. And in case the aforesaid Ordinances
 " shall ever happen to be omitted, transgress'd,
 " or alter'd by the Brothers of the aforesaid Con-
 " vent, that then the Profits of the aforesaid Mills
 " be equally divided between the Convents of
 " Bristol, Bridgwater, and Exeter, of the Order of
 " St. Francis, for the aforesaid Uses, according to
 " the Disposition of the aforesaid John Byconill Kt.
 " during his Life-time; and of the Minister and
 " Guardian, and of the other Fathers, with the Ad-
 " vice of the Guardian, when he shall depart this
 " Life. Item, The Recommendation of the said
 " John shall be made in this Form: Pray especially
 " for the happy State of the devout and venerable Man
 " John Byconill Kt. and on Account of the first erecting
 " of the Mills upon our Water, the chief Founder of this
 " Place, and for his Soul, when he shall depart this
 " Life.

" In Confirmation of all which things, the
 " reverend Father, Brother William Goddard, Doctor
 " of Divinity, Provincial Minister of the Order of
 " the Friers Minors in England, with the Advice and
 " Consent of the venerable Father, Brother John
 " Whitefield, Custos of the Custody of Bristol, and
 " Professor of the same Faculty, by these Pre-
 " sents does firmly enjoyn, and strictly command
 " the Guardian of the above-written Convent of
 " Dorchester, and all and singular the Brothers dwel-
 " ling in the same, both present and to come, by
 " Virtue of holy Obedience, under Pain of Ex-
 " communication, and of being dismiss'd from their
 " Offices, and render'd incapable of the like, and
 " of indispensible Deprivation of their Contribu-
 " tions, and shameful Expulsion from the Convent,
 " that they inviolably for ever observe all and sin-
 " gular the above-written Ordinances and Conces-
 " sions.

" And for the utter preventing of all Fraud,
 " Deceit, and Excuse of Ignorance, the aforesaid
 " Father Minister, with the Custos, enjoyns, that
 " this present Writing be distinctly and publickly
 " read to the Brothers, with a special Admonition
 " and Explanation of the Articles contain'd in the
 " same twice a Year, viz. on the Feast of our holy
 " Father St. Francis, and on St. Antony's Day. In
 " Testimony whereof, the Seals of the Minister,
 " and of the Custos aforesaid, together with the
 " common Seal of the aforesaid Convent of Dor-
 " chester, were affixt to these Presents. Given at
 " Dorchester, at our Conventual Chapter, on the
 " Feast of our holy Father St. Francis, the above-
 " written Year."

On Account of such Abuses as these, the more
 zealous Brothers stood up; and by their means our
 Princes did the like, and hence ensu'd the Reforma-
 tion of the Order soon after, the Beginning of
 which was by subjecting the Conventuals to the
 General and Provincial Vicars of the Observants in
 England; and this Subjection was so great in the
 Year 1502, under King Henry VII, long before the
 Letters of Union, that the said Conventuals were
 oblig'd by the Brothers of Greenwich, that Convent
 being then of Observants, to change their Habit,
 not so much as to the Colour, which yet they caus'd
 to be of the natural Wooll, without any Dye,
 whence they had the Name of Grey-friers; but the
 Reformation chiefly consisted in the Price, reducing
 it from four, five, and six Shillings, to two Shillings

the Yard, where it is to be observ'd, that one
 Shilling then in buying and selling was worth more
 than three at this time, by reason of the Scarcity
 of Money. This Act of Jurisdiction implies a ne-
 cessary Subjection, which our Princes, by their fre-
 quent Applications to the See Apostolick, seem to
 have obtain'd long before the Union, that is, in
 the Year 1484. Thus we see that the Reformation
 consisted in rejecting the fine Cloth; for they did
 not contend about a narrow Sleeve, or such like
 slight Matters, but about the Evangelical Poverty.

Pope Leo X, in his Bull, which begins, *Celebra-
 to nuper*, decreed, that in case the Conventual
 Fathers do not effectually observe the Bull of Concord,
 and all and singular the things therein contain'd, &c.
 that from thence forward the said Conventual Brothers do
 ever remain liable to all sort of Subjection, Correction, and
 Obedience to the General and Provincial Ministers, in their
 respective Provinces, pursuant to the Form of the Letters
 publish'd in the General Chapter, &c. where he also de-
 clares, in what manner the Ministers of the Obser-
 vants may and ought to dispose of their Immoveables
 or Estates Real.

In regard to this it is to be observ'd, that about
 thirty Monasteries of the Order never had any
 Revenues, as appears by Speed's Catalogue; very
 many, as that of London and others, had very small
 Endowments, which seem'd rather to belong to the
 Church than to the Monastery. Particularly it ap-
 pears in Dugdale, in the 26th of Henry VIII, that the
 Monastery of Coventry never had any Revenues, but
 always subsisted upon Alms. For when the said
 King's Officers enquir'd into their Means, as was
 done by his Order in all the Monasteries throughout
 England, the Guardian and Fathers answer'd, that
 they had always liv'd upon Alms, without the least
 Revenues, as may be seen in Dugdale's Warwickshire;
 but this Monastery of Coventry was dissolv'd among all
 the rest, in the 30th Year of that King, which shows
 that it was not one of the Observants in the strict
 Sense, those having been destroy'd before.

Having said thus much concerning the first Coming
 into, and Progress of this Order in England, from
 Francis Davenport a Sta. Clara, I will now proceed to
 show the first Grounds of the Subversion of the
 same in this Kingdom, which is faithfully deliver'd
 by Stow, an Author, in this Particular, above Ex-
 ception, and is as follows.

The first that openly resisted or reprehended the
 King [Hen. VIII] touching his Marriage with Anne Stow, anno 1533.
 Boloigne, was one Frier Peto, a simple Man, yet very
 devout, of the Order of the Observants. This
 Man preaching at Greenwich, upon the two and
 twentieth Chapter of the third Book of the Kings,
 viz. the last Part of the Story of Achab, saying,
*Even where the Dogs licked the Blood of Naboth, even
 there shall the Dogs lick thy Blood also, O King;* and
 therewithal spoke of the lying Prophets, which
 abused the King, &c. I am, quoth he, that Micheas
 whom thou wilt hate, because I must tell thee truly, that
 this Marriage is unlawful, and I know I shall eat the
 Bread of Affliction, and drink the Water of Sorrow, yet
 because the Lord hath put it into my Mouth, I must speak
 it; and when he had strongly inveigh'd against the
 King's second Marriage, to dissuade him from it,
 he also said, *There are many other Preachers, yea too
 many, which preach and persuade thee otherwise, feeding
 thy Folly and frail Affections, upon hope of their own
 worldly Promotion, and by that means they betray thy
 Soul, thy Honour and Posterity, to obtain fat Benefices, to
 become rich Abbats, and get Episcopal Jurisdiction, and
 other Ecclesiastical Dignities; these, I say, are the four
 hundred*

hundred Prophets, who, in the Spirit of lying, seek to deceive thee; but take good heed, lest you being seduc'd, you find Achab's Punishment, which was to have his Blood lick'd up by Dogs; saying it was the greatest Misery in Princes to be daily abus'd by Flatterers, &c. The King being thus reprov'd, endur'd it patiently, and did no Violence to Peto; but the next Sunday, being the eighth of May, Dr. Curwin preach'd in the same Place, who most sharply reprehended Peto and his Preaching, and call'd him Dog, Slanderer, base beggarly Frier, close Man, Rebel, and Traytor, saying, that no Subject should speak so audaciously to Princes. And having spoke much to that Effect, and in commendation of the King's Marriage, thereby to establish his Seed in his Seat for ever, &c. he then supposing to have utterly suppress'd Peto and his Partakers, he lift up his Voice and said, *I speak to thee, Peto, which makest thyself Micheas, that thou may'st speak Evil of Kings; but now thou art not to be found, being fled for Fear and Shame, as being unable to answer my Arguments.* And whilst he thus spake, there was one Elsiow, a Fellow-Frier to Peto, standing in the Rood-loft, who, with a bold Voice, said to Dr. Curwin: Good Sir, you know, that Father Peto, as he was commanded, is now gone to a Provincial Council holden at Canterbury, and not fled for fear of you, for to-morrow he will return again; in the mean time I am here as another Micheas, and will lay down my Life to prove all those things true, which he hath taught out of the holy Scripture; and to this Combat I challenge thee, before God and all equal Judges, even unto thee Curwin, I say, which art one of the four hundred Prophets, into whom the Spirit of Lying is enter'd, and seekest by Adultery to establish Succession, betraying the King into endless Perdition, more for thy own vain Glory and hope of Promotion, than for discharge of thy clog'd Conscience, and the King's Salvation. This Elsiow waxt hot, and spake very earnestly, so as they could not make him cease his Speech, until the King himself bad him hold his Peace, and gave Order that he and Peto should be convented before the Council, which was done the next Day; and when the Lords had rebuk'd them, then the Earl of Essex told them, that they had deserv'd to be put into a Sack and cast into the Thames. Whereunto Elsiow smiling said, *Threaten these things to rich and dainty Folk, which are clothed in Purple, fare deliciously, and have their cheifest Hope in this World, for we esteem them not, but are joyful, that for the Discharge of our Duties we are driven hence, and with Thanks to God, we know the Way to Heaven to be as ready by Water as by Land, and therefore we care not which way we go.* These Friers, and all the rest of their Order, were banish'd shortly after; and after that, none durst openly oppose themselves against the King's Affections; Dr. Curwin was made Dean of Hereford, and after that Archbishop of Dublin in Ireland. Thus Stow, anno 1533.

Others report, that Frier Peto, in his Sermon, prophesy'd to the King, that unless he took another Course, there would be none left of his Race to piss against a Wall, which afterwards prov'd true: For these Reasons, the Friers of this Order were soon after turn'd out of all their Monasteries, and committed to several Prisons; so that above 200 of them were under Confinement at the same time, where several of them died, having been long spar'd in Favour of Sir Thomas Wriothesley, whose Interest was great with the King, and who interceded for them. At length, when no one of them could be prevail'd on to approve of the King's Proceedings, either as to the Marriage or the Supremacy,

some of them were put to Death, and about thirty of the rest, coupled with Chains by two and two, sent to distant Goals to end their Days in Misery.

Queen Mary being seated on the Throne, restor'd the Monastery at Greenwich to the Minors, but they enjoy'd the same a very short time; for Queen Elizabeth, who had been baptiz'd in their Church, succeeding to the Crown, they were soon expell'd again, and fled into the Low Countries and Germany, after a long Imprisonment. At length, after many Sufferings, they establish'd their Residence at Doway, where it still continues.

Whilst this Order flourish'd in England, this Province was divided into seven Parts or Districts, call'd *Custodies*, because each of them was govern'd under the Provincial, who had Charge of them all, by a particular Superior, call'd *Custos*, or Keeper, who had a Power over all the Convents within his District, or Custody. The seven *Custodies*, with the Monasteries contain'd in each of them, are as follows.

The Custody or Wardenship of London had nine Convents.

London Monastery, near Newgate. The Founders, Certainem Queen Margaret Wife to King Edward I. John of Scraphicum Britany Earl of Richmond, and others, who may F. Aug & S. Franc. be seen hereafter. The Church of this Monastery was in Length 300 Foot, 89 in Breadth, and 64 in Height. Dedicated to St. Francis.

Canterbury Monastery, in Kent, founded by King Henry III.

Winchelsey Monastery, in Suffex.

Southampton Monastery, in Hampshire. King Henry III. the Founder, of the Invocation of St. Mary.

Ware Monastery, in Hertfordshire. The Founder one Wake.

Lewis Monastery, in Suffex.

Chichester Monastery, in Suffex, of the Invocation of St. Peter.

Salisbury Monastery, in Wiltshire, of the Invocation of St. Francis.

Winchester Monastery, in Hampshire. King Henry III. the Founder. Dedicated to St. Francis.

The Custody or Wardenship of York had seven Monasteries.

York Monastery, in Yorkshire.

Doncaster Monastery, in Yorkshire.

Lincoln Monastery, in Lincolnshire. John Pickering of Stampwick the Founder.

Easton Monastery, in Lincolnshire.

Beverley Monastery, in Yorkshire. John Hightmead the Founder.

Scarborough Monastery, in Yorkshire.

Grimby Monastery, in Lincolnshire.

The Custody or Wardenship of Cambridge had nine Monasteries.

Cambridge Monastery, in Cambridgeshire. King Edward I. the Founder. Dedicated to St. Francis, now annex'd to Sydney College.

Norwich Monastery, in Norfolk. John Hastingford the Founder. Dedicated to St. Francis.

Colchester Monastery, in Essex.

St. Edmund's-Bury Monastery, in Suffolk.

Dunwich Monastery, in Suffolk.

Walsingham

Walsingham Monastery, in Norfolk. Dedicated to St. Mary.

Yarmouth Monastery, in Norfolk. William Gorbrigg Founder. Dedicated to St. Francis.

Ipswich Monastery, in Suffolk. Robert Tilbot the Founder. Dedicated to St. Francis.

Lynn Monastery, in Norfolk. Thomas Felletham Founder. Dedicated to St. Francis.

The Custody or Wardenship of Bristol had nine Monasteries.

Bristol Monastery, in Somersetshire.

Glocester Monastery, in Glocestershire.

Bridgewater Monastery, in Somersetshire. Dedicated to St. Francis.

Hereford Monastery, in Herefordshire. Henry Penbrigg Founder. Of the Invocation of St. Guthlac.

Exeter Monastery, in Devonshire. Gilbert and John Long Merchants, the Founders. Dedicated to St. John Baptist.

Carmarthen Monastery, in Carmarthenshire.

Dorset Monastery, in Dorsetshire. The Founders the Ancestors of Sir John Chediack, Knight. Dedicated to St. Francis.

Cardiff Monastery, in Glamorganshire. Dedicated to St. Francis.

Bodmin Monastery, in Cornwall.

The Custody or Wardenship of Oxford had eight Monasteries.

Oxford Monastery, in Oxfordshire. King Henry III. Founder. Dedicated to St. Francis.

Reading Monastery, in Berkshire.

Bedford Monastery, in Bedfordshire. Margaret Pateball Foundress.

Stamford Monastery, in Lincolnshire, on the Edge of Rutlandshire.

Nottingham Monastery, in Nottinghamshire. King Henry III. Founder. Dedicated to St. Francis.

Northampton Monastery, in Northamptonshire, of the Invocation of St. Francis.

Leicester Monastery, in Leicestershire. John Pickering, of Stampwick, Founder. Dedicated to St. Francis.

Grantham Monastery, in Lincolnshire, near the Borders of Leicestershire.

The Custody or Wardenship of Newcastle had nine Monasteries.

Newcastle Monastery, in Northumberland. Dedicated to St. Francis.

Dundee Monastery, in Scotland.

Dunfreis Monastery, in Scotland.

Hadington Monastery, in Scotland.

Carlisle Monastery, in Cumberland.

Hartlepoole Monastery, in the Bishoprick of Durham.

Berwick Monastery, in Northumberland.

Rosburg Monastery, in Scotland.

Richmond Monastery, in the County of Richmond, in Yorkshire.

The Custody or Wardenship of Worcester had nine Monasteries.

Worcester Monastery, in Worcestershire.

Preston Monastery, in Lancashire.

Bridgenorth Monastery, in Shropshire. The Founder John Earl of Shropshire, Kinsman and Heir to Ralph Strange the first Founder. Dedicated to St. Francis.

Shrewsbury Monastery, in Shropshire. Geoffry Lord Powis Founder. Of the Invocation of St. Francis.

Coventry Monastery, in Warwickshire.

Chester Monastery, in Cheshire. Dedicated to St. Francis.

Lichfield Monastery, in Staffordshire. The Founder Alexander Gavensby, Bishop of Lichfield, in the Reign of King Henry III. Of the Invocation of St. Francis.

Lancaster Monastery, in Lancashire.

Stafford Monastery, in Staffordshire.

After these antient Monasteries erected before the Year 1399, which *Pisanus* has reckoned up, we may add some more modern from *Speed* and *Harpsheld*; as, *Ailesbury Monastery, in Buckinghamshire. Founded by Edita the Daughter of Frewald. Of the Invocation of St. Francis.*

Plimouth Monastery, in Devonshire. Dedicated to St. Francis.

Hamele Monastery, in Hampshire. Dedicated to St. Andrew.

Greenwich Monastery, in Kent. King Edward III. the Founder.

Beaumaris, or Llanvais Monastery, in Anglesey in Wales. Dedicated to St. Francis.

Harpsheld, in his History of England, Sect. 15. chap. 7. says thus: Henry VII. built six Monasteries of Franciscans, whom we call Observants, viz. at Canterbury, Greenwich, Richmond near London, Southampton, Newark and Newcastle. Thus F. Angelus a S. Francisco in his Certamen Seraphicum; from whom we will here add a compleat Catalogue of the Provincials of this Order in England; as also a Catalogue of the English Writers of the same Order. But first, it is to be observ'd, that all or most of the six Monasteries above, said, from Harpsheld, to have been founded by King Henry VII. appear to have been founded long before in the several Custodies; and therefore it is to be understood that he was reckoned Founder, as having made them Observants; whereas before they were Conventual, or not Reform'd, as has been said above. It is also to be here noted, that all the Monasteries in the seven Custodies, before-mention'd, amount to sixty; to which add the five more modern, spoken of after them, and the whole Number of Monasteries of Friers-Minors in England and Scotland arises to sixty five.

The Names of all the Provincials of the FRIERS-MINORS in England.

1. **B**rother *Angelus* or *Agnellus* of *Pisa*, the first Provincial of *England*, appointed by *St. Francis*, the Founder of the Order, lies at *Oxford*, 1226.

2. *B. Albertus* of *Pisa*, Companion and Successor to the other, and afterwards the fourth Minister-General of the Order, dy'd at *Rome*.

3. *B. Haymo*, an *Englishman*, born at *Feverham*, afterwards the fifth Minister-General, and the Pope's Nuncio in *Greece*.

4. *B. William* of *Nottingham*, a most learned Man, dy'd at *Genoa*, and lies at *Marseilles*.

5. *B. Peter* of *Tewksbury*, lies at *Bedford*.

6. *B. John*, an *Englishman*, Apostolick Nuncio in *England*.

7. *B. John*

7. B. John of Stanford, lies at Lynn.
8. B. Peter Swynersted, lies at Leicester.
9. B. John Bungey, Doctor of Oxford, lies at Northampton.
10. B. Thomas Bungey, Doctor and Professor at Oxford.
11. B. John Pecham, Doctor and Professor at Oxford, and afterwards Archbishop of Canterbury, lies at Canterbury.
12. B. Hugh Bampton.
13. B. Robert Cross, Doctor at Oxford, lies at Bridge-water.
14. B. William Gainsborough, Doctor and Professor at Oxford, afterwards Bishop of Worcester.
15. B. Roger Mercheton, Doctor.
16. B. Hugh Herepole, Doctor of Divinity, lies at Affisium in Italy.
17. B. Adam Lincoln, Doctor of Divinity.
18. B. Richard Compton, Doctor of Divinity.
19. B. William Nottingham, Doctor and Professor at Oxford, lies at Leicester.
20. B. Richard Connington, lies at Cambridge.
21. B. Roger Donewed, Doctor of Divinity, lies at Cambridge.
22. B. John Rodington, Doctor at Oxford.
23. B. William Occham, Doctor at Oxford, afterwards chosen Archbishop of Dublin, lies at Munick.
24. B. John Brontb, Doctor at Oxford, lies at Hereford.
25. B. John Guent, Doctor and Professor at Oxford, lies at Hereford.
26. B. William Tichmach.
27. B. Roger Conway, Doctor and Professor at Oxford, lies at London.
28. B. Simon Dunsted, or Tunsted, lies at Brurard in Suffolk, at the Poor Clares.
29. B. Robert Wylsteede, lies at London.
30. B. John Mordeston, lies at York.
31. B. John Marchelay, lies at York.
32. B. Thomas Burbury.
33. B. John Tistington, Doctor and Professor at Oxford, lies at London.
34. B. Nicholas Fackingham, Doctor and Professor at Oxford, lies at Colchester.
35. B. John Zouch, afterwards Bishop of Landaff.
36. B. William Botiler, or Butler, Doctor and Professor at Oxford.
37. B. Vincent Bois; but B. William Butler was again restor'd by the Pope's Authority.
38. B. Peter Russel, Doctor at Oxford.
39. B. Robert Hellis, or Willis, Doctor of Divinity.
40. B. John David, Doctor of Divinity.
41. B. Roger Days, alias Dewe, Doctor of Divinity.
42. B. Richard Leeke, Doctor of Divinity.
43. B. Thomas Radney, alias Raidnor, Doctor of Divinity.
44. B. Peter the Second, Reader, promoted to a Bishoprick in Scotland.
45. B. Roger Weseham, Bishop of Coventry.
46. B. Thomas Wallensis, or of Wales, afterwards Bishop of St. Davids.

A Catalogue of Writers of the Order of the FRIERS-MINORS.

BROTHER Agnellus, or Angelus of Pisa, the first Provincial in England, may have a Place among the Writers, as having founded the Schools of this Order, which produc'd so many learned

Men; but of him enough is said under their Monastery at Oxford.

2. B. Richard Kingsthorp, a Man equally pious and learned. He going into France, there met B. Angelus aforesaid, associated himself with him, and being most zealous for Evangelical Perfection, was the first, as Leland says, of the People on this Side of the Alps that embrac'd this Rule. Then he came into England, and liv'd in Cornhil, London. He was an extraordinary Preacher; and it is not doubted but that he writ many pious and learned Pieces.

3. B. William Eton, was entirely addicted to Piety and Literature, and liv'd about the same time. He went into France, where, following the Example of the aforesaid Richard Kingsthorp, he embrac'd the Order of St. Francis; and returning into England with the said Richard and others, he first began to preach in London, and afterwards to preach and teach at Oxford; nor is it to be question'd, but that being arriv'd to such an high Degree of Learning, he left something in Writing for the Benefit and Advantage of Posterity.

4. B. Walter Cepton, Doctor of Divinity, and, according to others, Patriarch of Antioch, liv'd about the Year 1236. He publish'd *Commentaries upon the Master of the Sentences*.

5. B. Robert Cothon, or Cowton, call'd the Pleasant Doctor, writ *Questions on the four Books of Sentences*; as also *Scholastick Quodlibets*, and some other Things.

6. B. Alexander Hales. See him in Oxford Monastery.

7. B. John of Kent, so call'd because born there. He was made a Canon of Anjou, for his extraordinary Erudition, as Thomas Eccleston testifies; but being weary of worldly things, he embrac'd the Rule of St. Francis, entering into the Order with Adam de Marisco, was, by Pope Innocent IV, appointed his Legate in England. He left behind him two Books of Law Cases, another of Rubricks, and several other Things.

8. B. Philip Walleis, Doctor, a Man famous in his Time for Piety and Erudition; for which Reason Brother Elias, General of the Order, call'd him to Lions; where, being made publick Professor, he, for many Years, taught Philosophy first, and afterwards Divinity, with much Reputation. Some say he publish'd many learned Books.

9. B. Vincent Coventry. He was the first of the Minors that became publick Professor in the University of Cambridge. He writ an *Exposition of the Mass*; *Repetitions of the Lessons*, &c.

10. B. William Rubrock, or Risbronck, or de Rubricis, a pious and learned Man. He left behind him, among other things, a Book of the *Actions of the Tartars*; and another call'd, *An Itinerary into the Eastern Parts*.

11. B. Adam de Marisco, or Marso. See him in Oxford Monastery.

12. B. Haymo of Feversham. See him in Oxford Monastery.

13. B. Thomas York. See him in Oxford Monastery.

14. B. John Wallensis, or Walleis. See him in Oxford Monastery.

15. B. Nicholas Englisb, by Surname and Nation, Doctor of Divinity, going to Rome, through France and Italy, and his Fame spreading abroad, he became known to Pope Innocent IV; who, being acquainted with his Learning, Wisdom, Gravity, and other almost singular Virtues, made him his spiritual Director; in which Employment, when

he had well answer'd Expectation, the Pope made him Bishop of *Affisum*. He is said to have writ some Things.

16. B. Radulphus Coleburg. See him in Oxford Monastery.

17. B. William Ware, so call'd from the Place of his Birth, Doctor of Divinity and Professor, first at Oxford, and then at Paris. Among the noted Scholars and famous Doctors that proceeded from his Schools, is reckon'd John Scotus, surnam'd Doctor Subtilis. This Ware was profoundly learn'd in the Aristotelian, and much more in the Christian Philosophy, through long Study and continual Application, and by reason of the Solidity of his Erudition, surnam'd The wellgrounded Doctor. Among his other Works are reckon'd some Writings on the four Books of Sentences; Divinity Lectures, Quodlibets, and ordinary Questions; as also, on all Aristotle's Books.

18. B. Richard Rufus. See him in Oxford Monastery.

19. B. Thomas Docking. See him in Oxford Monastery.

20. B. Eustace de Normanville. See him in Oxford Monastery.

21. B. Henry Brisingham. See him in Oxford Monastery.

22. B. Robert Turnebam, of the Monastery of London, where he was Professor of Divinity among his Brethren. A Man of Piety and Erudition, and particularly an eloquent and fervent Preacher; wherefore, when Prince Edward, the Son of King Henry III, was preparing for an Expedition into Syria against the Saracens, and laid out for some notable Orator, who might be proper to encourage the Soldiers against the Enemy, and turn them every way with his Eloquence, and lead them at will, Turnebam was thought the fittest Person for this Purpose: Accordingly, going over with the Army, he so bravely perform'd his Part, that he far exceeded the Expectation conceiv'd of him. He is said to have writ many notable Pieces.

23. B. Roger Bacon. See him in Oxford Monastery.

24. B. John London, was, by Bacon's means, admitted into the Order at Oxford, and by him well instructed in the Mathematicks. Afterwards, when Bacon went to Paris, this John follow'd his said Master thither; where he became so great a Philosopher, that he had not his Equal in that University, for his Age and the Time he had study'd there; wherefore Bacon sending this John to Rome, to Pope Innocent IV, with some Books and Mathematical Instruments made by himself, in his Epistle to the said Pope, among other things, writ thus. *There is not one left at Paris who is more knowing in the Fundamentals of Philosophy; tho' he has not yet produc'd any Fruit, by reason of his Youth.* Pope Innocent kept the young Man with him, on account of his sharp Wit, his Languages, and Knowledge in Philosophy, which was very great. In his riper Years he is said to have publish'd many notable Works.

25. B. William Lamore, Doctor and Professor of Divinity at Oxford, famous for Wit and Learning, and conspicuous for Sanctity of Life; a diligent Follower of St. Bonaventure, opposite to St. Thomas of Aquin in many things. Besides many small Pieces of the Scripture, he, as Trithemius informs us, transmitted his Name to Posterity by the following Writings. *Four Books on the Master of the Sentences; Scholastick Lectures; A Reproof of St. Thomas; A Defence of St. Bonaventure; Additions to the same; Sophistical Quodlibets, and some others.*

26. B. Thomas Bungey. See him in Oxford Monastery.

27. B. Roger Varro, Doctor of Divinity, one of those who are carv'd on the Side of Scotus's Tomb at Cologne. He is said to have writ many learned Pieces.

28. B. John Pecham. See him in Oxford Monastery.

29. B. Hugh Manchester. There being a Debate whether he was of this Order, or a Dominican, nothing needs be said of him.

30. B. Richard Middleton. See him in Oxford Monastery.

31. B. Robert Crouch, some time Provincial Minister in England; a Man renown'd for Integrity of Life, Sharpness of Wit, and not contemptible Learning. Having been wholly addicted to the Study of Philosophy, till he arriv'd to a great Age, he, with Difficulty, in his latter Years, apply'd himself to Divinity, rather prying into speculative Subtilties in sacred things, than seeking the literal Sense. He writ a Book of difficult Questions upon the Master of Sentences; eight Books upon Aristotle's Physicks, and ten upon his Morals.

32. B. John Scotus, alias Duns, or Duns Scotus. There being much Controversy whether he was an Englishman, a Scot, or an Irishman, I shall not enter into that Dispute. He was a Man of a mean Fortune, of a Wit made for Learning, and wonderful subtle and sharp. When he had study'd with great Advantage some Years at Oxford, he return'd into Northumberland, his native Country, as some will have it, and took upon him the Habit of St. Francis at Newcastle. Being afterwards sent to Oxford, he again fell to his Studies with great Vehemency, till he arriv'd to be Doctor and Professor of Divinity. Thus he first expounded the Master of Sentences at Oxford; and afterwards, in the Year 1304, being appointed Professor at Paris, by the General of the Order in the Chapter at Toulouse, he there taught a Course of Divinity. Thirdly, He did the same at Cologne with wonderful Applause. At which time there arose the Controversy at Cologne, about the Conception of the blessed Virgin Mary; whether she was conceiv'd in Original Sin, or not? All the Followers of Albertus Magnus affirm'd that she was; Scotus, and his Adherents positively asserted the contrary. Here it was that he gain'd the Title of Doctor Subtilis. He publish'd *A Lecture on Genesis; Commentaries on the Gospels, in four Books; several Books on the Epistles of St. Paul; Sermons of Saints and of particular Times; two or three Pieces on the Master of Sentences; Quodlibets; Theological Disputations; of the Knowledge of God; of the Perfection of States; on all Aristotle's Works, and many other Things.*

33. B. Walter Brinkley, or Brinkel, call'd the Good Doctor, being Doctor of Divinity and Professor at Oxford. His Writings sufficiently testify that he was a Man of a sharp and acute Wit, and who narrowly pry'd into the Scholastick Subtilties, as well in Philosophy as in Divinity, and divid'd into them much more effectually, than the Generality of Doctors. Nor did he only himself conceive the Mysteries in Divinity by the Clearness of his Understanding, but had the Gift of so much Perspicuity in expounding the same, that he commonly render'd them more easy than had been imagin'd to his Auditors. He writ upon the Master of Sentences; Scholastick Distinctions, Determinations, accurate Commentaries on several of Aristotle's Works, and some other Things.

34. B.

34. B. William Gainsborough. See him in Oxford Monastery.

35. B. Ranulphus Lockesley. See him in Oxford Monastery.

36. B. John Canon, by some surnam'd Marbres; Doctor and Professor of Divinity at Oxford; for he was first at Oxford, and afterwards at Paris, for a long time an Hearer of the Subtle Doctor, and always an Imitator of him; and, in process of time, he was so great a Proficient in all sorts of Piety and Erudition, as to arrive to the highest Degrees in both. He was most knowing in Philosophy, as well Sacred as Prophane, as well in Canon as in Civil Law. He is also said to have been some Years Professor at Paris. He writ Masterly Lectures on the Master of Sentences; Questions disputed; upon eight Books of Aristotle's Philosophy; and Dialectical Questions.

37. B. Nicholas Occam. See him in Oxford Monastery.

38. B. Hugh of Newcastle, that being the Place of his Birth, commonly surnam'd the Scholastick Doctor. He was a diligent Follower, and zealous Defender of John Scotus. He is one of the fourteen about Scotus's Tomb. He publish'd some Things on the Master of Sentences; of the last Judgment; of the Victory against Antichrist. He liv'd about the Year 1320.

39. B. Adam Goddam, or rather Wodeham. See him in Oxford Monastery.

40. B. John Winchelsey, Doctor and Professor of Divinity at Oxford. A Man noted for Integrity of Life, and signally learned, both in prophane and sacred Philosophy. After he had gain'd a great Name among all Men in the World, on account of his singular Learning, at length, in his old Age, imitating the Humility of Christ, and aspiring to Christian Perfection, he, with great Fervour, embrac'd the Rule of St. Francis at Oxford; but he departed this Life within the Year of his Noviceship. He left to Posterity, a Book of Sermons on Festivals; Theological Quodlibets; Scholastick Lectures; and a Book on Aristotle's Logick.

41. B. Richard Connington. See him in Oxford Monastery.

42. B. John Ridewal. Being doubtful whether he were of this Order, or of the Friars Eremites of St. Augustin, no more shall be said of him.

43. B. William Alnewick. See him in Oxford Monastery.

44. B. William Herbert, of a noble British Family in Wales; having imbib'd good Arts, and the Love of Religion, he took upon him the Order of St. Francis, among the Minorites at Hereford; whence being sent to the University of Oxford to study, he there made so great a Progress, as well in profane as in sacred Philosophy, that he flourish'd very much in publick Disputations and holy Sermons; and, in process of time, attain'd the Degree of Doctor of Divinity; and was the 43d Reader of Divinity there among his own Brethren. He writ Commentaries on Deuteronomy; on the Apocalypse, and Scholastick Quodlibets. He dy'd at Hereford.

45. B. Martin Alnewick, of the Town of that Name in Northumberland, took the Habit of St. Francis in his Youth, at Newcastle. Being afterwards sent to study Philosophy and Divinity at Oxford, he acquir'd notable Knowledge in both, and was made Doctor of Divinity, and Reader of the same among his own Brethren. He writ Disputations on the Master of Sentences, and a Chronicle; and dy'd in the Monastery at Newcastle. He flourish'd about 1336.

46. B. Henry Costey, or Costesay, took the Habit at Oxford, and prov'd inferior to none of his Time in

Philosophy; was also Doctor and Professor of Divinity: A Man of a sharp and warm Wit, who, with wonderful Industry, search'd out the hidden Sense of holy Writ, div'd into many abstruse Recesses of Mysteries with wonderful Success, and, illustrated the same with plain Commentaries. Nor did he, ever, in his Contemplations on the Scripture, want what to say or write; insomuch that he publish'd Triple Commentaries on the Apocalypse; Expositions of many Texts of Scripture; Expositions of the Psalms, and Sermons. He dy'd; and was bury'd at Balwell near Bury, in Suffolk; having flourish'd about 1336.

47. B. William Nottingham. See him in Oxford Monastery.

48. B. John Berwick, Doctor of Divinity, and long Reader among his own Brethren at Oxford. John Picus of Mirandula mentions his various and solid Learning. He publish'd Commentaries on the Master of Sentences; Scholastick Lectures; Ordinary Questions; Questions of Fornis; of the Prognosticks of Astrologers. 1340.

49. B. Thomas Hales, made Doctor of Divinity at the Sorbonne at Paris, famous for Piety and Learning; for he was notably knowing both in human and divine Philosophy, a sharp Disputant in the Schools, a most renowned Preacher of the Word of God to the People; and for these Reasons much known, not only in England, but also in France and Italy. He writ a Book of the blessed Virgin Mary; Sermons for Sundays; and Scholastick Disputations; and liv'd in 1340.

50. B. Thomas Eccleston, long frequented the Schools at Oxford, and, in time, grew learned above the common sort of Students. Being inflam'd with a wonderful pious Affection towards St. Francis the first Founder and Institutor of this Order, he diligently enquir'd into his Life, Manners, Rule, the Beginning of his Order, its Increase, Progress, and Success, and accurately committed the whole to writing, more especially what related to his Friars in England, after they settled there. Having therefore collected all that appertain'd to this Subject, he compos'd an History of the coming into England of Agnellus, or Angelus of Pisa, till the Time of William Nottingham, which is entitl'd, The Book of the first coming of the Minors into England. He also writ another of the impugning of the Order; and liv'd in 1340.

51. B. Robert Elephat. It is doubtful whether he was of this Order.

52. B. Robert Conton, or Conon, study'd Humanity and Philosophy at Oxford, and Divinity at Paris, where he was admitted Doctor at the Sorbonne. He was a Man of a sharp Wit and solid Judgment, inferior to few of his Contemporaries in the Knowledge of Divinity. He was an eager Defender of the immaculate Conception, and writ Sermons at St. Paul's Cross, London; Commencements upon the first Book of Sentences; Abbreviations upon the same Sentences; Scholastick Quodlibets; Magisterial Disceptations.

53. B. William Lessy, or Lisso, surnam'd the Excellent Doctor. He spent almost all his Life in prying into, and illustrating the Oracles of the Prophets. He show'd much Erudition in his Writings, but not much Elegancy, and stuck close to the Substance of things, without regarding the Ornament. He writ Expositions upon almost all the Prophets, and several Commentaries on other Books of holy Writ.

54. B. Walter Catton, or Gathon, of the Monastery of Norwich, obtain'd a great Name for his various Learning, and singular Virtues; for he was excellently

lently vers'd in human and divine Philosophy ; not unskill'd in Mathematicks, wherein he sharply reprov'd some Abuses, and condemn'd judiciary Astrology, hateful to God, and a downright Invention of the Devil. In Process of Time, the Fame of his Virtue and Erudition grew so great, that being call'd to *Avignon*, he was appointed the Pope's Penitentiary. He writ upon the *Master of Sentences ; Resolutions of Questions ; of Evangelical Poverty ; against Judiciary Astrology*. He dy'd at *Avignon*, having flourish'd in 1343.

55. B. *Thomas Stravesban*, or *Stravenshaw*, of the Monastery of *Bristol*, was so industrious in acquiring Learning at *Oxford*, as to be there reputed a sublime Philosopher and Divine. He was always addicted to Piety as well as Literature, and therefore much belov'd by the pious and learned Men of that Age. He writ *Collectanea on St. Luke ; of the Angelical Salutation ; of the Excellency of the Name of JESUS ; Be ye converted to God ; Sermons ; an universal Table of Doctors ; on the Lecture of William Ware ; on Delamar against St. Thomas ; on the Lecture of Robert Cantor ; a Course of Morality*. And dy'd at *Avignon*, having flourish'd in 1346.

56. B. *William Occam*, a notable Philosopher and Divine, some time Scholar to *Scotus* ; was the first Author of the *Nominals*, as the other had been of the *Reals*. Some write that he was once design'd Archbishop of *Dublin* in *Ireland*, but neither receiv'd by the *Irish*, nor confirm'd by the Pope. His Name is cut in Bricks about the Tomb of *John Scotus* at *Colozn*. He us'd to be commonly call'd *Venerable Inceptor* and *Singular Doctor*. He is by some charg'd with some Error in Doctrine, by others defended : But certain it is that he writ against Pope *John XXII.* for which he is universally condemn'd. He writ upon the *Master of the Sentences ; A Compendium of Divinity ; a Theological Centiloquy ; great Quodlibets ; seven Quodlibets ; of the Sacrament of the Altar ; of the Body of CHRIST ; various Sermons ; of the Predestination of the Saints ; of the Poverty of CHRIST ; of the Poverty of the Apostles ; several Books of Commentaries on all Aristotle's Works*, and 54 others of different Subjects. He liv'd in 1347.

57. B. *John Guent*, or *Went*. See him in *Oxford Monastery*.

58. B. *Robert Leycester*. See him in *Oxford Monastery*.

59. B. *John Rodington* : I take him to be the same with *John Rading* ; whom see in *Oxford Monastery*.

60. B. *Nicholas de Lyra*, whose Name, to make him an *Englishman*, some will have to be *Harper* ; but the Matter being controverted, and no great Proofs of his being of this Nation, we shall pass him by.

61. B. *Ralph Radipthor*, Doctor of *Oxford*, commonly call'd by Historians an *Eloquent Apollo*, on account of the Sharpness of his Wit, Elegancy of his Speech, Readiness of his Tongue, wonderful Facility and Felicity of Utterance of any sort with a singular Grace. He wonderfully delighted in the daily Reading, and perpetual Meditation on the Holy Scripture. He writ several Books of Commentaries on many Texts of the Old and New Testament ; upon the *Master of the Sentences ; Scholastick Lectures ; Ordinary Questions*. He liv'd in 1350.

62. B. *Robert Radiptron*, or *Radimpton*, is said to have expounded several Books of the Bible. He writ on the four Books of the *Master of Sentences ; ordinary Questions*, and those they call *Scholastick Lectures*. Thus *Possevin*, who makes this a distinct Person from the last above.

63. B. *William Breton*, of the antient *British Race* in *Wales*, became an able Poet, Rhetorician and Philosopher, and at last a famous Divine. For he flourish'd so much in these Sciences, that he had few Equals in his Time, and scarce any superior to him. He was belov'd for his Knowledge by the most learned Men of the Age, and his Writings, whilst he was still living, were highly valu'd, not only in *England*, but even in *France* and *Italy*. He was a diligent Interpreter of Words, in expounding of profane Matters ; alledging, that it was very material for every Man rightly to understand the true and proper Energy of their Signification ; for tho' we may make use of Metaphors, and other figurative Expressions, yet we ought not to be ignorant of the Propriety of Speech. Accordingly he explain'd many obscure Words, particularly in the Bible. He writ a *Sum, or Exposition of the Words in the Bible ; on the Prologue of the Bible ; a Bibliotheca of the Holy Fathers ; the same Work abridg'd ; and fourteen Books of Philosophical Matters*. He dy'd at *Grimsby*, and flourish'd in 1356.

64. B. *Adam Wodeham*, so call'd from the Town of that Name in *Hampshire* ; once Scholar to B. *William Occam*, and at length Doctor of Divinity at *Oxford*. A Man in those Days renown'd for Piety and Learning. He taught Divinity in several Monasteries of his Order ; to hear whom, Strangers and Seculars also often resorted ; and his Fame grew so great that he was deservedly reckoned among the most learned of his Time. He writ Commentaries on the *Canticles ; an Exposition on Ecclesiasticus ; on the Master of the Sentences ; Determinations ; Decrees of the Oxford Council ; of the Court of Penance of the Brethren ; against Richard Wetherfet*. He was bury'd at *Balwell*, near *Bury*, in *Suffolk*, and flourish'd in 1358.

65. B. *Roger Conway*, of the Town of that Name in *North-Wales*. Having compleated his Studies at *Oxford*, he was created Doctor of Divinity, and was Professor also among his Brethren. He was also so noted for his Virtue, as to be unanimously chosen by his Brethren Provincial of *England*. There was in those Days a certain learned Man, one *Richard Fitz-Ralph*, an *Irishman*, and Archbishop of *Armagh* in *Ireland*. This Man was so averse to all the *Friers-Mendicants*, and especially to the *Franciscans*, that he inveigh'd against them in Books spread abroad among the People, and heavily charg'd them in some Particulars. The *Friers* had Recourse to this *Roger*, that he might stand up as a Wall for the House of God, and take upon him the Defence of his whole Order. He did so, and confuted the Slanders of his Adversary, and clear'd his Brethren ; and writ upon that Account, *Of hearing Confessions, against the Informations of the Archbishop of Armagh ; Sermons ; Questions in Divinity ; Scholastick Determinations ; of the Understanding ; of the Extravagant*. He lies bury'd at *London*, and flourish'd in 1360.

66. B. *Bartholomew Glaunvill*, by Name and Surname *English*, of the noble Family of the Earls of *Suffolk*. He learnt from his Youth to bear the Yoke of our Lord, and entirely addicted himself to divine Service, under the Rule of *St. Francis*. A Man of singular Wit, and no less Application and Industry. He study'd Philosophy and Divinity at *Oxford*, at *Paris*, and at *Rome*, and never gave over till he attain'd to the highest Degree in Divinity. Then he went over both those Sciences again, using the Help of the best Interpreters, both of natural and supernatural Things ; and div'd so deep, that the

Wit of Man did not seem capable of reaching any farther in those Subjects. He shew'd wonderful Advantages accru'd by comparing those two Sciences together, and taught in what manner Philosophy may and ought to be subservient to Divinity; to the end, that, like the People of *Israel*, we may learn to adorn the House of God, and the Church the Spouse of *CHRIST*, with the Spoils of the *Egyptians*: For by subtilly, and clearly explaining, and properly applying the Property of natural Things, he gave incredible Light towards the understanding of the abstruse and difficult Prophecies, Allegories, or any Figures whatsoever of the divine Oracles; and he render'd all the figurative Expressions in Holy Writ much more clear than any Man had done before him. To this purpose he set forth a very large Volume, which contains the Juice and Marrow of almost all the most approv'd Authors that ever had writ on that Subject. He writ *Twenty one Books of the Properties of Things; Allegories and Tropologies on both the Testaments; of the Properties of Bees; of the Accidents of Things; short Expositions on Holy Writ; Sermons; the History of the Saints; of the World, and Heavenly Things; against Laurentius Valla; Practicks.* He flourish'd in 1360.

67. B. *Sertorius Wallensis*, otherwise call'd *Fontaneri* or *Fortaneri*, born in *Wales*, whence he had the Name of *Wallensis*; was a *Franciscan* Frier in *France*, and in the Year 1356, in the general Chapter of the Order held at *Marfeilles*, chosen the 19th General Minister of his Order throughout the World. Afterwards, for his singular Piety, Wisdom and Learning, he was in the fifth Year of his Ministership, and of our Lord 1361, by Pope *Clement* and *Innocent VI.* first made Archbishop of *Ravenna*, next Patriarch of *Grado*; and lastly, design'd Priest-Cardinal of the holy Roman Church, but dy'd before the Title was confer'd on him. He writ several Books on divers of the Books of Holy Writ; and twenty two on *St. Augustin's City of God*; *Sermons upon both States; Theological Lectures; Controverted Quodlibets*; and dy'd at *Padua*. He was called the illuminated Doctor; and it must be own'd that some Writers do question his being a *Welsh* Man.

68. B. *John Wichingham* took upon him the Order in his Youth at *Norwich*, and afterwards going to *Oxford*, made a great Progress in Divinity and Philosophy. At length he apply'd himself to the Study of the Holy Scripture; and being a frequent Preacher, very zealously taught his Auditors to fly Vice and embrace Virtue. He writ *Sermons for proper Seasons; Disputations of most difficult Points*, and many other Things of that Nature. He liv'd in 1362.

69. B. *Walter Wiburn*, some call him *Wimburn*; profess'd at *Norwich*. He was very skillful and elegant in the *Latin* Tongue, either for Verse or Prose, and at the same time extraordinary pious. He writ of the *Virgin Mary* in Hexameter Verse; of her and her Son; *Praises of the Mother of CHRIST*; the *Properties of the Holy Land*; *Verses of several sorts*; and flourish'd in 1367.

70. B. *Simon Tunsted*, born at *Norwich*, and took the Habit there. He was very much addicted to Piety and good Literature. After having study'd Humanity, Philosophy, and the Mathematicks, he particularly apply'd himself to Musick, and gain'd much Fame in his Time on these Accounts. In natural Philosophy, he delighted so much in nothing as the lofty Contemplation of Meteors; which ravish'd him so highly, that he always seem'd to be in the third Heaven. He therefore

took much Pains, and spent many Years in expounding what *Aristotle* had writ upon this Subject. He is wonderfully extol'd by some Writers of his Order, and declar'd most skillful in all Sciences. Some also commend his Wisdom and Dexterity in managing of weighty Affairs; others as much admire his Gravity, Moderation and Authority. In short, he appears to have been singular in Piety and Learning; some Proof whereof is the unanimous Choice made of him to be Provincial Minister of all *England*. He writ four Books on *Aristotle's Meteors*; and of the four principal. He dy'd at *Brunzard* in *Suffolk*, where he was also bury'd at the Monastery of the *Poor Clares*; having flourish'd in 1369.

71. B. *Henry Oxford*, Doctor. A Man notably vers'd both in prophane and sacred Discipline; of great Piety, and no less Authority among his own People; for this Reason he gain'd great Esteem, and was appointed to rule and direct others. He was also a more than common Preacher of the Word of God, and in all Things approv'd himself a good, learned, and courageous Man, especially in his Sermons; wherein, when the Honour of God was concern'd, he was not afraid to rebuke the greatest Men. He writ *Sermons for Sundays, for Festivals, and for Week-Days*. He flourish'd in 1369.

72. B. *John Marcheley*, Provincial of his Order in *England*. A Man renown'd for Probity of Life and Literature. About this Time there arose a great Controversy between the *Dominicans* and the *Franciscans* about the Conception of the blessed *Virgin Mary*; for *William Jordan*, of the Order of *St. Dominick*, following *St. Thomas of Aquin*, eagerly maintain'd, that she had been conceiv'd in Original Sin, whom *John Marcheley* fiercely oppos'd, both in publick Disputations in the Schools, and in written Books. This Controversy continu'd many Years after, between these two Orders; and this *John*, as long as he liv'd, was the prime Man of his Order in maintaining the same. He writ of the Conception of the blessed *Virgin Mary*; various Questions; and lies bury'd at *York*, having flourish'd in 1376.

73. B. *John Hilton*, Doctor of Divinity at *Oxford*. A Man famous for his religious Life, and general Learning. He gain'd much Reputation by his subtil Disputations in *Oxford* Schools. He once had a Controversy with *Ured Bolton*, on Account of his Order; against whom he writ some solemn Determinations; of the Poverty of the Friars; of the State of the Minors; ordinary Questions. He was bury'd in the Monastery at *Norwich*, and liv'd in 1376.

74. B. *John Stafford*, of *Stafford*. Having gone through his Course of Philosophy and Divinity, he gave his spare Hours to the reading of History; and being us'd to that Study, he began to relish the Satisfaction and Advantage thereof, and thought with himself, that it was worth while, not only to read the Actions of renown'd Men for Pleasure, but also to write them for the common Benefit of others: And because he found that *England* had always abounded with Domestick Examples of Virtue, he concluded his Labour might be best spent in illustrating the History of his own Country; whereupon he writ *The History of England*. He flourish'd in 1380.

75. B. *John Summer*, of *Bridgewater* Monastery in the County of *Somerset*. He study'd at *Oxford*, and made so great a Progress in Philosophy and Mathematicks, that there was scarce his Equal at that Time in *England*, but none exceeded him. He particularly apply'd himself to Astronomy, and produc'd Works

in that kind which were highly commended, partly gather'd from the most approv'd Authors, and partly of his own Wit and Discovery; which, by Command of Thomas Hiber, his Provincial, and at the Request of Joanna, Princess of Wales, the King's Mother, he finish'd, reduc'd into good Order, and publish'd. He writ *Canons of the Stars*; of the *Quantity of the Year*; *Corrections of the Calendar*; of *Metrical Faculty*; and many other Things; and flourish'd in 1390.

76. B. *John English*. He is said to have been a Man of known Virtue and Erudition. He writ upon *Scotus's Universalia*; and some other small Pieces; and liv'd in 1390.

77. B. *Geoffrey Ling*, of the Monastery of *Norwich*, one who took wonderful Delight in reading of History, and searching into the Antiquities of his Country; having for a long Time, and with much Labour, perus'd all the most noted Authors that treated of these Affairs, he gave his Mind to writing, beginning from the first Original, or, perhaps, rather from the first coming of *Brutus* into *England*. He writ *Chronicles* and other Things; and liv'd in 1390.

78. B. *John Tiffington*, Doctor and Professor of Divinity at *Oxford*, and at length Provincial of his Order in *England*, till his Death. A Man pious and learned, and in great Authority with all People. He was one of those first Doctors, who, in the Year 1381, together with *William Berton*, the Chancellor of the University, condemn'd *John Wickliff* as an Heretick; and again, in 1392, he was with King *Richard II.* and the Bishops and Doctors, at the Council of *Stanford*, where the aforesaid Heresy, with all its Followers, was publickly and solemnly condemn'd; where also he resolutely demonstrated, that he, like another *David*, was an Enemy to God's Enemies, and hated them with perfect Hatred. He writ against *Wickliff*; *In Defence of the Eucharist*; *Of the Sacrament of the Altar*; *Of the Sacrament*; *Scholastick Controversies*; *Against Wickliff's Confession*. He was bury'd at *London*.

79. B. *William Woodford*, Doctor of Divinity at *Oxford*. A Man famous for Piety and Learning, most zealous for Catholick Unity, most averse to Sects, Errors, and Heresies. He apply'd himself so earnestly to Philosophy and Divinity, that he is deservedly to be reckoned among the most Learned. When *Wickliff's* pestilential Doctrine had spread far abroad, and taken such Root in the Minds of many, that there seem'd to be need of a Council for extirpating of the same; a Council was assembled at *London*, where *Wickliff's* Heresy being solemnly condemn'd, this our *John Woodford* was, by unanimous Consent, pitch'd upon as the most learned and fittest to confute *Wickliff's* Trialogue, containing his principal Errors, with solid Reasons and forcible Arguments; he therefore apply'd himself to the Work, and writ many most learned Pieces, not only against *Wickliff's* Trialogue, but against his other Works and his Followers; among the rest, *A Determination against Wickliff's Trialogue*; against his Dialogues; against him, of Religion; against his eighteen Articles; against the *Wickliffites*; upon the Ecclesiastes; on some Places of *Ezekiel*; for the Introit of the Bible; short Notes upon *St. Matthew*; upon *St. Luke*; on *St. Paul* to the Romans; several Sermons; of Tithes and Oblations; against *Walter Britt*; against the Heresies in the Reign of King *Richard II.*; of Conformity towards CHRIST; of condemning *Wickliff*; upon the Causes for condemning his Articles; against his Articles already condemn'd; seventy-two

Questions concerning the Eucharist; of the Possessions of the Clergy; three Books of Civil Dominion; of the Priesthood of the New Testament; of the Dignity of Priesthood; a Defence of begging, against the Archbishop of Armagh; Extract of his Errors; On the eight Books of Physicks. He lies bury'd at *Gloucester*; and liv'd in 1397.

80. B. *William Norton*, some call him *Morton*, of *Coventry* Monastery. A Man learned above the common Degree, both in Philosophy and Divinity, tho' many of his Writings have been lost. He compos'd a Repertory to *Lyra*; and liv'd in 1403.

81. B. *William Auger*, after his Studies at *Oxford*, was made Guardian of the Monastery at *Bridgewater*. Being quietly settled there, he began to chew over again those things which he had often read, heard, learnt, or disputed on in the Schools; but he took most Delight in reading and meditating on the holy Gospels. He writ Commentaries on the Gospel of *St. Luke*; and dy'd in the said Monastery, having flourish'd in 1404.

82. B. *John Edes*, born in *Herefordshire*, took the Habit upon him at *Hereford*, and was a Man famous for Erudition and Religion; having, in the Flower of his Age, been so remarkable at *Oxford*, as to write Commentaries on most of *Aristotle's* Works. He afterwards made the like Progress in Divinity. At length, leaving the University, he return'd home with so much Learning, Virtue, and Authority, that he was presently chosen Guardian of his Monastery. He writ *A Lecture on the Apocalypse*; on the Master of the Sentences; Divinity Tracts; various Sermons; *A Knot of Virtues and Vices*; *A Lexicon of Originals*; on *Aristotle's* Logick; on his eight Books of Physicks; and many other Things; lies at *Hereford*, and flourish'd in 1406.

83. B. *John Lathber*, of the Monastery of *Reading*, Doctor of Divinity at *Oxford*; he divid'd into the Secrets of natural Things, and was notably knowing in all Philosophy. Afterwards he imbib'd the Mysteries of Divinity, and often gave Proofs of his Knowledge in hidden Things of Sciences, by his Disputations. Many chiefly commending him for expounding the Word of God; for after he was come to riper Years, he was wont continually to read the Scriptures, and to meditate Day and Night on the divine Law. And spent his Life contentedly on those Studies. He writ *An Exposition of the Psalms*; Commentaries on the Prophet *Jeremiah*; on his Lamentations; Theological Distinctions; *A moral Alphabet*. He liv'd in 1406.

84. B. *Nicholas Fackingham*, of *Norfolk*, Doctor and Professor of Divinity, taught long among his Brethren; for he was notably learn'd, as well in sacred, as profane Sciences. His Authority wonderfully increas'd in his Order, partly on account of his Dignity of Doctor, and partly for having commendably perform'd the Duty of teaching, inasmuch that he was unanimously chosen Provincial in *England*; in which Office he so behav'd himself, that all his Actions contributed, not only to the Benefit of his Order, but also to the Good of the whole Church; and he made such use of all his Authority, as to endeavour not to be stiffly superior, but humbly to do good; for making himself a Model to his Flock, he aim'd at nothing so much as to become an Example of Virtue to all others. He was well known to *Richard II.* King of *England*, and more belov'd; and, by his Direction, he writ several Things for the publick Benefit. He was of a mild and gentle Temper, so that the Holy Ghost is thought to have rested upon him. He was great-ly

ly addicted to Piety; and always practis'd Charity; being peaceful and studious to preserve Unity, so that he might be known to be of the adopted Children of God. With great Grief of Mind he saw the Troubles, Disorder, and Schisms, which about that time disturb'd the Peace of God's Church, broke the Unity, and almost dissolv'd it. For remedying of which Evils, and to comfort the Church his Mother, as a dutiful Son, he writ many Things proper to procure Peace; which, if the Disturbers had given heed to, they had soon become unanimous, nor would the Schism have spread farther, or lasted longer. He writ of *Christian Brotherhood*; of the *Schisms of the Church*; on the *Union of the Church*; of the *Value of the Mass*; of the *Suffrages of Pilgrims in this World*; of *Prayer*; and several other Things; and dy'd at Colchester, having liv'd in 1407.

85. B. William Butler, Doctor and Professor of Divinity at Oxford; an excellent Person, and famous for Piety, Wisdom, and Judgment; and of such Authority among all Men, that he was commended by the best of Men as Occasion offer'd. Pope Alexander V. had a singular Esteem for him; his own Order chose him their Provincial Minister in England. In his Time the holy Bible was translated into *English*, and the rudest Clowns, old Women, and most ignorant Persons, who could but read, thought they understood the same; hence ensu'd much Contempt of the divine Mysteries; hence sprung a Multitude of Errors, absurd Interpretations, intolerable Abuses, and most grievous Scandals; for the applying of timely Remedy to which Evils, Butler earnestly labour'd, with the Assistance of other learned Men. A Proclamation was publish'd for burning of all those Bibles so translated into *English*, lest the ignorant Multitude should extract Poison for their own Souls, from the same Source, which, by Direction of their Pastors, was to advance their Salvation. Those Books being accordingly burnt, he gave the Reasons in writing for so doing, and publish'd a learned Work, the Title whereof was, *against the English Translation*. He also writ on the *Master of the Sentences*; of the *Pope's Indulgences*; various *Questions*; and several other Things; dy'd at Reading, and flourish'd in 1410.

86. B. Reginald Langham, of the Monastery of Norwich, Doctor of Divinity at Cambridge; a Man of an acute, and somewhat litigious a Temper. He had the Reputation, among his own Brethren, of being very powerful in Disputations; for he would argue learnedly, distinguish subtilly, expound clearly, and conclude solidly. But I know not, whether through Envy, which often attends great Wits, or whether through his own Fault, almost all the most learned of all the religious Orders were so averse to him, that they writ several Pieces against him; and he again against them. Particularly he writ *against Edmund, Monk of Bury*; *against Andrew Binham, a Dominican*; *against John Avidon, a Carmelite*; thirty *Lectures on the Bible*; on the *Master of the Sentences*; *Determinations*; *Controverted Questions*; and several other Things; and liv'd in 1410.

87. B. Peter Russel, Doctor of Divinity at Oxford; a diligent Follower of Learning, but much more of Virtue; for which last he was appointed Provincial Minister of his Order in England. As for Learning, he apply'd himself to the reading and studying of the Scriptures; and being inflam'd with a particular Devotion towards St. Peter, his special Patron and tutelar Saint, he writ two Books on both

Epistles of St. Peter; and several other Things; and liv'd in 1410.

88. B. Thomas Otterborn, a Man pious and learned, and who had been successful in the Studies of Philosophy and Divinity. When he was so far advanc'd as to be at liberty, and neither to learn under another, nor to teach; he wholly apply'd himself to reading, and then to writing of History; as not only finding therein a commendable Entertainment; but meeting with frequent Examples for the well-governing of Life, and many wholesome Instructions. He writ *The History of the English Affairs*; of the *Succeßion of the Earls of Northumberland*; and some small Pieces; and liv'd in 1411.

89. B. William Holmes, highly and deservedly commended for his Virtue, Piety; and Literature. When he had ended his publick Studies, returning to his Monastery, he there privately apply'd himself to Physick, that he might be able, not only to apply Remedies to the sick Souls of Men, but also to their unsound Bodies; nor did he begin upon bad Grounds, or prove unsuccessful. He acquir'd Skill in Physick through the natural Knowledge of Things which he had gain'd in Philosophy; but the main Point was, that, as appear'd by the Effects, he had receiv'd from God the Gift of Healing. In short, he was wonderfully fortunate in his Practice, often curing Diseases, which, to others, seem'd incurable. He never refus'd to assist the poorest Person; such was his Charity, that he equally admitted the Rich and the Poor, the Greatest and the Meanest, attended them all with equal Care, according to their Distemper, and cur'd all he could *Gratis*. For these Reasons he was most acceptable, not only to the common People; but also to the better Sort, and to the prime Men of the Kingdom. He writ of *simple Medicines*; and flourish'd in 1416.

90. B. William Huet, thought to have been an *Englishman*, writ a Book, which he call'd *The old Serpent*; and of the *seven deadly Sins*; and liv'd in 1419.

91. B. Robert Coleman, of the Monastery of Norwich, Doctor of Divinity at Oxford, a Man on whom Nature had bestow'd excellent Endowments; and the improving of his Genius gave him extraordinary Erudition. He was grave, modest, chaste, temperate, and had great Authority with all Men: Hereupon the University of Oxford chose him for their Chancellor; for those discreet Men thought fit to bestow on him the greatest Honour in the University, to which he was no small Ornament. This Man's Piety, Meekness, Integrity, and commendable Examples in all Virtues, induc'd — Clapton, Kt. and Lord Chief Justice of England, to leave the World, and despising all its Poms, to embrace the Rule of St. Francis in his old Age, and continue in the same till his Death. He writ *Sermons*; *Sacred Lessons*; a *Book of sundry Poems*; and much more; and liv'd in 1426.

92. B. Robert Finingham, of the County of Norfolk, and the Monastery of Norwich, a Man well educated in all liberal Sciences from his Youth. He study'd Philosophy young, and in his riper Years advanc'd to Divinity; but made not so great Progress in any Study as in the Canon Law, in which it is hard to express how much he labour'd; for he turn'd over many Volumes, and having compar'd the Judgments of Doctors, he examin'd and debated many things with himself and others. He at length also writ with Success on several Subjects. In the first Place, he proceeded against the Slanderers

derers of the State and Order of St. Francis, and show'd how those Friers profess Evangelical Poverty, always praying for themselves and for others, preaching to the People, begging their Cloathing and Diet; and, in fine, having nothing and possessing all things: He writ *For the Order of the Minors; for the Dignity of their State; Cases of English Councils; of Cases of Decrees; of Cases of Decretals; of Cases reserv'd to the Pope; of Extravagants; of Excommunications; and other Things; and dy'd in 1460.*

Thus far the Cotton Manuscript; the rest I shall continue from Angelus a S. Francisco, in his Certamen Seraphicum.

93. B. Henry Standish, Doctor of Divinity, and at length Bishop of St. Asaph; a Man renown'd for Piety and Learning, and steady Assertor of the Catholick Religion, and a sworn Enemy to all Heresies; and us'd in his Sermons solidly to confute the Arguments and Errors of Hereticks. He writ *Sermons to the People; against the Version of the New Testament made by Erasmus.* He was bury'd at London; and liv'd in 1520.

94. B. Stephen Baron, Provincial of his Order in England, Confessor to Henry VIII King of England, before he fell off from the Church; a Man famous for Piety, Learning and Wisdom. He writ a notable *Treatise to the aforesaid King; of the Government of Princes; also Sermons preach'd at Cambridge; and other Things; and liv'd in 1520.*

95. B. William Catton, Doctor and Professor of Divinity; and a Man excellently vers'd in those Theological Disputations call'd Scholastick. He writ very learnedly *on the Master of the Sentences; Theological Questions, &c. and liv'd in 1520.*

96. B. Thomas Belchiam, a Man of great Learning, Priest and Preacher. In the 28th Year of his Age, he, with wonderful Alacrity and Resolution, oppos'd King Henry VIIIth's Designs, publickly charging him with Heresy; and the more to confirm the same, he publish'd a Book, directed to his Brethren, against him, which begins, *They that wear soft Cloathing, are in Kings Houses.* Matt. xi. 8. In this his Work, he exposes the common way of living at Court; for there is to be found so great and horrible a Sink of all Vices, that the same is express'd by that common, but most true Proverb, which says, *He that will be godly must depart the Court;* for there is so little likelihood of finding any Piety there, that the grievouest Crimes abound, and are advanc'd to the height; nor does he appear less severe against the Avarice of the English Clergy, inveighing severely against it, detesting a Thing so unworthy in the Clergy, who ought to outdo all others in Hospitality, Generosity, and all other Virtues. Nor does he spare the unsteady Temper of the Bishops, who, for the sake of this transitory Life, and temporal Goods, chuse rather to incur the Wrath of God, than to declare to the King the Truth as they ought to do, tho' with the Hazard of their Lives. He left one Copy of this most learned Book in the Hands of the Friers Minors, in the Monastery of Greenwich, and another in the Prison, where, being starv'd with Hunger, he, with great Courage, exchang'd this Life for a better. So great was the Hunger this Man endur'd, that his whole Substance being consum'd, there remain'd nothing but the Skin upon his Bones, so rigidly was he debar'd all Sustenance. The Copy so left in the Prison was carry'd to the King, who, tho' he bore religious Men an incredible Hatred, yet was not so blind as to be absolute-

ly void of all Remorse; and not to be sometimes sensible that he did ill; so that he could not forbear weeping when he read the Book, and bursting out into Tears, lamented his own Misery; for Conscience was not so entirely extinguish'd, but that some Glimmerings of it, like Sparks, still appear'd; however, he so far harden'd his Heart, that he order'd the Book to be burnt, which ought to have been preserv'd among the Records, or plac'd in some famous Library, or rather to have been put to the Press: The other Copy, the Reverend Father Burchier, from whom this is taken, says is carefully preserv'd, and the said Father promis'd to publish it; but I have not yet seen it. Brother Belchiam dy'd in Prison, repeating these Words, *In thee, O Lord, do I put my trust, let me never be ashamed,* Psal. xxxi. 1. He writ, as has been said, a Book to the Brethren against King Henry VIII.

97. B. John Forest, Doctor of Divinity; a Man of a most unspotted Life, great Learning, and extraordinary zealous for the Catholick Religion; on which Account he was thought fit to be Confessor to Queen Catherine, a Woman of extraordinary Virtue, Wife to King Henry VIII. He zealously labour'd, taught and writ for the Authority of the Church, and of the Pope; for which Cause he was first imprison'd and put into Irons, and afterwards lost his Life. He writ *of the Authority of the Church and of the Pope; a Book of Letters to several Persons; and suffer'd at London, in June 1538.*

98. B. Alexander Barclay, of Devonshire, where he was first Priest at St. Mary Otery, afterwards of the Order of St. Benedict, and lastly became a Franciscan. He was well instructed in polite Learning, and was a good Poet and Rhetorician. Being made Suffragan for the Diocese of Bath, wholly apply'd himself to read and write pious and historical Legends of Saints; some whereof he compos'd, but translated many more out of Latin into English, viz. *Manicus of Virtue; The Life of St. Margaret; that of St. Ethelred; that of St. Catherine, in three Books; that of St. George. Five of Virgil's Eclogues; The Castle of Labour; the Bucolick of Codrus; A Ship of Fools, to Bishop Thomas Cornish; against Scelton; of the Miseries of Courtiers; Salust's Jugurtha's War; of the Pronunciation of French; and several other Pieces.* At length he dy'd, and was bury'd at Croydon, not far from London; having flourish'd in 1552.

99. B. John Standish, Doctor of Divinity; a Man conspicuous for Piety, Faith, and Zeal of God's Glory. He observing the great Abuse of reading the Holy Bible in the vulgar Tongue, which expos'd it to the ridiculous Expositions of Ideots and the most ignorant Persons, propos'd an Act to be pass'd in Parliament, in the Reign of King Philip and Queen Mary, for suppressing the same, and thereupon writ *against publishing the Bible in vulgar Languages; to Cardinal Pool of the Unity of the Church; against Barns the Heretick, and other Things.* He liv'd in 1556.

100. B. Thomas Burcher, or Burchier, Doctor of Divinity of the Sorbonne at Paris, afterwards Penitentiary at the Church of St. John Lateran at Rome, where he is said to have dy'd. He was commendable for Piety and Erudition; and deserv'd well of his Order, of his Country, and of the Church of CHRIST. He writ many Things during the Time of his Banishment on Account of Religion, and among them, *of certain Martyrs of the Order of St. Francis.* He liv'd in 1586.

The Names of other Writers, the Times when they liv'd being unknown to the Author.

1. **B**ROTHER Geoffry, or Godfrey Fountain, surname'd the Venerable Doctor, on account of the Gravity of his Behaviour. A Man very excellent for his Authority in Ruling, and Erudition in Teaching. He is sometimes call'd Guardian of Paris, where he also taught both in publick and in private. He writ on the Master of the Sentences; many Quodlibets; an Exposition of the Rule of the Minors; of the Infancy of St. Edmund. He seems to have liv'd about the Year 1240, and to have been present with the four Masters, who expounded the Rule of St. Francis.

2. B. Guido Marche, a Man, as it appears, more pious than learned, and yet learned. In his Time some Slanderers spread abroad several impious Reports and Falshoods against the Order of St. Francis, endeavouring thereby to defame that religious Sodality; whereupon Guido thought it his Duty to confute their Calumnies. He therefore writ in Rhime the Defence of his Order to the Pope, wherein he sufficiently answers the Falshoods of those Detractors; viz. The Complaint of the World against the Order of the Friars; and other Pieces.

3. B. William Lemster, of Herefordshire, Doctor of Divinity at Oxford. A Man singularly knowing both in sacred and profane Philosophy. He is said to have writ many learned Pieces of both Sorts, which were formerly well known to the Londoners and Oxonians. Among other Things, he writ Collations on the Master of the Sentences; Theological Questions, &c.

4. B. Jerome of St. Mark, Batchelor of Oxford. He writ a Compendium of Logick, entitled Little Logick.

5. B. John English, both by Name and Nation, Doctor and Professor of Divinity at Paris. A Man pious and learned; and writ A Sum on the Master of the Sentences; on the Apocalypse of St. John; of Evangelical Perfection; various Sermons; A Nosegay of Flowers.

6. B. John Caxton, Doctor of the Civil and Canon Law, writ A Sum of Confessions.

7. B. Peter Queswell, a Canonist and Divine of the Monastery of Norwich, writ several learned Works, as, The Directory of the Law in the Court of Conscience and that of Justice, in four Books; of the Sovereign Trinity; of the Catholick Faith; and of the seven Sacraments; of ministring and receiving the said Sacraments; of the Crimes which inhabilitate for the Sacraments, and of the Penalties to be enjoy'd for the same; concerning the orderly directing of those Things that belong to Right and Judgment. He liv'd, according to Wadding, in 1299.

8. B. Richard Cornwall, Doctor of Divinity, study'd many Years at Oxford, and was there Professor of Divinity, writ Commentaries on the Master of the Sentences, according to Hugh of St. Victor; and liv'd in 1251, as appears in Wadding upon this Year.

9. B. Richard Porland, of Norfolk, and of the Monastery of Norwich, famous among his own Order for Sanctity and Erudition; sharp of Wit, solid in Judgment, and polite in Speech; by which means he at length arriv'd to the Degree of Doctor, and was Professor of Divinity among his Brethren, where he us'd to make Lectures to the Friars on common Days, and to preach to the People on Sundays and Holydays. He writ several

Pieces, and among them, Sermons, and of the Passion of our Lord.

10. B. Richard Ruys, a Divine of a sublime and subtle Wit, writ upon the Master of the Sentences; and other Things.

11. B. Roger Ruggo, Doctor of Divinity, writ Commentaries on the Master of the Sentences; of the Greatest and the Least; Commentaries on the Boos of the Soul; some small Theological Tracts.

12. B. Roderick Witton, a Divine, and good Preacher, writ Sermons for the Time from the Beginning of Advent till Easter; and other Things.

The Authors above-quoted have taken Notice of the most celebrated, and, perhaps, the chiefest of these Writers, yet they have omitted many, whose Names and Works have been, in all likelihood, suppress'd by their Enemies. I will add some of those Writers from an antient Manuscript in the Hands of a Friend, who will not consent to have his Name made publick.

13 and 14. The first that occur from Wadding, in the Year 1231, are two renown'd Men, sent to assist the Province of Germany; for thus he writes, Sect. 48. This Year B. Jordan, Custos of Thuringia, by Virtue of the Power granted him by the General Minister, sent B. John de Peuna, and B. Diodatus to Paris, to the Minister of France, to conduct the Brothers, John English, already appointed Minister of Saxony by the General, and Bartholomew, an Englishman also, to read Divinity to the Friars in that Province; who being immediately granted by the Minister of France, were a singular Ornament to the Province of Saxony. It is likely that they did write. Perhaps the first of them is he of whom Willot says; There was also another John, besides the aforesaid two (for he had before nam'd two English Johns) a most learned Man, Legate in England, in the Days of Pope Innocent IV, of whom the aforesaid Wadding, in the Year 1247, also writes thus: B. John English was most renown'd for Religion and Knowledge, a Man very zealous for his Institute, and appointed to many Functions of his Order in several Provinces. Of him the old Author of the Saxon Chronicle writes thus: B. John English was sent the first Visitor into the German Province, a peaceable Man, very charitable, who wonderfully stir'd up the Brethren to the Practice of Virtue; and afterwards B. John Parens, at the Request of the Custos and Friars of that Province, constituted him Provincial Minister of Saxony; and he succeeded B. Simon of the English Nation, deceas'd about the Year 1232; being then in Process of Time translated into England, he this Year and the next presid'd in the Government of the Friars. And again, in the Year 1254, he says, John, after his Rule in the Province of Germany, was oblig'd to undertake the same in his own Country, where, being stir'd up by the Pope to undergo some Charges for the Service of the Church, he behav'd himself so notably in all Points, that Innocent IV appointed him his Nuncio in that Kingdom.

15. B. John Wallis, read Divinity at Paris with much Applause, and to the great Improvement of his Hearers; and was at last made Bishop of Worcester. He transmitted his Name to Posterity in many Books he publish'd. Harpsfield says the same in his History of England, the 13th Century, Chap. 23. He liv'd in 1316.

16. B. Walter Burley, Doctor of Divinity at Oxford, afterwards receiv'd and approv'd as such at Paris. He is said to have been of the Society of Merton College at Oxford; a Man of a most sharp Wit, and

the prime Philosopher of his Time. He was once Fellow-Scholar with *William Occham* at *Paris*, under the same Master *Scotus*; but he afterwards in *England* became a most eager Opposer of his Master: The Writings he left behind him sufficiently testify the wonderful Felicity of his subtle Wit and Knowledge in Philosophy. He writ on the Master of the Sentences; on several Subjects; and almost all Aristotle's Works; above 130 Books. The Authors that write of him conceal his Order; but I, with Probability, judge him to have been a Frier Minor, as well because he was *Scotus's* Disciple at *Paris*, where few but Minors resorted to the Schools of that Order, as because all the rest of *Scotus's* Scholars there nam'd by *Wadding* were of the said Order. He liv'd in 1337.

17. B. Robert Lamborron, was, for the space of sixteen Years, Queen *Isabel's* spiritual Director and Confessor. He promoted the Faith in his own Country commendably with King *Edward*; and bore several honourable Employments in his own Order. But to the End he might the more freely apply himself to the Affairs of Religion and the Queen's Service, at her Request, he obtain'd of the Pope not to be oblig'd to take other Offices upon him. Thus *Wadding* in the Year 1329. I cannot doubt but that he writ.

18. B. John Boroës, Doctor of *Paris*.

19. B. John Occham, who writ *The Directory of the Law*.

20. B. Henry Hud, who writ *Commentaries on the Master of the Sentences*.

21. B. Henry Engliß, who writ various *Quodlibets*, &c.

22. B. Hugh Bilove, of the Custody of *Newcastle*. These last are reckon'd among the Writers of this Province by *Wadding*, in the Year above quoted, Sect. 8. He names many more, whom I omit, because I have not their Works.

So *Harpsfield*, in his *History of England*, Century 14. Chap. 28. among the famous Men of that Age, mentions B. Robert Compton, who was made Archbishop of *Armagh*, B. John Golston, and others; and in the *History of Wickliff*, among those who overthrew *Wickliff's* Opinions, he reckons B. Thomas Wolward. And in the said 14th Century, Chap. 13. he says, of the *Franciscans*, John Marcheley and John Halifax, or Holirwood, born, as is reported, in *Yorkshire*, gain'd no small Reputation with Posterity by those small Volumes, especially concerning the Sphere, and that which is call'd *The Ecclesiastical Computation*. Thus much concerning these Writers; some more may be found in other Authors.

A brief Account of five FRIERS-MINORS, who suffer'd during the Rebellion against King Charles I. for their Function.

HAVING before mention'd the Suppression of this Order in *England*, and how many of them suffer'd under King *Henry VIII*, and prosecuted their History, in other Particulars, to later Times, it may not, perhaps, be disagreeable to the Readers, to conclude this general Relation with a few Lines concerning five Friars put to Death during the fatal Rebellion against King Charles I.

B. THOMAS BULLAKER, alias Certamen JOHN BAPTIST. Seraphicum.

The first of these was *Thomas Bullaker*, in the Order call'd *John Baptist*; for it is to be observ'd, that upon the entering into any religious Order, it is usual to take a new proper Name; and sometimes with the Addition of some other Saint, or other Epithet, as in this, *John Baptist*, or *Francis* of *St. Clare*, or *Thomas* of the *Incarnation*, or the like. This *Thomas Bullaker* was the Son of a Physician of good Note, and born at *Chichester* in *Sussex*. At 18 Years of Age he left his Parents, whose only Son he was, and with their Consent he went over first to *St. Omer*, and after a short Stay, to *Valladolid* in *Spain*, where he study'd Philosophy among the *Jesuits*. Thence he remov'd himself to a Monastery of Observants of the Order of *St. Francis*, call'd *Scala cæli*, at the Village of *Abrojo*, two Leagues from the aforesaid City of *Valladolid*, and there took the Habit. Some time after his Profession he was sent back to the Monastery of *Friers Minors* at *Valladolid*, to go through his Course of Divinity, whence he was also remov'd to the City of *Avila*, and thence to that of *Segovia*, in which Places he finish'd his Studies. Being then fitted for the Mission, he was sent over into *England*, and landed at *Plymouth*, where the Master of the Vessel informing, he was secur'd, and after eight Days Imprisonment in that Place, remov'd to *Exeter* Jail, where he remain'd till the next Assizes, when he was discharg'd, and then proceeded to *London*. Twelve Years he exercis'd his Function there and in other Places, with much Zeal and Charity. At length, in the Year 1642, on the 11th of *September*, just as he was vesting to say Mass, he was again seiz'd, by means of one *Wadsworth* an Informer. Being carry'd before one of the Sheriffs, and confessing himself to be a Priest, he was committed to *Newgate*. The next Day, being *Monday*, he was before a Committee of the House of Commons, and as frankly as he had done before, own'd himself to be a Priest. There were in that Committee two who had been formerly his School-Fellows, viz. Sir *William Morley*, and Sir *William Cawley*, who, after a long Examination, wherein he conceal'd nothing that related to himself, remanded him to *Newgate*, in order to be try'd at the *Old-Bailey*. Being accordingly brought to his Tryal, and his Indictment read, as for High-Treason, he would never answer directly *Guilty* or *Not Guilty*, alledging that he could not plead *Guilty* to the Crimes alledg'd in the Indictment, as being entirely innocent as to any Treason, and that on the other hand he could not say *Not Guilty*, by reason the Allegation against him as a Guilt, was his being a Priest, which he neither then did, or would ever deny; nor could he consent with them in owning his Priesthood as a Guilt. After much Altercation, the Judge, upon his confessing himself to be a Priest, gave the Charge to the Jury, directing them to bring in their Verdict accordingly; yet they, not satisfy'd with that doubtful sort of Tryal, after mature Deliberation, refus'd to give their Verdict; however, the Judge pass'd Sentence, that he should be drawn, hang'd, and quarter'd, as in Cases of High-Treason; for which, after praising God in the Words of the Hymn *Te Deum*, he return'd Thanks to the Court, and was accordingly executed on *Wednesday* the 12th of *October*, 1642. At the Place of Execution he was not permitted to speak what he intended;

and therefore recommending himself to God, he dy'd with great Sedateness and Resolution.

B. HENRY HEATH, alias PAUL of St. MAGDALEN.

Of which two Names I need not repeat what has been said above, that the first being his Christian and Surname, the latter was what he took with the religious Habit. He was born in the Year 1600 at *Peterborough* in *Northamptonshire*. Being yet a Protestant he led a very religious Life; and when at the University of *Cambridge*, for the Space of five Years, both in Winter and Summer, us'd generally to rise at two of the Clock in the Morning to his Study. At length he was appointed Library-Keeper, where reading *Beilarmine* and *Whitaker*, he always found the former very exact in his Quotations from other Authors, whereas the latter, he said, frequently prevaricated. In fine, having afterwards read the Fathers, he resolv'd to leave the University, and change his Religion, inducing two of his Friends to take the same Resolution, and they prevail'd upon two others of their Acquaintance. Soon after he was sent over to the *English* College at *Douay*, and remov'd himself from thence to the Friars in the same City, where he took the Habit, and profess'd. There he spent several Years in the Study of Divinity, the Holy Scripture, and Controversy, never abating any thing, on that Account, of the Rigor of his Order; and was himself Professor, leaving several Testimonies of his Learning in his Writings. Father *Marchant*, Commissary-General of the Order in *Germany*, *Britain*, and the *Netherlands*, gives him this following Character; *That Man was, in his Time, as meek as a Lamb; a Mirror of Integrity and Sincerity; a bright Example of Piety among his Brethren; an exact Observer of his Rule; a bright and flaming Star of Divinity among the great Lights of the University of Douay; he presided, and was beneficial to his English Province in the Offices of Custos, Guardian, and Reader of Divinity, &c.* Not content with the many Fasts, Watchings, and other Austerities enjoyn'd by his Order, for several Years he fasted three Days in every Week upon Bread and small Beer; lying continually on the bare Ground, and exercising many other penitential Acts. Being at length, pursuant to his own Desire, permitted to come over into *England*, he put on a very poor coarse Suit of Cloaths, and would take no Money; so that after his Landing, a *German* Nobleman having paid for his Passage, he travel'd afoot to *London*; where sitting down, tir'd and penniless, at a Shop-keeper's Door, the Master sent for a Constable; who having examin'd and search'd him, and finding some Letters concerning his Order, committed him to the *Compter*. The next Morning he was again examined by the Lord-Mayor, and afterwards by a Committee of the Parliament; in both which Places he frankly confess'd himself to be a Priest. The same he did at the Sessions-House, whereupon Sentence was pass'd upon him, and the same was accordingly executed on Monday the 27th of April 1643. His Head was set upon *London-Bridge*, and his Quarters upon the City Gates.

B. FRANCIS BELL,

Was the Son of *William Bell* and *Dorothy Daniel*, both of them Roman Catholics, and accordingly they bred up this their Son in their Religion, in a very pious and careful manner. He was born on the 13th of January 1590, at his Father's House in the

Manor of *Temple-Broughton*, and in the Parish of *Hanbury*, six Miles from *Worcester*. His Mother being left a Widow when he was but eight Years of Age, had him instructed at Home till thirteen, when she sent him to her Brother *Francis Daniel*, near *Long Melford* in *Suffolk*, with whom he continu'd till sixteen Years old, and from that time sometimes with his said Uncle, and sometimes with his Mother, till he arriv'd to the Age of twenty Years; then going over to *St. Omer*, spent a Year there in the Study of Rhetorick, under the *Jesuits*, and was by them sent away to learn his Philosophy at *Valladolid* in *Spain*. Having there gain'd the good Will of all Men, by his Learning and Piety, he was made a Priest. But being desirous of a more austere Life, he on the ninth of August 1618, was admitted into the Order of *St. Francis*, in the Monastery of *Segovia*; and having pass'd his Year of Probation with general liking, he made his Profession. Then he compleated his Course of Divinity, which his Noviceship had interrupted, and was in a short time promoted to be a Preacher. The *English* Province not being then compleated, he was, by Virtue of the General's Leave granted to Brother *John Jennings* to call together all the *English* Friars where-soever they were, order'd to come into *Flanders*, and there plac'd in the Monastery of *St. Bonaventure* of the *English* Province at *Douay*, where he apply'd himself to the Study of Divinity two Years more. In 1622, he was sent to be Confessor to the *English* Poor Clares at *Graveling*; and from thence, the next Year, remov'd to the same Function to the *English* Recluse-Nuns of the third Order of *St. Francis* at *Brussels*, where he continued seven Years, and was then appointed Guardian of the *English* Monastery of *Recolets* at *Douay*, and Definitor of the Province. His next Step was to be made Provincial of *Scotland*; and when his Time therein was expir'd, he was Guardian of *London*, and three Years after Definitor. He was well vers'd in seven Languages, viz. *Latin*, *Hebrew*, *Greek*, *Spanish*, *French*, *Dutch*, and *English*, and very remarkable for Probity of Life, and singular Devotion. At length, after several Years spent in *England*, he was seiz'd at *Sevenedge* in *Hertfordshire*, on the seventh of November 1643, by some Parliament Soldiers, and, after being examin'd and search'd, was committed to Jail as a Spy. Some Manuscript Prayers having been found in his Pocket, it was fully concluded that he must needs be a very dangerous Man, and one of the said Prayers was by many affirm'd to be a Spell or Charm. From *Sevenedge* he was conducted to *London*, his Keeper stripping him by the Way, and exposing him to the Abuses of all the Rabble. Having been examin'd by a Committee of the House of Commons he was committed to *Newgate*. Whilst he was there he receiv'd Letters from his Provincial, constituting him again Guardian; but on the seventh of December 1643, he was conducted to the *Old-Bailey*, and there arraign'd, pleading *Not Guilty* to his Indictment, and so remanded for that time: But being brought again the next Day they proceeded on his Tryal, and two Witnesses appearing against him, the Jury brought him in *Guilty*; whereupon Sentence was pass'd as in like Cases, and the same executed a few Days after.

B. MARTIN WOODCOCK, alias MARTIN of St. FELIX.

Having been piously educated, he was sent over very young to *St. Omer*, and from thence, after having study'd Humanity, transmitted to the *English* Seminary

Seminary at Rome, to apply himself to Philosophy and Divinity : But being inclin'd to a more strict Course of Life, he prevail'd with the General of the *Capucines* to be receiv'd into that Order ; and in order to it, by that General's Direction, went away to *Paris*, where he took upon him the Habit of that Order, in the Monastery there, in the *Fauxbourg de St. Jaques*, or Suburb of *St. James*, which is as austere as any other whatsoever. However, after some Stay he was dismiss'd, for want of some Recommendations from *England*, no Body there knowing who he was. Being thus disappointed in this Place, he repair'd to the *English* Monastery at *Douay*, where he was admitted among the *Friers-Minors*, and gave a singular Example of Piety and Devotion : And after some Years being very desirous to return into *England*, to be serviceable there to the *Roman* Catholicks in his Function, he with much Intreaty obtain'd Leave so to do of *F. Marchant*, the Commissary-General of the Order in those Parts. About the latter End of the Year 1643, he landed at *Newcastle*, and thence proceeded to his Native Country of *Lancashire*, designing to stay there some time among his Kindred and Acquaintance : But the very first Night after his Arrival there, he was seiz'd, carry'd before a Justice of the Peace, and by him committed to Jail, where he continu'd two Years, the Assizes having been obstructed by reason of the Rebellion. At length the Judges came in *August* 1646 ; he confess'd himself a Priest, and receiv'd Sentence ; at hearing whereof he said, *Prais'd be God, God be thank'd*. On the seventh of *August* he was drawn to the Place of Execution, and with him two Secular Priests, where they all suffer'd together, being hang'd and quarter'd, according to Custom.

B. WALTER COLMAN, alias CHRISTOPHER of St. CLARE,

Was of an antient Family in *Staffordshire*, and piously educated by his Parents, who were both *Roman* Catholicks. When come to a proper Age he was sent over to the *English* Seminary at *Douay*, where he study'd Humanity, and then return'd into his own Country ; whence, after some time, he went over into *France* for his further Improvement. There he liv'd some time in a worldly manner, till being sensible of the Vanity of transitory Delights, he resolv'd to apply himself sincerely to the Service of God ; and repairing to *Douay* took upon

him the Habit of *St. Francis*, in the Monastery of the *English* Recolet *Friers-Minors*, and after a most severe Noviceship, made his Profession. After having liv'd there some Years in good Reputation among his Brethren, during which time he had receiv'd Priestly Ordination, he was call'd into *England*. At his very first Landing he was seiz'd, and being, upon Search, found without a Shirt, according to the Rule of his Order, he was expos'd to much Scorn ; and in the End, for refusing to take the Oaths, committed to Prison. Not long after, by the Assistance of Friends and Money, he was dismiss'd, and went away for *London*, where among other pious Works he publish'd a Poem call'd *The Duel of Death*, and dedicated the same to the Queen. Having spent some Years in the Mission, he obtain'd Leave to return to his Monastery at *Douay* ; by way of Recollection after his Fatigues in the World ; which ended, he again went back into his Native Country, where he was again betray'd, and thrust into Jail. He had been well bred among the better sort ; had much Wit, and a pleasant, agreeable Countenance ; was merry in his Discourse, of an easy, delightful Temper ; very familiar, sociable among his Acquaintance ; wore good Cloaths, yet not above his Quality, which he did, as well in Respect to his Family, as to conceal his being a Frier ; which gave some censorious Persons occasion to reflect on him. To conclude, after a long Imprisonment *B. Colman* was brought to his Tryal, at the Sessions-House in the *Old-Bailey*, with six other Priests, on the 18th of *December* 1641, and receiv'd Sentence of Death, upon the Evidence of one *Wadsworth*, an Informer before mention'd, who being ask'd, how he knew him to be a Priest, answer'd, that he had seen him in the Habit of *St. Francis*, in the Monastery of the *English* *Friers-Minors* ; and being farther interrogated, whether all that wore the said Habit were Priests, made no Difficulty to swear, that they were, which he well knew to be false : Yet upon this Evidence he was condemn'd, as were the six others try'd with him. King *Charles* the First being as yet in Power, and averse to shedding Blood on that bare Account, repriev'd them from Time to Time ; but continu'd in Prison, where the Rebellion breaking out, and his Friends being drove from *London*, he suffer'd very much ; and at length, after three or four Years Confinement, dy'd through the Hardships and Miseries endur'd in that dismal Place.



MONASTERIES of FRANCISCANS,

COMMONLY CALL'D

GREY-FRIERS, *alias* FRIERS-MINORS.

CANTERBURY

Monastery of FRANCISCANS, GREY-FRIERS, or FRIERS- MINORS, in Kent.

Davenport
Hist. Frat.
Min. p. 2.



HE Seraphick St. Francis, who first instituted this Order in the Year 1209, according to *Miranda*, on the Rule and the Chronology of the General Chapters, and not in the Year 1206, as *Eccleston* will have it, laid the first Foundation of this Province of England, and erected the same into a Province. He appointed the first Provincial or Minister of it, at the second general Chapter of the Order held at *Affsum* in the Year 1219; that is, the ninth Year after the Approbation by Pope *Innocent III*, who granted it to Francis *viva voce*, the first Chapter having been held in the Year 1216. The Patent granted by St. Francis to the said first Provincial, as appears in the Register of the Order, or the Series of the general Chapters, was in this Form.

I Brother Francis, General-Minister, do command you Brother Agnellus of Pisa, under Obedience, to go into England, and there to perform the Office of the Ministry. Farewel. Brother Francis of *Affsum*.

The Original of this was still in my Time in the Bishop of St. Omer's Custody.

I am very apt to believe, that the Patent above proceeded from the Suggestion of the blessed Brother William an Englishman, who was admitted one of the 12 Followers of Francis, Doctor of Divinity, a singular Worker of Wonders, and equal to Francis himself in Miracles and Virtues, even after his Death, as the antient Chronicles of the Order, with St. Anthony, and the other Historians, do testify. Rodolphus, in the first Book of the History of the Seraphick Order, treating of him, says, *The blessed William, an Englishman, was by divine Counsel, like another Mathias, admitted into the College of Disciples, in the Room of John Capella, who, like another Judas, had hang'd himself.* All our Histories do agree, as well in the final Defection of Capella, as in the wonderful Sanctity of his Substitute William the Englishman. He dy'd at *Affsum* in 1232, was bury'd near the Tomb of the Holy Father, and became so famous for Miracles, that Elias forbid him casting a Mist before the Glory of St. Francis by his Miracles, and from that Time he never wrought any more.

At this Chapter aforesaid, Brothers were sent to found several Provinces, and particularly into

England, as has been said, in 1219. For the first of all the People on this side of the Alps, that ask'd and obtain'd the Habit in France, before our new Provincial went into England, was Brother Richard Kingfishorp, as Leland testifies; others say the like of Alexander Hales; after whose Example William Eron also join'd him, and this Man was afterwards the first that open'd our Schools at Oxford, under Doctor Grosthead, as soon as Brother Agnellus had procur'd the Building of a decent School for the use of the Brothers; as is testify'd by Brother Thomas in his *Chronicon*.

Presently after the said Commission was given, he arriv'd in England, either the same Year 1219, or the following Year 1220, on the 30th of May, according to the Chronicle of Mark of Lisbon, Vol. I. Lib. 7. Cap. 31. and the Chronology of the General Chapters in the Year 1219; as likewise the Manuscript Chronicle of Thomas Hare (in which is a Catalogue of the Mayors and Sheriffs of London) in the Arundel Library testifies. The Author also of the Franciscan Martyrologe places our Arrival on the third of May 1220; but, as Wadding observes, in the Year 1219, n. 42 of the English Mission. The Fathers made little Stay in their Journey; but were detain'd in France some Months, by Men of their own Profession, for their common Comfort and Relief, &c. and, as he again repeats, they continu'd there some Months. The same is confirm'd by Matthew Paris, speaking of the Friers-Minors under the Year 1243; which Friars, says he, built Dwellings in England scarce 24 Years ago. This Man was the King's Historiographer, and an Eye-witness of their first coming, and therefore to be credited in this Affair rather than any other; and thus he confirms their Arrival in 1219; and therefore I pass by the Conjectures of other more modern Writers. Yet, if they had come into England in 1220, it would still be certain, that the English Province was before either the German or others, for they first began in 1221.

Thus he came into England about the End of this Year 1219, with eight Companions, not twelve, as Parker in his British Antiquities, speaking of Stephen Langton, feign'd; which may be more truly said of the Dominicans. He built the first House of the Order at Canterbury, where St. Augustin had first preach'd the Gospel. This Convent, in our Annals, is said to have been built by King Henry III. as also that at Winchester; he dy'd in 1272. Afterwards the Family of Mr. Dudley Digges bought the Island call'd Bimnenight at Canterbury, and the Place at the Gate call'd Stone-street for the Franciscans; and at the proper Time remov'd the Brothers thither, according to Leland.

Baker, in his History, Page 130, says, the Provincial

vincial left five of his Companions there, to build the first Convent. So also Fuller, in his late Church History. When the Antiquities of Canterbury assert that the first Monastery was built about the Year 1270, that is to be understood of their Translation, and not of their first Admission.

But that which others affirm, that King Henry III. laid the first Stone of their Monastery with his own Hands, is a plain Mistake, and to be understood of the Monastery at Oxford, though Parker will have it so in his *British Antiquities*.

They hir'd some Farms or Lands they had occasion for of the *Benedictines*, for which they paid a yearly Rent agreed on. Thus Francis Davenport a *Sta. Clara*, or *St. Clare*, in *Historia Fratrum Minorum Provincie Anglie*, p. 2.

Here follows the Account of the Arrival of these Friars, and of this same Monastery of Canterbury, from Leland first, and then from Somner, wherein it is to be observ'd, that both these Authors differ from Davenport, as to the Year of the Arrival, Davenport assigning it to the Year 1219, and they to 1224. The same Davenport again says the Island given to them was call'd *Binnenight*, Somner calls it *Binnewight*, wherein I rather follow the latter, as being a Native of the Place.

The Grey-Friars came into England in the Year 1224. They were graciously receiv'd by King Henry III. and plac'd at *Wyche* in Canterbury, and in London on Cornhill. And in the Year 1269, and the Year after John Digge bought the Island call'd *Bynnewith* at Canterbury, and the Gate-way above Stone-street, for the Friars-Minors, and at the proper Time remov'd the Friars thither. This is all we have of them in Leland's *Collectanea*, Tom. 3. being Vol. 4. of the printed Copy, p. 117. Let us see what Somner gives us more fully.

The *Franciscans* came into England about the Year 1224, in King Henry the Third's Reign. How, or where they were afterwards entertain'd with Provision and Accommodation of Housing, I find not till the Year 1270, by which Time it seems they had so far gain'd the Favour of one John Digge or Digges, then an Alderman, and three Years after one of the Bailiffs of the City, that he purchas'd for them the Island in Canterbury, then call'd *Bynnewith*, and shortly after translated them thither. The Friars having gotten Possession of the Place, both the Island, and her former Inhabitants, soon after lost their Names. Being here seated, and many Houses and much Ground of the Fee of *Christ-Church* Monks, lying within the Precinct of their Monastery, after they had been long possess'd thereof, without paying any Rent, as being poor, according to their Order, in the Year 1294, the Monks charitably remitted to them all Arrearages and Duties past; and for the future made them an Abatement of almost the Moiety of the Rent; the Original Deed concerning the same, preserv'd in the Records of the Cathedral of Canterbury, having several curious Remarks, here follows translated from the Latin.

A Composition between Christ-Church and the Friars-Minors at Canterbury.

"Be it known to all present and to come, That on the Feast of St. John Baptist, in the Year of

"our Lord 1294, and the 22d of King Edward I. this Agreement was made between the Prior and Convent of *Christ-Church*, in Canterbury, on the one Part, and the Guardian and Convent of the Friars-Minors at Canterbury, on the other, viz. That whereas several Tenements were contain'd within the Precinct of the said Friars, belonging to the Fee of the said Prior and Convent, viz. the Tenement which was once held by Samuel Dyer, for which there was due yearly 7 d. $\frac{1}{2}$: Item, for the Tenement late of Berenger in With, for which 12 d. Item, for the Tenement of the same at Ottemed, for which 5 d. Item, for the Tenement formerly of Seron de Boston, for which 6 d. Item, for the Rent of Wibert, formerly Prior of *Christ-Church* aforesaid; near Ottewel, for which 12 d. Item, for the Tenement of Stephen, the Son of Lewen Samuel, for which 18 d. the aforesaid Prior and Convent have remitted and quitted Claim for ever to the said Friars, and their Successors, of all the Arrears due to them for the said Tenements, for Charity. Yet so, that the same Friars, and their Successors, shall, for the future, by their Stewards, duly cause to be paid yearly to the aforesaid Prior and Convent, in their Treasury, 3 s. of yearly Rent, for all the aforesaid Tenements, viz. the one half at Easter, and the other half at the Feast of St. Michael, in lieu of all Services and secular Demands to them the Prior and Convent, on account of the same Tenements appertaining: And if it shall happen, that the aforesaid Stewards shall be deficient in the Payment of the aforesaid yearly Rent twenty Days after they shall be call'd upon, it shall be lawful for the said Prior and Convent, and their Officers, to distrain all the aforesaid Tenements for the Arrears that shall be behind of the aforesaid yearly Rent. In Testimony whereof, the Seal of *Christ-Church* aforesaid, and the common Seal of the aforesaid Friars, are alternately affix'd to this written Instrument. Given at Canterbury the Day and Year aforesaid."

These *Franciscans*, or Minorites, besides their Exemption from Episcopal and Ordinary Jurisdiction, were, in Matters of Tithes, privileged from Payment of any, either of their House, their Garden, or Orchard, and the Herbage of their Cattle. They had also the Liberty of burying such as desir'd it in their own Church, or Cæmetry, paying the 4th part of the Obventions to the Parish-Church.

As for Benefactors to this Monastery, I find these. One William Woodland of Holy Cross Parish, Anno 1450, by his Will gave 5 l. towards the Reparation of their Church, and five Marks besides, towards the Reparation of their Dortor. Hamon Beal, a Citizen of Canterbury, and twice Mayor there, chusing their Church for the Place of his Burial, as Isabel his Wife had done before, gave 40 s. in Money to the Convent, &c. The Monastery had, as the Place still has, a double Gate and Way to it, the one call'd the Eastgate, the other the Northgate; that in Stourfleet, in All-Saints Parish; this in Highstreet in St. Peter's Parish. Somner's *Antiquities* of Canterbury, Pag. 54, and Numb. 16, in the Appendix.

The Latin Composition being in Somner, as quoted, the Translation here may be acceptable to the English Reader.

L O N-

Lel. Coll.
Vol. 4. pag.
117.

Somner,
pag. 54.

L O N D O N

Monastery of FRANCISCANS,
GREY-FRIERS, or FRIERS-
MINORS, near Newgate.

Stow and
Leland.

IN the Year 1224, being the 8th of King Henry III, there came into England nine Friars, of the Order of the *Franciscans*, or *Friers-Minors*, five whereof were Priests, and the other four Laymen. The Priests plac'd themselves at *Canterbury* in *Kent*, but the other four came to *London*, and were lodg'd for some short while among the *Dominicans* or *Preaching Friars*, who liv'd then in *Oldborn*. Afterward they obtain'd to be plac'd in *Cornhil*, *London*, in an House belonging to one *Travers*, who was then one of the Sheriffs of *London*, in the same Year 1224. In which House they made themselves Cells, and inhabited there for a certain Time, till their Number so increas'd, and the Citizens Devotion grew to be so great, that, within few Years after, they were thence remov'd, by the means of one *John Edwin*, Mercer, who purchas'd a void Place of Ground near to *St. Nicholas's Shambles*, to erect an House for the said Friars.

Divers Citizens seem'd herein to joyn with the said *John Edwin*, and erected there very beautiful Buildings, upon the same Ground so formerly purchas'd by the said *John Edwin*, and a great Part built at his own Charge, which he appropriated to the Commonalty of *London*, and then enter'd into the same Order of Friars, as a Lay-Brother.

William Joyner, Lord Mayor of *London*, in the Year 1239, built them a Chappel, which cost him 200 *l.* Sterling, which Chappel made part of the Chancel.

Henry Walleys, who was likewise Lord Mayor of *London*, built the Body of the Church, which was afterwards pull'd down and rebuilt.

Mr. *Walter* (says *Stow*, *Leland* calls him) *William Porter*, Alderman of *London*, built a Chapterhouse for them.

Thomas Felcham built the Vestry.

George Rokesby, Lord Mayor of *London*, built their Dortors and Chambers, and gave Beds to them.

Mr. *Bartholomew de Castello*, or *Castile*, built the Refectory.

Mr. *Peter Helyland* built the Infirmary, and divers Places for diseas'd Persons.

Mr. *Bevis Bond*, Herald and King at Arms, built the Studies.

Queen *Margaret*, second Wife to King *Edward I.* began to found the Structure of the new Choir of the new Church, anno 1306, being the 35th of *Edward I.* to the building whereof in her Life-time she gave 2000 Marks, and 100 Marks more by her Testament.

John Earl of Britany and *Richmond* built the Nave, or Body of the Church, at the Expence of 300 *l.* and gave many rich Jewels and Ornaments to be us'd in the same.

Mary, Countess of *Pembroke*, gave 70 *l.*

Gilbert de Clare, Earl of *Gloucester*, gave twenty great Beams, out of his Forest of *Tunbridge* in *Kent*, and 20 *l.*

The Lady *Elenor Spenser*, and the Lady *Elizabeth de Burg*, Sister to *Gilbert Earl of Gloucester*, gave Sums of Money, and so did divers Citizens, as *Arnold de*

Toliman, 100 *l.* and those Citizens finish'd several Windows.

Robert Baron Lisle gave 300 *l.* and became a Frier there.

Bartholomew of Almain gave 50 *l.*

Queen *Philippa*, Wife to King *Edward III.* gave 62 *l.*

Isabel, or *Elizabeth*, Wife to King *Edward II.* gave 70 *l.*

Margaret Segrave, Dutcheß of *Norfolk*, made the Seats in the Choir, at the Expence of 350 Marks, about the Year 1380.

Richard Whittington, in the Year 1429, founded the Library, 129 Foot in Length, and 31 in Breadth, all wainscoted about, having twenty-eight Desks, and eight double Settles of Wainscot; which the next Year following was altogether finish'd, and within three Years after furnish'd with Books, at the Expence of 556 *l.* 10 *s.* whereof *Richard Whittington* gave 400 *l.* and *Dr. Thomas Winchelsey*, a Frier there, gave the other 156 *l.* and for the transcribing the Works of *Nicholas de Lyra* in two Volumes, to be chain'd there, 100 Marks.

The inner framing and wainscoting of the Choir was perform'd by many Benefactors, at the Expence of 500 Marks (says *Leland*.)

The Ceiling of the Choir, at divers Mens Charges, 200 Marks (says *Stow*.)

The painting of the Church, by several, at the Expence of 50 Marks.

William Tayler, King *Henry III.*'s Shoemaker (says *Leland*, *Stow* says *Tailor*) gave the Aqueducts and Castle.

This Church was 300 Foot in Length, and 89 in Breadth, the Height, from the Roof, 64 Foot and two Inches. It was consecrated in 1329, being the 19th of King *Edward II.*; and at the general Suppression, anno 1538, being the 30th of *Henry VIII.* was valu'd at 32 *l.* 19 *s.*

The Ornaments and Goods being taken to the King's Use, the Church was shut up for a Time, and us'd for a Storehouse of Goods taken Prizes of the *French*; but in the Year 1546, on the third of January, it was again set open; on which Day preach'd at *Paul's-Cross* the Bishop of *Rocheſter*, where he declar'd the King's Gift thereof to the City, for the relieving of the Poor, which Gift was by Patents.

St. Bartholomew's Spittle in *Smithfield*, valu'd, at the Suppression, at 305 *l.* 6 *s.* 7 *d.* this Church of the *Grey-Friers*, and two Parish Churches, the one of *St. Nicholas* in the *Shambles*, and the other *St. Ewin's* in *Newgate-Market*, were all to be made into one Parish in the said *Friers Church*. In Lands he gave for Maintenance of the said Church, with Divine Service, Reparations, &c. 500 Marks by the Year for ever.

The 13th of January, in the 38th of *Henry VIII.* an Agreement was made betwixt the King, and the Mayor, and Commonalty of *London*, by which the said Gift of the *Grey-Friers Church*, with all the Edifices and Ground, the Fraternity, the Library, the Dortor, the Chapter-house, the great Cloister and the lesser, Tenements, Gardens and vacant Grounds, Lead, Stone, Iron, &c. the Hospital of *St. Bartholomew* in *West-Smithfield*, the Church of the same, the Lead, Bells, and Ornaments of the same Hospital, with all the Messuages, Tenements, and Appurtenances; the Parishes of *St. Nicholas* and of *St. Ewin*, and so much of *St. Pulcher's Parish*, as was within *Newgate*, were made one Parish Church, in the *Grey-Friers Church*, and call'd *Christ's Church*, found-

ed by King Henry VIII. *A very odd Foundation to let two Churches of four stand, subverting the other two, and a good Hospital, and to call himself a Founder.*

The Vicar of *Christ's-Church* was to have 26 *l.* 13 *s.* 4 *d.* a Year; the Vicar of *St. Bartholomew's* 13 *l.* 6 *s.* 8 *d.* the Visitor of *Newgate*, being a Priest, 10 *l.* and other five Priests in *Christ's-Church*, all to help in Divine Service, ministering the Sacraments and Sacramentals, the five Priests to have 8 *l.* each; a Sexton 4 *l.* Moreover he gave them the Hospital of *Bethlehem*, with the Laver of Brass in the Cloister, by Estimation 18 Foot in Length, and two Foot and a half in Depth; and the Water-course of Lead to the said Frier-houfe belonging, containing by Estimation in Length eighteen Acres.

In the Year 1552, began the repairing of the *Grey-Friers* House, for the poor fatherless Children; and in the Month of November, the Children were taken into the same, to the Number of almost 400. On *Christmas* Day, in the Afternoon, while the Mayor and Aldermen rode to *Paul's*, the Children of *Christ's-Hospital* stood from *St. Laurence-lane* End in *Cheapside* towards *Paul's*, all in one Livery of Ruffet Cotton, 340 in Number; and the *Easter* after they were in Blue at the Spittle, and so have continu'd ever since.

King Edward VI, or rather his Governors, took from the Hospital at the *Savoy* Lands, to the Value of 600 *l.* per Annum, and gave the same to this new Hospital of *Christ's-Church*; as also Licence for the City to procure and take in Mortmain to the Value of 4000 Marks a Year, for the use of the same. The other Benefactors being very many, may be seen in the said Hospital. *Stow's Survey of London*, p. 340, and *Leland's Collect.* Vol. I. p. 108 and 109. Also *Stow's Chronicle*, p. 108 and 210.

Many Persons of Note were bury'd in this Church, all whose Monuments were wholly defac'd; for there were nine Tombs of Alabafter and Marble, rail'd in with Iron, in the Choir, all pull'd down, besides seven-score Grave-stones of Marble, all sold for 50 *l.* or thereabouts, by Sir Martin Bowes, Goldsmith and Alderman of London. Thus was a beautiful Church defac'd by sacrilegious Hands.

Anno 1358, *Isabel*, Daughter to *Philip the Fair*, King of France, and Wife to King Edward II. of England deceas'd, at *Risings* near London, the 22d of August, and was bury'd in the midst of the *Grey-Friers* Choir at London, in a Tomb of Alabafter. *Stow's Chronicle*, p. 264. The Quotation in the Margin, *Registrum Fratrum Minorum*.

Anno 1362, *Joane* Queen of Scots, and Wife to *David Bruce*, and Sister to King Edward III, dy'd in the Castle of *Hartford*, and was bury'd in the *Grey-Friers* Church at London, by her Mother. *Ibid.* p. 266.

Anno 1402, being the third of Henry IV, who usurp'd the Crown from King Richard II, certain Men affirm'd that the said King Richard was alive, and a Conspiracy on his behalf was pretended to be discovered, for which some loyal Persons were put to Death. Among those apprehended were certain *Grey-Friers*, of the which one *Richard Frisely*, Doctor of Divinity, being ask'd, what he would do if King Richard were present; answer'd, *That he would fight in his Quarrel against any Man, even to the Death*; wherefore he was condemn'd, drawn, and hang'd in his religious Habit and Weed. *Stow's Chronicle*, p. 327.

Shortly after, Sir *Roger Claringdon*, a Bastard Son of *Edward the Black Prince*, and with him a Squire and Yeoman were beheaded, and eight *Grey-Friers*

hang'd and beheaded at London, and two at *Leicester*, all which had publish'd King Richard to be alive. *Ibid.* This is observ'd to show the Loyalty of that Order, and the Cruelty of the Usurper.

All this Order was banish'd by King Henry VIII, because two of them boldly condemn'd that King's marrying *Anne Bolen*, as may be seen in *Stow's Chronicle*, p. 562.

The first, or one of the first of the *English*, who enter'd into the Order of *St. Francis*, was that most renown'd Master of Masters, *Alexander Alesis*, or *Hales*, Master to *St. Thomas* and *St. Bonaventure*, distinguishing'd among the School Doctors on account of his profound Wisdom, by the Name of the irrefragable Doctor. *Reynerus*, p. 162.

Francis a Sta. Clara, in *Hist. Frat. Minor*, p. 4. mistakes the Name of the first Founder of this Monastery, calling him *Irein* instead of *Edwin*. All that he adds to what has been said above is, that there were bury'd in this Monastery four Queens, two Daughters of Kings, and almost innumerable Earls, Countesses, Barons, Bishops, and of the better sort of Citizens, as appears by all the Annals.

We have also, says he, according to some Authors, another Monastery in London, built with the Alms collected by *Robert Kilwarby*, Archbishop of *Canterbury* and Cardinal, under King Edward I, and not Henry III, as *Godwin* and *Weaver* pretend; but this was of the Order of the *Dominicans*, according to *Walsingham*.

Having given as much as I could find concerning this Monastery, in the Authors above quoted, I will proceed to what Account there is of the same in the antient Manuscripts in the *Cotton Library*, under *Vitellius*. F. XII. 13. Fol. 45, which is here faithfully translated from the *Latin* of that antient Manuscript, and what is there in *English* exactly transcrib'd, without varying from the Orthography. Both these Relations will render the History of this Monastery compleat, this from the Manuscript being very particular, the other more summary.

The first Foundation of the FRIERS-MINORS in London.

IN the Year of our Lord 1224, in the Days of *Honorius III*, was confirm'd the Rule of *St. Francis*; and in the eighth Year of the most illustrious King Henry III, our said most holy Father *Francis* still living in the Flesh, on Monday after the Feast of the Nativity of the glorious Virgin Mary, there arriv'd at *Dover* in England four Clerks and five Lay-Brothers; five of which Number being left at *Canterbury*, built there the first Monastery of the *Friers-Minors* in England. The other four, viz. 1. Brother *Richard Pugworth* an *Englishman*, Priest and Preacher; 2. Brother *Richard Senouef*, *English* Clerk Acolite, a Youth; 3. Brother *Henry Detrews*, by Nation a *Lombard*, Lay-Brother; 4. Brother *Monachus*, a Lay-Brother also. When they came to the City of London, they repair'd to the *Friers Preachers*; and being kindly receiv'd by them, stay'd there, eating and drinking among them, what was set before them, as Friends, for the space of 15 Days. Afterwards, by means of special Friends, they hir'd for themselves a certain House in

Biblioth. Cotton, Vitellius, F. XII. 13. fol. 45.

in Cornhill, of John Travers, then Sheriff of London, and made in it small Cells, which they liv'd in till the Summer following, and so they continu'd in that State without a Chantry, because they had not as yet obtain'd Licence to erect Altars, celebrating the Divine Service in their own Houses. During that Time the Devotion of the Citizens increas'd towards them, as did the Number of Friars; and at that Time the City remov'd them from the aforesaid narrow and freight Place, to this Place in the Parish of St. Nicholas in the Shambles; who also appropriated the same to the City of London, granting to the Friars, according to the Purport of their Rule, the single use of the same: This was done by John Iwyn, Citizen and Mercer of London, who soon after enter'd into the Order, as a Lay-Brother; and left to all the faithful an Example of most perfect Penance and heavenly Devotion. In the ninth Year of King Henry III, Richard Renger being Mayor of London, and John Travers and Andrew Bokerell Sheriffs.

Be it known to those present and to come, That I John Iwyn, Citizen and Physician of London, have given, granted, and by this my present Deed confirm'd to the City of London, for the Health of my Soul, in pure and perpetual Alms, all the Ground I had, with the Houses built on the same which I had, in the Parish of St. Nicholas in the Shambles, there to entertain the poor Friars-Minors as long as they will stay there, to have and to hold the said Land with its Appurtenances, to the said City and their Assigns, as their own, freely, and quietly, and peaceably, for ever, saving the Rights of the two Lords of the Fee. And I the aforesaid John Iwyn and my Heirs, will warrant and maintain to the said City of London, and their Assigns, the aforesaid Land, with all its Appurtenances, against all Men and Women, and will secure the same by the aforesaid Services. And to the End that all the above-mention'd Things may remain firm and stable, I have affix'd my Seal to this Instrument, with these Witnesses, Richard Renger, then Mayor; John Travers and Andrew Bokerell then Sheriffs; William Duke, Alderman of that Ward; William Fitzbenedict; William Peter Fitz Alyn, and others, in the tenth Year of the Reign of the aforesaid King, Richard Renger then Mayor, Roger Duke and Martin Fitzwilliam Sheriffs.

This Year the Franchises were granted and rati- fy'd to the City of London by the King; and it was granted to them that they might have a common Seal. The same Year came Brother Angnellus to London, who had before been Minister of the Friars-Minors in England, who, by his holy Persuasions and gracious Example, mov'd many, but more old than young Men, to enter into the Order, some whereof here follow, viz. Brother Gilbert de Wyke, Brother Philip of London, Brother Jocius of Thornhill, Youths of an excellent Disposition; Brother John Scriptor, of excellent Conversation, Brother Walter de Burgo, a venerable Man, Brother Richard Norman, and many others, as well Ecclesiastical Persons as other of knightly Honour. The same Year our most holy Father Francis receiv'd the Stigmata; then bidding adieu to this wicked World he departed to our Lord, in the 24th Year after his Conversion, on the fourth of October, in the Year of our Lord 1224, and the second Year after the coming of the Friars-Minors into England. Then Richard Renger was Mayor, Roger Duke, and Martin Fitzwilliam Sheriffs.

The Second that gave to the Commons of the City of London, for the Dwelling of the Friars-

Minors, all the Ground he had in Styngkyng-lane, was John Fitzpiers, once Sheriff and Alderman of the same City, for the Health of his Soul and of his Predecessors; he enlarg'd their Site, bestowing on them all the Ground he then had in Styngkyng-lane, at the time when Roger Duke was Mayor of London. Stephen Bokerell and Henry Cobham were Sheriffs, in the 12th Year of King Henry III. Note, That this Ground extends to the City Wall towards the North, as in the Chart of the same is plainly express'd.

The Third, the worshipful Commons of the City of London purchas'd of Peter de Gruncest all the Land he had in the Parish of St. Owen, to enlarge the Site of the Friars-Minors, and the City paid for the same six Marks of Silver, Richard Renger being Mayor, John de Whybale and John de Covendre Sheriffs, in the 23d Year of King Henry III.

Arnulphus Monk, and John his Son, gave to the Commonalty of the City of London, for the Dwelling of the Friars-Minors, all the Land they had in the Parish of St. Sepulchre, which was once the Land of Arnulphus, call'd the Monk their Father; and the said Land extends towards the North as far as the Wall of the City, and the said City gave thirty Marks for the said Land, Roger de Bonzey being Mayor, John Fitz-John and Ralph Dassigny Sheriffs, in the 24th Year of King Henry III.

Nicholas, the Son of John, the Son of Fitzpiers, gave to the Commonalty of the City of London, and quitted Claim to 12 d. of yearly Rent, which he ought to receive of the Tenement of Cecily Baytaile in Styngkyng-lane; then Roger Fitz-Roger was Mayor, Ralph Hardell and John of Tholoufe Sheriffs, in the 31st Year of King Henry III.

The worshipful Commonalty of the City of London, purchas'd for the dwelling of the Friars-Minors of the same City, of Adam Garstan, and Emma his Wife, and Isabella his Sister, the Daughter of Ralph Stanmor, with all its Appurtenances, in the Parish of St. Sepulchre near Newgate, and this Land extends from the North to the Wall of the City, and the aforesaid Commonalty paid for the aforesaid 20 Marks Sterling, Roger Bonzey being then Mayor, John Fitz-John and Ralph Dassigny Sheriffs, in the 24th of King Henry III.

David Draper gave to the Commonalty of the City of London, for the Habitation of the Friars-Minors, 6 d. of yearly Rent, which he us'd to receive of the Ground and Houses which belong'd to Ralph Stanor, in the Parish of St. Sepulchre near Newgate, Roger Fitz-Roger being Mayor, Ralph Hardell and John of Tholoufe Sheriffs, in the 31st Year of King Henry III.

John Coferrer of London, Goldsmith, gave and granted to the Commonalty of the City of London, for the Entertainment of the Friars-Minors, all his Ground, with the Houses thereon built, and all their Appurtenances, which he held of the Priorefs of St. Elen, and the Convent of the same in Styngkyng-lane; and the said Commonalty gave to the aforesaid John ten Marks. Adam Bassing being Mayor, Laurence Frowyke and Nicholas Batte Sheriffs, in the 36th Year of King Henry III.

John aforesaid gave, for the Dwelling of the Friars-Minors, to the Commonalty of the City of London, all the Ground he had in the Parish of St. Nicholas, with the Trees there planted, and the aforesaid gave to him two of Silver. Adam Bassing Mayor of London, Lawrence Frowyke and Nicholas Batte Sheriffs, in the 36th Year of King Henry III.

St. Owen's
Parish.

Geoffry the Son of Nicholas of Norwich gave all the Ground he had in the Parish of St. Owen to the Commonalty of the City of London, for the Dwelling of the *Friers-Minors*; and the aforesaid City gave to the same Geoffry five Marks Sterling. John of Tholouse being Mayor; William Durham and Thomas Wynborne Sheriffs, in the 34th Year of King Henry III.

St. Nicholas
Parish.

Hugh Senterre and Theophania his Wife gave to the Commonalty of the City of London all their Ground, with the Houses and Appurtenances which they had in *Styngkynglane* in the Parish of St. Nicholas in the Shambles, for the Dwelling of the *Friers-Minors* of London; and for this Donation the aforesaid City gave to the aforesaid Hugh and Theophania fifteen Marks and an half. William Fitzrichard being Mayor; John Norhampton and Richard Pycard Sheriffs, in the 36th Year of King Henry III.

Clerkenwell,
St. Nicholas.

Margery Priorefs of Clerkenwell, and the Convent of the same, gave and quitted Claim to the Commonalty of the City of London 3 s. of yearly Rent, which they us'd to receive of the Ground, Houses, and Appurtenances in the Parish of St. Nicholas in the Shambles, in the Lane call'd *Styngkynglane*, which once belong'd to Alexander Lombarts, and the aforesaid City gave for this final Sale, and quitting of Claim 45 s. Sterling. William Fitzrichard being Mayor; John Norhampton and Richard Pycard Sheriffs, in the 36th Year of King Henry III.

Halywell.

Juliana Priorefs of Halywell, and the Convent, with unanimous Consent, gave to the Commonalty of the City of London, for the use of the *Friers-Minors* 12 s. of yearly free and quiet Rent, which they us'd to receive of the House inhabited by Hugh Delatour. The Mayor, and Year of the King's Reign aforesaid.

St. Bartholomew's
Hospital in
St. Nicholas
Parish.

Bartholomew Chaplain, Master of the Hospital of St. Bartholomew, and the Brethren of the same Place, gave to the Commonalty of the City of London, for the use of the *Friers-Minors*, 2 s. of yearly free and quiet Rent, which they had by the Will and Gift of Alexander Goldbeater; and which the said Alexander us'd to receive of a certain Spot of Ground in the Street call'd *Styngkynglane*, in the Parish of St. Nicholas in the Shambles. William Fitzrichard being Mayor; John Norhampton and Richard Pycard Sheriffs, the aforesaid Year of the same Reign.

Convent of
St. Bartholomew
and
Smithfield.

Gilbert, Prior of the Convent of St. Bartholomew of Smythfield, gave the yearly free and quiet Rent of 9 s. which they us'd to receive of the Tenement, in the Parish of St. Owen within Newgate, viz. of the Tenement formerly of Roger de Bevenlac, 7 s. and of the Ground formerly of Peter Alielar 2 s. William Fitzrichard being Mayor; John Norhampton and Richard Pycard Sheriffs, the Year and Reign aforesaid.

St. Nicholas
Parish.

The Lady Ela Longspe, Countess of Warwick, gave to the Commonalty of the City of London, for the Health of her Soul, and of her Predecessors, in pure and perpetual Alms, all her Ground, with the Houses built thereon, and all their Appurtenances, for entertaining of the *Friers-Minors*; the which Ground lies by the Lane once call'd *Styngkynglane*, in the Parish of St. Nicholas in the Shambles. William Fitzrichard being Mayor; John Norhampton and Richard Pycard Sheriffs, in the 51st Year of Henry III.

St. Nicholas
Parish.

John Colchester gave to the Commonalty of the City of London, for enlarging of the Site of the *Friers-Minors*, in pure and perpetual Alms, all the Messuage, with all its Appurtenances, which he purchased of Alice, the Daughter of Christian of Valucenes, which is in St. Nicholas's-lane near the Shambles.

Gregory Rokefley Mayor; Robert Basyng, and Maserey Sheriffs, in the seventh Year of King Edward I.

Thomas de Storteforde, Clerk, gave to the Commonalty of London, for enlarging of the Site of the *Friers-Minors*, all the Tenement he had of John Northam in St. Nicholas's-lane, near the Shambles. Henry Waleys being Mayor; William Maserey and Richard Chykewell Sheriffs, in the 14th Year of King Edward I.

Master William Bromton, Clerk, gave for the enlarging of the Site of the *Friers-Minors*, to the City of London, all the Tenement which he purchas'd of John Lechefeld Altitar, and Maud his Wife. Henry Waleys being Mayor; William Maserey and Richard Chykewell Sheriffs, in the 14th Year of the Reign of King Edward I.

The Lady Ela Longspe, Countess of Warwick, gave to the City of London, for the House of the *Friers-Minors*, for the Health of her Soul, and of her Predecessors, in pure and perpetual Alms, all her Ground, with all the Appurtenances which she purchas'd of Richard the Son of Nicholas of St. Albans in the City of London, near the Lane that was once call'd *Styngkynglane*, in the Parish of St. Nicholas. Henry Waleys being Mayor; William Maserey and Richard Chykewell Sheriffs, in the 11th Year of King Edward I.

The Lady Christina de Kent, Priorefs of Halywell, and the Convent, gave to the City of London 20 s. of yearly Rent, which they us'd to receive of the Ground which Christina Pellam gave to the City of London, to enlarge the Place of the *Friers-Minors*, and 12 s. yearly Rent of the Ground in the same Parish, and Lane of St. Nicholas, formerly of John Northam. And the City aforesaid gave to the Priorefs and Convent of Halywell, nineteen Marks Sterling. Henry Waleys being Mayor; Jordan Bortborp and Martin Box Sheriffs, in the 12th Year of King Edward I.

The Lady Agnes of Mariffe, Priorefs of Clerkenwell, and the Convent, gave to the City of London 9 s. 6 d. of yearly Rent, which they us'd to receive of the Ground and Houses in the Parish of St. Nicholas in the Shambles, in the Street call'd *Styngkynglane*, which Nicholas Hands, the Goldsmith, sold to Thomas Wodday; and the City gave to the Priorefs and Convent five Marks Sterling. Gregory Rokefley Mayor; Stephen Cornhull and Robert Rokefley Sheriffs, in the 13th Year of Edward I.

The same Lady redeem'd 7 s. of yearly Rent, which the Master of the Hospital of St. James near Westminster us'd to have of the *Friers-Minors*, on account of their Dwelling, when the Countess bought the Ground for the Service of the *Friers*. Henry Waleys Mayor; William Maserey and Robert Chykewell Sheriffs, in the 11th Year of Edward I.

Philip le Talor gave and granted to the Commonalty of the City of London, for the Health of his Soul, and of his Predecessors, for the Dwelling of the *Friers-Minors*, in pure and perpetual Alms, all his Ground, with the Houses built thereon, and other Appurtenances, lying in St. Nicholas-lane, in the same Parish, next the Wall of the same City on the North. Gregory Rokefley and Ralph Sandwyche Mayors; Stephen Cornhull and Robert Rokefley Sheriffs, in the 13th Year of King Edward I.

Alice, the Relict of John Northawe, Goldsmith of London, gave to the Commonalty for the enlarging of the Site of the *Friers-Minors*, all the Right she had to a certain Tenement in St. Nicholas-lane, near the Shambles in the City of London, which fell to her by the Death of her said Husband John. John Breton,

Breton, Ralph Sandwyche Mayors; Walter Blount and John Ward Sheriffs, in the 14th Year of King Edward I.

St. Nicholas Parish.

Beatrix, Relict of Roger de Feschampe, gave to the City of London, towards the Dwelling of the Friars-Minors, all the Right she had to a certain Tenement in St. Nicholas-lane; which her Tenement was between the City Wall, towards the North, and the Lane. Ralph Sandwyche Mayor; William Herford and Thomas Stanes Sheriffs, in the 16th Year of Edward I.

Geoffry de Bochyn gave to the Commonalty of the City of London, to enlarge the Ground of the Friars-Minors, his Ground, with the Houses built thereon, and all other Appurtenances, which he purchas'd of Christina, the Relict of the late Gilbert Grey, in the Parish of St. Nicholas, and the City aforesaid gave to the said Geoffry for the aforesaid Ground sixteen Marks Sterling. Ralph Sandwyche Knight, Mayor; Thomas Romayne and William de Leyre Sheriffs, in the 19th Year of King Edward I.

St. Nicholas Parish.

Adam of Fulham, Citizen of London, gave and granted to the City, for the enlarging of the Site of the Friars-Minors, all his Ground, with the Houses thereon built, and other Appurtenances, which he bought and acquir'd in St. Nicholas-lane, by the Shambles, London, of Reginald Mulurus, Clerk. Ralph Sandwyche Knight, being Mayor; Ralph Blunt and Hamond Box Sheriffs, in the 20th Year of King Edward I.

St. Nicholas Parish.

The Rector of the Church of St. Nicholas at the Shambles, and the Parishioners of that Parish, gave and quitted claim to the City of London, 4 s. yearly Rent of a certain Tenement of Gervase Pelham in the Parish of St. Nicholas, the which Tenement was granted by the said City to the Friars-Minors, to enlarge their Site, and the Commonalty thereof gave to the same Rector and Parishioners 40 s. Sterling, for the aforesaid Tenement. Mr. Ralph Sandwyche being Mayor; Henry le Bolle and Elias Russel Sheriffs, in the 21st Year of King Edward I.

St. Nicholas Parish.

Alexander le Potter, Son and Heir of Henry le Potter, gave to the Commonalty of the City of London, for the Dwelling of the Friars-Minors, all the Right and Claim he had to a Tenement, and Piece of Ground in St. Nicholas-lane, near the Shambles. John Breton being Mayor of London; Henry Box and Richard Gloucester Sheriffs, in the 23d Year of King Edward I.

St. Nicholas Parish.

Giles Anderne gave to the most illustrious Lady, Margaret Queen of England, all his Ground, with the Houses thereon, and their Appurtenances, to enlarge the Site of the Friars-Minors, which he had of Master Robert Roos, in the City of London, in the Parish of St. Nicholas at the Shambles; for which Land the aforesaid Lady the Queen gave sixty Marks Sterling. John le Blound being Mayor. Robert Collier and Peter Bose Sheriffs, in the 30th Year of King Edward I.

St. Nicholas Parish.

The Lady Dionisia de Monte Canisio, Executrix to William de Monte Canisio, gave all the Tenement, with the Houses thereon built, and their Appurtenances, which the aforesaid William had in the Parish of St. Nicholas at the Shambles, to enlarge the Site of the Friars-Minors. John Blound being Mayor; Robert Collier and Peter Bose Sheriffs, in the 30th Year of King Edward I.

Holy Trinity, St. Mary Southwark, and Clerkenwell.

The Executors of Henry le Gales, by way of Exchange, purchas'd 6 s. of yearly free Rent, due to the Prior and Priory of the Holy Trinity of London. The Executors of the said Henry gave to the Prior of St. Mary Southwark 9 s. 6d. of yearly and free

Rent, and the aforesaid Prior, with the Convent, granted to the Corporation of the City of London, for the Friars-Minors in Exchange, 6d. of yearly Rent. The Executors of the same gave and granted to the Priorefs of Clerkenwell 15 s. 2d. Then John Blount was Mayor; Hugh Point and Simon Parys Sheriffs, 31 Edward I.

Thomas Brancester, and the Priorefs of Clerkenwell, and the Convent, by way of Exchange, demis'd to the City of London, for the Friars-Minors 17 s. 6d. of yearly Revenue, which they us'd to receive of the Tenement of Gervase Pelham, which he held in the Parish of St. Nicholas, 6 s. 6d. and 11 s. 6d. of the Tenement which Mr. John Gardenbury held in the same Street. Then John Blount Knight, was Mayor; Hugh Point and Simon Parys Sheriffs, Anno 31 Edward I.

Eleanor Ewelle gave to the most illustrious Lady, the Lady Margarit, by the Grace of God Queen of England, and to the Corporation of the City of London, for enlarging of the Site of the Friars-Minors, all her Tenement, with the Houses thereon built, in the Parish of St. Nicholas at the Shambles. She moreover gave to the same most illustrious Lady, and to the City of London 8 s. of yearly Rent, which she us'd to receive for a certain Piece of Ground, which John Byndesey held of her Gift and Fee. Then John Blount Knight, was Mayor; William Combemartyn and John Burford Sheriffs, in the 32d Year of King Edward I.

William Moday Goldsmith, gave to the Commonalty of the City of London, for the Dwelling of the Friars-Minors, all his Tenement, with the Appurtenances, which he had in the Parish of St. Nicholas. Then John Blount was Mayor; William Cofyn and Reginald Tunderley Sheriffs, Anno 34 Edward I.

The Lady Johanna, Priorefs of Clerkenwell, and the Convent, gave to the Commonalty of the City of London 2 s. 6d. of yearly free and quiet Rent, which they us'd to receive of the Land of William Moday Goldsmith, in the Parish of St. Nicholas at the Shambles, in the Lane call'd St. Nicholas-lane; and the aforesaid Commonalty gave to the Priorefs and Convent 25 s. Sterling, for the aforesaid yearly Rent. Then John Blount was Mayor; Geoffry Coudyre and Simon Belet Sheriffs, Anno 35 Edward I.

The honourable Corporation of the City of London, for the Dwelling of the Friars-Minors, purchas'd of Robert Denny of Saunford, the Son of Thomas Denny and his Wife Johanna, the yearly and quiet Rent of 24 s. which they us'd to receive yearly of a Spot of Ground which William Moday held in the Parish of St. Nicholas, the which Spot is occupy'd by the Friars-Minors. And the aforesaid Corporation paid for this Release a Sum of Money in Hand. Item, the worshipful Commonalty of the City of London purchas'd of the Dean and Chapter of St. Martin the Great in London 4 s. of yearly Rent, which they us'd to receive in the City of London, in the Parish of St. Nicholas at the Shambles, of the Yard once of Michael of St. Albans, and they paid for that Rent three Marks and a half.

The same Commons purchas'd of the Prior of St. Bartholomew, and the Convent of Smithfield, 7 s. of yearly Rent, which they us'd to receive in the same City, in the Parish of St. Nicholas at the Shambles, for the Yard of Michael of St. Albans, and the aforesaid City paid five Marks Sterling then by their Common Seal. John Gysors Mayor; Simon Mereworth and Richard Welford Sheriffs, Anno 5 Edward II.

The Dean
of St. Mar-
tin's in St.
Anne's
Parish.

William Melton, Dean of the Church of St. Martin le grand, and the Chapter of the same Place, with unanimous Consent, granted, releas'd, and wholly for ever quitted Claim to the Commons of the City of London, of a certain Spot of Ground, thirty-Foot in Length, and twenty-two Foot in Breadth, viz. of St. Paul's Feet, lying in the Parish of St. Anne. *Nicholas Faryndon* being then Mayor; *Robert Burden* and *Hugh Garton* Sheriffs, Anno 7 Edward II.

St. James's
Hospital
London.

The Spiritual Friends of the *Friers-Minors* of London, purchas'd of Brother *John Attenston*, Master of the Hospital of St. James without London, and of the Brothers and Sisters of the same Place, 8 s. of quit and yearly Rent, which they us'd to receive for a certain Yard, by the King's-street near Newgate, towards the South, which the *Friers* occupy and hold by their Will and Consent: Then their 91st Seal, Anno 10 Edw. II. *John Wengrave* being Mayor; *Ralph Balauncer* and *William Canston* Sheriffs.

St. Nicholas
Parish.

The most illustrious Lady, the Lady *Isabel*, Queen of England, Mother to King *Edward III.*, after the Conquest, gave for her Soul, and those of her Ancestors and Heirs, to the *Friers-Minors* of the City of London, two Messuages, with their Appurtenances, for enlarging the Mansion of the said *Friers*, the which she had of *Nicholas Faryndon* and *John Bifon*, Citizens and Goldsmiths, seated in the Parish of St. Nicholas; and this Ground, on the North Side, is bounded by the City Wall. Then *Adam Fraunces* was Mayor; *John Peeche* and *John Stndley* Sheriffs, Anno 27 Edw. III.

The same most illustrious Lady gave also the Tenement, which she had of the Gift and Enfeoffment of *John Reffham* and *Edmund Norwich*, Citizens of London, seated in the Parish of St. Nicholas, with all its Appurtenances, to enlarge the Mansion of the *Friers-Minors* of the same City. Then the same was Mayor as above. Anno 7 Edw. III.

The first Foundation of the Church of the FRIERS-MINORS in London.

IN the first Place, the Chappel, which was afterwards made a great Parr of the Choir, was built for them by Mr. *William Joyner*, and towards the building of their other Houses, he gave, at Times, 200 l. Sterling.

The Nave, or Body of the Church, was built at a great Expence, by *Henry de Galis*, Mayor of London, and for many Years he redeem'd the Rents, which the *Friers* paid to several Houses of other religious Men, and discharg'd the *Friers* of those Rents; whose Memory be in everlasting Benediction. Amen.

Mr. *Walter Potter*, Citizen and Alderman of London, built them their Chapter-house; and likewise gave all the brass Vessels that were requisite for the Kitchen, the Infirmary, and other Offices.

The Porch was built of good common Alms; but Brother *Thomas Feltham* lengthen'd the same, and many ways adorn'd it with Closets, as well below as above, and brought thither the Aqueduct of most pure Water for the common Washing; he procur'd many other useful Things.

Mr. *Gregory Rokysley*, Mayor of London, built all the Dormitory, or Dortor, and the necessary Rooms and Beds.

Mr. *Bartholomew de Castro*, Citizen of London, built the Refectory, and always fed the *Friers* on St. Bartholomew's Day.

The Altars which extend along towards the South, were erected out of several common Alms; but Mr. *Henry de Galeys* gave the Improvement, whose Memory we wish may be in Benediction. Amen.

Peter Helyland built the Infirmary in great Part, giving 100 l. Sterling for the building of the same. The Schools were mostly built with the Money of *Henry Heruns*, King at Arms.

Of the Aqueduct of the FRIERS- MINORS at London.

THE underwritten built the Aqueduct. *Imprimis*, *William*, Taylor to our Lord King *Henry III.*, after the Conquest, gave the Head of the Aqueduct, at the Instance of Brother *William Basinges*, who procur'd all the Aqueduct, and fully compleated it; but the Cost and Expences were administer'd by our illustrious Lord *Henry* King of England, of happy Memory, abovenam'd; *Salekyn* of Basing, a Youth of an excellent Disposition, *Henry Frowyke*, and *Henry Basinges* Knights. These were the principal Co-operators and Co-adjutors; and afterwards Brother *Geoffry de Camera*, built the new House at the second Head, and improv'd the former, and search'd out all the notable Defects, and mended them; and procur'd and did many other good Things for the same. Whose principal Assistants were *Alan Gille*, Citizen of London, with his Wife; the Lord *Henry Darcy*, who gave 100 Shillings for the Cistern. *John Tryple*, and others assisting, finish'd the Work. The *Friers Minors* had at London, all Things computed, 110 l. 17 s. 5 d. $\frac{3}{4}$, to whose Souls God be merciful, Amen.

For knowing the Course of Passage of the Aqueduct of the FRIERS- MINORS at London.

FIRST, from the Threshold of the Door of *John Sporon*, the space of three Foot, under the new Wall of the *Friers*, the Pipe stretches as you go into the Street towards Newgate; but still as it lies along the Way, it holds the North Side of the Way, sometimes not coming near the Houses, any otherwise than the lying strait requires. Under Newgate it lies 12 Foot deep, and extends directly under the Wall of St. Sepulchre's-Church outward, and farther on, it bends with the bending of the Street, and stretches along *Lekewell*; there crossing the two Ways, it buts against the Window of the House of *John Muchtbesb*, and there it bends towards *Holborn-Bridge*; between the House of *William Irothege* and the Bridge, it is laid under the Water for the space of three Foot, beyond the Rivulet of that Water, about the Space of eight Paces, by the Wall of the Bridge, beyond the Breach, by the Industry of the *Friers*, where the Water of the Street runs down in a Place that is always muddy. The first Cock is hid under Ground, but cover'd for the Space of four Foot with a Marble Stone. Thence it extends to *Liwcote-lane*, and there it turns

turns again strait along that Lane, or Street, towards the North, by the West Wall of the Lane, the Position of it being three Foot distant. At the End of that Lane, on the left hand, is the second Cock, almost seven Foot high; and thence it extends, directly crossing the Fields and Hedges, to the Mill of *Thomas of B——*, which is next to the Town, where it sinks down the Space of 18 Foot. There, on the East Side of the Mill, towards the North, near the Ditch, is the third Cock. Thence proceeding almost the Space of one Furlong to the Westward, inclining to the North, there appears a green Trench, or Furrow lying East and West, full of Briers, and winding Westward, almost eight Foot wide, dividing the Land of *John Derkyne*, which lies on the South Side, from the Land of *—— Basyng*, which lies on the North Side. In that Trench, beginning at the East End 16 Paces, not Leaps, there from the middle Part of the Breadth of the Trench, where the necessary Mark for this Purpose appears, looking to the North, directly on the Land of *Thomas —— ges*, for the Space of 14 Foot it lies hid four Foot under Ground. The Head which is nearest, whence, for the most part, we have our Water, is a little remote from the farther Head. From that Place it extends to the remoter Head, towards the West, the little Stone-house whereof is seen at a distance. The Water of this Head is brought beyond the Ditch of *Thomas ——* on the West, a little inclining to the North, for the Space of about 15 Paces from the House of the Head, by the Way which divides the Parishes of *St. Giles* and *St. Andrew*. This Water, in the House of that Head, running down to the Trough, overflows, and little of it is receiv'd thence by the Trough, but it floods the whole House, and is negligently lost along little Rivulets, and through the Cracks of the Wall. The Remedy must be apply'd by the Friers, considering the Damage and Loss of so much Expence. Afterwards Brother *Thomas Feltham* brought a washing Cistern to the Porch, from the Pool of the common washing Place, and laid out very much in the Porch, *Anno Domini* 1300.

Item, In the Year of our Lord 1420, the Cistern for washing in the Cloister was repair'd, with the Money deposited by Brother *Robert Zengg*. The Total of the Expence was 27 l. 9 s. 1 d. $\frac{1}{2}$.

The Buttery, the Lodging for Guests, with the Chambers towards the Infirmary, were procur'd by Brother *Richard Knotte*, and the Friers had many other Advantages, by his Procurement, from *William Albon*.

The School, with the Parlour, the Buttery, with the Chambers, and other necessary Structures, were built of the common Stock, as could be done, for they were all small, and not very sumptuous; and in these the Friers liv'd till the Year of our Lord 136... But at the aforesaid Time, the Devotion and Affection of the Faithful increas'd very much towards the Friers and the Convent; and accordingly the Multitude of Friers increas'd so much, that there were sometimes an Hundred, sometimes more, and seldom fewer than an hundred conventual Brothers in *London*; and the Places built, which were sufficient for a few, afterwards could not suffice for many; and therefore the Faithful began to build others new and larger for them, as is declar'd below.

Memorandum, That Brother *John Stanford*, some time Minister, understanding the Poverty of the Church of *St. Owen* in *London*, in which Parish is the

Place of the *Friers-Minors*, being mov'd by Piety and special Grace, procur'd that Mr. *Mathews*, once Rector of the Church of the Saints *Cosmas* and *Damianus* of *London*, gave to the said Church of *St. Owen*, the yearly Rent of 20 s. for ever.

Memorandum, That the Executors of Mr. *Henry Galeys*, once Mayor of *London*, gave and assign'd two Marks of yearly, free, and quit Rent for his Soul, arising from a certain Tenement, which *Thomas Brannoest* then held, in the Parish of *St. Matthew Friday-street*, the which Tenement is seated between the Tenement of *William Causton* on the East Side, and the Tenement of *Adam Halyngbir* on the West, paying for ever for certain Spots of Ground, which the *Friers-Minors* possess in *London*, viz. to the Nuns of *Clerkenwell* 15 s. 2 d. to the Canons of *St. Mary Southwerk* 8 s. 6 d. to the Canons of the *Holy Trinity* within *Aldgate* 3 s. wherein the aforesaid Friers were oblig'd for the aforesaid Places. Whose Memory be in Blessing, because he did much good to the Order, and many ways procur'd the same, as well during his Life as at his Death. This was procur'd by Brother *Henry Sutton*, then Guardian of the Friers at *London*. May all the Saints pray for him. Done in the Year 1302.

The Founders of the New Church.

TO the perpetual Memory of the Founders and Promoters of this Church, and to remove the Wonder of some ignorant Persons, who admire the Work, and whence the Expence was supply'd.

In the first Place, it is to be known, that in the Year 1306, the most illustrious Lady, the Lady Queen *Margaret*, Wife to *Edward I.* began to build the Choir and the Church; towards the building whereof she contributed, during her Life, 2000 Marks, and by her Will left 100 Marks towards the same Work. She is bury'd before the High Altar in the same Choir.

Memorandum, That *William Walden* Knight, laid the first Stone on a Monday, in the Foundation of the new Church, in the Name of the aforesaid Queen, *Anno Domini* 1306.

Item, Other Friends built the Nave, or Body of the Church, each of them giving according to their Devotion, viz. the Lord *John* of *Britany*, Earl of *Richmond*, a most special Protector and Friend of the *Friers-Minors*, gave to the Assistance of the Church of the said Friers, about 300 l. Sterling, a most rich gold Chalice, several Vestments, costly Hangings, and many other Things which cannot be number'd, according to the Want and Necessities of the Brethren; to whose Soul God be propitious. Amen.

The Lady *Mary*, Countess of *Pembroke*, Niece to the aforesaid Lord *John* of *Britany*, gave also to the Advancement of the aforesaid Church, 70 l. Sterling; and did many other good Turns and great Honour to the Friers; whose Memory be in Blessing. Amen.

The Lord *Gilbert Clare*, Earl of *Gloucester*, gave towards the aforesaid Church, 20 large Beams from his Forest at *Tonebridge*, of the Value of 20 l. and afterwards as much or more in Money, by the Procurement of *Geoffrey Aylesham*, his Confessor.

The Lady *Margaret*, Countess of *Gloucester*, Sister to the said *Gilbert*, gave for the building of a certain Altar in the said Church 26 l. 13 s. 4 d.

The Lady *Elianor Spencer*, Sister of the same *Gilbert*, gave for the building of a certain Altar 15*l*.

The Lady *Elizabeth Burgh*, another Sister of the said *Gilbert*, gave ten good Pieces of Timber of the Price of 10*l*. and 5*l*. Sterling towards the aforesaid Church.

Item, *Arnold Tedemar*, Citizen of *London*, left by his Will 100*l*. Sterling, towards the aforesaid Church, arising from a certain House sold in *Thames-street*, for erecting of Buildings, purchasing and enlarging of Yards, and buying out of Rents, who so ty'd the said House to be sold, that when certain Sums were paid, as express'd in the Will, the Remainder should go to the use of the *Friers-Minors of London*, in the Year of our Lord 1302, in the Reign of King *Edward*, the Son of King *Henry III*; Brother *Hugh Hertelpoll* being Minister of the *Friers-Minors* in *England*, Brother *George Custos* of *London*, Brother *Henry Sutton* Guardian of the Convent of *London* in the Lent, the Procurators of the *Friers-Minors of London* receiv'd the same. Whose Soul is therefore deservedly particularly recommended to the *Friers* for ever. Nor are the aforesaid 100*l*. to be converted to any other Use, by the Consent and Order of the whole Convent.

Item, Our Brother the Lord *Robert Lyle*, Baron *Lyle*, soon after the Death of his Wife, took upon him the Habit of Religion, and bestow'd 300*l*. Sterling for the Advancement of the aforesaid Church; and did many other good Turns to the *Friers*, both in particular and in general, as partly appears in the Instrument made of the same; for the *Friers* had many other good Things after his Death for a long Time, through the Hands of his Executors, which are not contain'd in the aforesaid Instrument. God be propitious to his Soul. Amen.

Item, *Bartholomew of Almain*, Merchant, gave towards the said Church 45*l*. and 10*l*. for the Convent.

Afterwards came the most illustrious Lady the Lady Queen *Isabel*, Mother to *Edward III*, and finding the Church, which Queen *Margaret*, her Aunt, had begun, not yet finish'd, but imperfect, she laid out 700*l*. and better about it.

Item, The Lady *Philippa*, by the Grace of God, Queen of *England*, and Wife to *Edward III*, gave towards the aforesaid Church 48*l*. 13*s*. 4*d*. and towards covering of the Church 13*l*. 6*s*. 8*d*.

Item, *Robert Londyn* 5*l*. and *John Enfeld* 20 Marks; and thus, by these and other devout Persons, the aforesaid Work was finish'd in 21 Years; for it was begun in 1327.

Of the glazing of the Windows.

AFTER the finishing of the Work, and the covering of the same, the underwritten Friends and Assistants glaz'd the Windows, or caus'd them to be glaz'd.

Imprimis, Beginning at the East in the Front, three Windows, the first of which, towards the North, was caus'd to be glaz'd by the most illustrious Lady, the Lady Queen *Isabel*, Mother of *Edward III*.

The middle great Window, over the high Altar, was glaz'd by the Drapers of *London*, at their common Expence.

The third Window was glaz'd by the venerable *John Cokham* Knight.

Beginning next at the first Window on the South-side, the same was glaz'd by the venerable *William Parys*, Citizen of *London*, and *Maud* his Wife.

The second South Window was glaz'd by *John Charlton* Knight, and the Lady *Hawesia Pole* his Wife. They bear a Lion Rampant Gules, in a Field Or.

The third Window was glaz'd by the worshipful *Richard Bryton*, Citizen of *London*, and *Margaret* his Wife.

The fourth Window was glaz'd by *Walter Gorst*, Citizen and Skinner of *London*.

The fifth and sixth Windows were glaz'd by *John Triple* and his Wife *Elianor*; this *John* was Citizen of *London*.

The seventh was glaz'd by *Henry Burell*, Citizen of *London*, and his Wife.

The eighth Window, under the Belfry, was glaz'd by *Robert Benet*, Citizen and Merchant of *London*.

The ninth Window, before the common Altar, was glaz'd by the Lady *Margaret Mount Hermets*, Sister to the Lord *Gilbert Clare*, Earl of *Gloucester*, and Countess of *Cornwall*.

The tenth Window was glaz'd by *William Albon*, Citizen and Merchant of *London*.

The eleventh Window was glaz'd by *Bartholomew Esteyn*.

The twelfth Window was glaz'd by *Robert Launde* Knight and Goldsmith of *London*, and *Christina* his Wife.

The thirteenth Window was glaz'd by *Simon Walter Mordon*, Citizen, Fishmonger, and Mayor of *London*, and his Wife *Constance*.

The fourteenth Window was glaz'd by *William Taunston*, Citizen of *London*.

The fifteenth Window was glaz'd by the honorable the Earl of *Lancaster* the first Time; but now anew the same Window was glaz'd by the worshipful *William Lononey Esq*;

At the West End of the Church there are three Windows; the first whereof on the South-side was glaz'd by *John Lovekyn* and *John Walworth*, and *Johanna* their Wife.

The middle and largest Window was anew entirely repair'd by the illustrious King *Edward III*. after a great Wind which had blown it down, and he caus'd it to be glaz'd at his own Expence, for the Soul of the most illustrious Lady *Isabel* his Mother, bury'd in the Choir.

The third Window was glaz'd by *Walter Mordon*, once *Stoke*, Fishmonger and Mayor of *London*, and *Christina* his Wife.

Next, beginning on the North-side, the first Window was glaz'd by *John Potter*, once Citizen of *London*, and afterwards a Brother in the Order for some Years profess'd.

The second Window was glaz'd by *Simon Fraunces*, from whom descended *Adam Fraunces*, Knight.

The third Window was glaz'd by *Thomas Candish*, Goldsmith and Citizen of *London*.

The fourth Window was glaz'd by several, out of small Alms collected, and none of them are nam'd.

The fifth Window was glaz'd by *Simon Parys*, Alderman of *London*, and *Rose* his Wife.

The sixth Window was glaz'd by *Stephen Candish*.

The seventh Window was glaz'd by the Lady *Mary St. Paul*, Countess of *Pembroke*; and she caus'd it

it to be made and painted at her own Expence to the antient Altar under it.

The eighth Window was glaz'd by B. Henry Sutton, Guardian of the Place.

The ninth Window was glaz'd by the Lord Gilbert Clare, Lord Clare.

The tenth Window was glaz'd by the Company of Merchants of the Vintry, London.

The eleventh Window was glaz'd by Richard Gloucester, Citizen of London, and Margaret his Wife.

The twelfth Window was glaz'd by Walter Bever, and Johanna his Wife, bury'd under it.

The thirteenth Window was glaz'd by Robert Hawteyn and Thomas Romayn, Citizens of London, and Juliana their Wife.

The fourteenth Window was glaz'd by Thomas Evenfeld, Citizen of London, and Johanna and Agnes his Wives.

The fifteenth and last Window, towards the East, was glaz'd by the Lord John of Britany Earl of Richmond.

After the finishing of the Work, and glazing of the Windows, the honourable Lady, the Lady Margaret Segrave, Countess of Norfolk, gave all the Timber, and caus'd new Stalls to be made, and Backs, at the Expence of 350 Marks, about the Year of our Lord 1380.

The new Wainscoting of the Choir was made by the Alms of several Persons at the Expence of 200 Marks, in the Year of our Lord 1420, by the Procurement of Thomas Winchelsey, Doctor of Divinity; and he caus'd the same to be painted at the Expence of fifty Marks.

The Description of the Length, Breadth, and Height of the aforesaid CHURCH.

Imprimis, the Church contains in Length 300 Foot of the Feet of St. Paul's.

Item, in Breadth it contains 89 Foot of the Feet of St. Paul's.

Item, in Height, from the Ground to the Roof, 74 Foot of the Feet of St. Paul's, and two Inches. And, as is visible, all the Columns are of Marble, and all the Pavement of Marble. May those who promoted the Building of it, or assisted toward the supporting of it, or shall assist, be blessed of the Lord, and may their Reward be Life everlasting. Amen.

Item, each side Window contains Foot of Glafs.

Item, the two great Windows of the East and West, each of them contains Foot of Glafs.

Of the Founding of the Library.

IN the Year of our Lord 1421, the worshipful Richard Whyttington, Knight and Mayor of London, began the new Library, and laid the first Foundation-Stone, on the 21st Day of October; that is, on the Feast of St. Hilarion the Abbat. And the following Year, before the Feast of the Nativity of CHRIST, the House was rais'd and cover'd, and in three Years after it was floor'd, white-wash'd,

glaz'd, adorn'd with Shelves, Statues, and Carving, and furnish'd with Books. And the Expences about what is aforesaid, amount to 556 l. 16 s. 9 d. of which Sum the aforesaid Richard Whyttington paid 400 l. and the Residue was paid by the Reverend Father B. Thomas Wynchelsey, and his Friends, to whose Souls God be propitious. Amen.

Item, for the Works of Doctor de Lira, contain'd in two Volumes, now in the Chains, 100 Marks; of which B. John Frenfile remitted 20 s.

Item, for four Archangels about the Tomb of Queen Isabel 37 s.

Item, for the Lectures of Hostiensis, now lying in the Chains, five Marks.

Item, in the Year of our Lord 1423, B. Thomas Wynchelsey made a new Wall, with a Door, and a Window in the Wash-house, by the Porch, and rais'd the Ground, at the Expence of 42 s. 1 d.

Item, the same Year, about glazing the Window at the Door of the Trimming-Place, and three above it, and three in the Walk by the Cell of the Minister of the Study 4 l. 5 s. 8 d. and many other Things which are not known; to whose Soul God be propitious. Amen.

Item, about the Walk, over the Wall of the Refectory, by reason that the Lead could not well be preserv'd without the Rain dripping in on the great Wall, by the joining of the House and the Wall, the Wall was cover'd with Tiles, answerable to the rest of the Roof, at the Expence of 13 l. 17 s. 1 d. Towards these Expences the Guardian Russell gave 3 l. and B. Thomas Wynchelsey 6 l. 10 s. 5 d. and the Convent 3 l.

Memorandum, that B. Andrew Bavard, Divinity Professor, in the Year 1494, finding the Choir of the Friars-Minors of London, not well furnish'd with Choir Books, I conceiv'd that the Alms of my Friends could not be better expended, than in writing Choir Books for the Praise of God, and continuing of the same divine Praise; wherefore I hir'd one Writer, who writ for me one Legendary, in two Parts, and one Antiphonal in two Parts, and one Psalter, and one Gradual, and another was printed, and many others repair'd.

Thus far this Manuscript concerning this House of the Friars-Minors is Latin in the Original, and here exactly translated; what follows is in English in the said Manuscript, and here literally transcrib'd, observing the same Orthography and Language to a Tittle.

Theys be the Indent' for the Wyndoes of the South-syde of the Church, and so to the forder gatte.

THYS Indent' made betweene James Andrew Mayer of the cytte of lond. The Aldermen and counsaile of the same cytte on the on' partye, And freer John Malberthorp. Warden of the freers minors in lond and the couent of the same place on the other partye. Wytnesseth that the sayd freer John and couent by the graunt and well of our lord the King. And by the assent of the Minist' pryncypall of the set order in Englonde. Have letten to the sayd Mayer. Aldermen. and counsaile. to them and ther

Suc.

Successours for ev'r a porceon of ground. On the South partye of the Church within Newgate in lond' to the use repayryng and sustaynyng of the bygge of lond. For to edifie the sayd place. The wych place staynyth in length fro the house of Wale' Attelhyde holdyng partenyng to the sayd bygge toward to the East. unto the boteras beyng atte the Sowth doze of the sayd Church toward the West. The wych length staynyth cclxij fete. And that staynyth in bredeth by the sayd howse xxxiiij fete ii vnyches referberd to the sayd freers and ther Successors. For fre entre and yllow at ther plefor. For carttes lodes. And for them other betayles and necessaryes entereng and goyng owte at what houre that pt shall plese to the said freers. And by a gate good and convenable made at the costes of the sayd Maire. Aldermen and comnalte. Agens the doze of ther church upon such gdeyon. that the sayd Maire, Aldermen and comnalte shall make a wall of Stone. Witwene the Churchyerd of the sayd freers and the sayd passell of grownde fro the Northwest corner of the sayd howse toward the Est lynyally unto the sayd Butteras. toward the West Rayryng the sayd Wall from the grownd in hyeght couenable for to bere the gyles of the Solers. To be edified above the choppes. Payng for the sayd freers and ther Successors to the Abbot and couent of Westm' iiii sh. by yer of the wych the sayd freers ben charged. Payng also for the sayd freers and ther Successors for ev'r more. The payment in the hye way before ther Place fro the sayd howse toward the Est. so forth as all the place of the said freers streche the toward the West. And the sayd passell of Grownde shall be edified in iij maners evnyly in length. That ys to saye At the Est. bounde rayryng the postes toward the hye waye in height a bove the grownde. xxxij. fete and at the West bound shoppes with ij stages. Rayryng the postes toward the high way xvij. fete in hight a bove the grownd. And in the myddes of the sayd place shoppes with ij stages rayryng the postes toward the hygh way xxv. fete in hyght a bove the grownde and no hyer for saluacion of the lyght of the sayd Church. And in case that pt plese the sayd Maire Aldermen and comnalte or to ther Successors. For to make windows in the sayd howses soo to be edified agens the church of the sayd freers. That than the sayd wendos be made vj fete above the gyles of eydech of the stages of the sayd howses. And that the sayd windos be well and sekerly berred of yerne and clofyd with wyndowes of glasse. Part remembable. But fastened stedfastly to the barres abovesayd. And in case that pt plese the sayd freers to bring the Rayne wate' comyng fro the church. thugh the foresayd howses toward the high way. They shall have free yllow by gutters at ther plefor. And also for to regyle ther church in case that pt shall nede. Ther shall be made a doze atte the ende of the wall toward the West. behynd the buteras abovesayd. The wych yllowes and delyverans of wate' and doze abovesayd shall be made at the costes of the foresayd Maire Aldermen and comnalte atte the begynnyng. And afterward the foresayd pate and delyverans of Wate' and doze shall be mayntaynyd at the costes of the sayd freers for ev'r more. In Wytnes whereof to these dedyd Indented aswell the sayd Maire and Aldermen and comnalte as the sayd freers chaungable have put ther sealles poven at lond. the first day of March. the yer of the reigne of kyng Edward the iij^d aft' the squest of Englonde the xlij.

Thys endent' made betweene Rychard Whyttington Maire of the cytte of lond, the Aldermen and comnalte of the same cytte on the on' partye. And freer John Bruyll Nardyn of the freers minors in lond and the couent of the same place on the other partye. Witnesseth that the sayd freer John and the couent by the graunt and wyll of our sov'ren lord the kyng. And by the assent of the Wynt' provinciall of ther order in Ynglonde have letten to the sayd Maire and Aldermen and comnalte to them And to ther Successors for ev'r more A porceon of grownde on the West parte of the church to the use repayryng and sustaynyng of the bygge of lond. For to edifie the sayd place. The wych place strechyth fro the Sowth west boteras of the church of the foresayd freers lynyally unto the gate of the same freers. The wych shall be of new edified toward the West. The length of the wych porceon of ground staynyth ⁱⁱⁱxxv. fete And ij vnyches of mesor. And in brede fro the sayd Southwest but as toward the Est. vij. fete and iij. vnyches And fro the West boteras besyde the sayd gate. In bredeth. vij. fete and ix vnyches of mesure referberd to the sayd freers. and to ther Successors besyde the South west boteras a bove sayd for ev'r more. And an Aley of ij fete in brede with a doze. The wych Aley shall strech to another Aley of the same brede besyde the foresayd church strechyng unto the porch of the church of the same. The wych aleys and doze shall be made at the costs of the sayd Maire. Aldermen and comnalte. And the wych aleys shall be edified above at plefor of the sayd Maire. Aldermen and comnalte. So that the hight that now is of the wyndows toward the Sowth of the church of the sayd freers be not stoppyd in no maner ne Impayryd. And the sayd Maire. Aldermen and comnalte. Wyll and graunt that yf ony peryl in tyme comyng. Fall to the sayd church and boteras. That pt be lesfull to the sayd freers. And to ther Successors for ev'r more at all tymes that pt shall nede the sayd boteras. and church to be repaire and amendyd. Nat with stondyng the edifying the wych shall be made besyde the boteras and church a bove sayd. So that the sayd howlys besyde the sayd church and boteras shall be repaired at the costs of the sayd freers In as good estate as they were before. And that as hastily as they goodly may. And the sayd porceon of grownde shall be edified in the maner that followeth. That ys to say. That the foresayd Maire Aldermen and comnalte shall make a wall of Stone with owte ony wyndowes or lygth strechyng in length fro the Est. toward the West thowde the porceon of grownd above sayd. The wych wall shall arple in hythe a bove the grownde that now ys besyde the sayd wall with in forth xi fete of a spse apon the wych wall shall be edified the hythe of iij solars with Jetts lyping on the church zorde of the sayd freers toward the North of the wych the Jetts of the furst solar shall streche over the sayd Wall ij fete and a halfe of a ople And the Jetts of the ij solar as moch. And the Jett of the iij^d solar shall be a fore and a halfe. And all the walls of the sayd solars. toward the sayd church zard shall be made of typls of sanders in suffeyent maner as the wall of an howse of the sayd freers. toward the North ys made. Soo that wyndows ne oppyng shall be made in the foresayd walls toward the sayd church zarde over them. vj. fete of a ople a bove ev'p flowpre of the solars a foresayd but that shall be lesfull to the sayd Maire Aldermen and comnalte to make in the walls in the solars a boue sayd toward

toward the church yerde above the hythe aforeseyd
vj. fete as many wyndos as that shall please them.
Soo that no wyndoo palse the breth of viij unches
the wych wyndos shalbe conuenably barryd with
pron and glasse and also the foresayd Maire Alder-
men and connalte wyll and graunt for them and
ther successors that no renment shall dwell in the
sayd rentts wyche shall be ther edified but yf he be
bolonde and sworne to the Wardens of the brygge of
London wych shall be for the tyme. That they shall
make noe wyndos ne oppynngs in the sayd walls to-
ward the sayd church yerde asens the forme and or-
dinans abovesayd apounne payne of doublyng hys rent
at every terme to the chamber of the Zeldhall of lond.
and forther more the foresayd Maire Aldermen and
connalte graunteth to the foresayd freers and to ther
successors for evermore a porcyon of grownde fro the
hye waye to the Westbolnde of the place aforeseyd
apon the wych the sayd freers may edify ther gate
evelyng acording toward the hye way, To the
blydyng the wych shalbe ther edified by the sayd
Maire Aldermen and connalte with as moche length
and breth for the sayd gatte as ther ys ordenyd and
devisyd, And a noyer porcyon of grownde besyde the
hye waye at the Southwest parte of the sayd
church betwene the rentts now ther beyng toward
the Est. And the Rentts that shalbe ther edified to-
ward the West, appon wych the same freers may
edify ther porcyon evelyng acording to the rentts
aboue sayd toward the South with as moche of length
and breth as shall nede for the porcyon aboue sayd.
In wytnes whereof to theys Indenters as well the
sayd Maire Aldermen and connalte hath put to
ther comun Seale as the sayd Minister prouyncpall
hys Seale, And the sayd freers ther comyn Seale
zeben at lond. aboue sayd the fyrst day of March, the
Zere of the Rayne of Kyng Richard the ijde the
xxjti Zere.

MEMORAND' That the yere of our Lord
1315. Then John Rodston Draper, beyng Maier,
Raffe Warryn Mercer, John Long Salter, Sh'rk's of
the Citte of lond. Thomas Sudner Doctor of Divinite
and Wardyn of the gray freers in lond. wytnesseth
that the sayd Wardyn with all the hole assent of
the couent under ther chapters Seyll have lettyn
unto the sayd Maier, Connalte and Masters of
the brygge howse of lond. a sartayn passell of
grownde un the South syde of our church, vj
fete of length and ij fete of breth for to bylde and
to enlarge the sayd howse of Nicolas Pynchyn busher
then dwelling in and un by leyd, and the sayd
Maier bynds hym and hys Successors for evermore to
paye yerty unto the sayd Wardyn and hys Suc-
cessors for ever xld. of good and lawfull mony of
ynglond to bye wood for the syke bretherne in ther
farmary as that apereys in ther wytryngs in
changeabull of both partys under both ther Seills.

Having no Catalogue of the Guardians or War-
dens of this House, all I can add here is from Mr.
Willis's Hist. of Abbies, Vol. II. p. 129. thus,

Thomas Cudner, Warden, subscrib'd to the Supre-
macy the 18th of April, 1534.

Thomas Chapman D. D. Warden, surrender'd this
House 12 November 1539, 30 Hen. VIII.

*The Names of those FRIERS-MI-
NORS; who suffer'd Martyrdom
for the Faith of CHRIST,
and of those who were Bishops,
Cardinals, General Ministers,
Provincials of England, Kings,
and some other Persons in Power
in the World, who enter'd into
the Order of the FRIERS-MI-
NORS in England.*

Bibl' Cott.
Vitellius,
F. XII.

THE blessed B. Eleus, a Lay-Brother, in the
Days of St. Francis, suffer'd Martyrdom for
the Faith of CHRIST.

B. Otto, B. Berald, B. Peter, B. Accursus, B. Ad-
nitus. These five Friers suffer'd Martyrdom in the
Time of Pope Innocent III, and of St. Francis, of
whom mention is made in the History and Le-
gend of St. Antony; they suffer'd at Morocco on the
17th of the Kalends of February, whose venerable
Relicks the Lord Peter, Infante, Son to the King
of Portugal, who had been entertain'd by the afore-
said Friers, brought with him from Morocco, and
more amply set forth the remarkable manner of
their suffering. The Acts of whose Martyrdom
are in the Monastery of London.

B. Thomas, of Tholentinum of Marca; B. James of
Padua; B. Demetrius, of Gorgia, Lay-Brother; B. Pe-
ter of Siena. These four suffer'd Martyrdom for the
Faith of CHRIST in the City of Cana, by the Hands
of the Saracens; the Order of whose Suffering is
related by B. Odoricus in his Itinerary. They suf-
fer'd in the Year of our Lord 1320, on the ninth
Day of April.

B. Peter of Narbonne; B. Stephen Cone; B. Hugh;
B. Daniel. These four suffer'd Martyrdom at Jeru-
salem, on the Feast of St. Martin, Bishop and Con-
fessor, in November, Anno Dom. 1391, by means of
the Kadi of the Law of the Saracens; that is, their
Bishop or Pontiff, and Confessor of the Miramamo-
lin and Soldan; in the Presence of the Valentine Aga-
renes, then present there.

B. Deodatus of Aquitain; B. Stephen of Seno; B.
Nicholas of Deberic. These three suffer'd Martyr-
dom at Jerusalem, but at several times.

B. Nicholas of Marocho; B. Beneditt of Regine; B.
Thomas, of Fulgencio, Lay-Brother; B. Gregory of
Digiadra. These four suffer'd Martyrdom successively,
and at several times, in Bosnia, by the Hands of
Hereticks.

B. Francis of Alexandria; B. Paschasius of Spain;
B. Raymund of Provence; B. Laurence, of Alexandria,
Lay-Brother. These four suffer'd Martyrdom in
Tartary from the Tartars, at several times.

B. Leo, of Lisbon, suffer'd Martyrdom from the
Infidels in Morocco, in the Days of St. Antony.

B. Vitus, of Spain, was beheaded in Morocco by the
Saracens, for the Faith of CHRIST.

B. Monaldus, of Marchia, suffer'd Martyrdom in
the East from the Infidels.

B. Antony of Armenia; B. Aldobrandus of Florence.
These two suffer'd Martyrdom for CHRIST in
Persia.

B. Bernard, of Aragon, suffer'd Martyrdom among the Transylvanians.

B. James, Custos of the Holy Land, was slain for the Christian Faith by the Saracens.

B. Stephen, Inquisitor of heretical Pravity, was kill'd by the Hereticks, for the Defence of the Faith, in the City of Toulouse.

B. Herimadus suffer'd Martyrdom from the Sultan of Babylon in Egypt.

B. Antony of Milan; B. Andrew of Hungary. These two suffer'd Martyrdom in Vicaria from the Hereticks, but at several times.

B. Conrad de Albis, of Milan, suffer'd Martyrdom from the Saracens for the Faith of CHRIST.

B. Monaldus suffer'd Martyrdom in Tartary, whose Head was brought to the City of Archon.

B. Richard suffer'd Martyrdom in Tartary, in the City of Armaleos.

B. Peter, of Provence, suffer'd Martyrdom among the Tartars.

B. John, of Monte Pulciano, suffer'd Martyrdom in Babylon of Egypt.

B. William Walden, of England, suffer'd Martyrdom from the Saracens, being burnt in the City of Salamajcus in Persia, on the fifth Day of June, in the Year of our Lord 1342.

These are the holy Friars that were Bishops and Confessors of the Order of the MINORS.

The holy Confessor of CHRIST, St. Francis.

St. Antony, of Padua, a renowned and famous Preacher.

St. Bonaventure, of Bagnarea, a devout Doctor, and eighth General, afterwards Cardinal and Bishop of Alba.

St. Lewis, the Son of Charles King of Sicily, Bishop of Toulouse, who rais'd the Dead, and wrought many other Miracles.

St. Bernardin.

The blessed B. Rufinus, of Scipio, Confessor.

The blessed B. Gerard, of Valencia, who was wonderfully famous for Miracles, both living, and after his Death.

The blessed B. Walter, Bishop of Poitiers, had a peculiar Grace of curing People of Quartan Agues, and after his Death he cur'd one that was possess'd by the Devil.

The blessed B. Lucius, of Marchia, Confessor.

The blessed B. Leo, Archbishop of Milan, who living cur'd a lame Person, and after his Death gave Sight to one that was blind.

The blessed B. James, of Todinum, Confessor.

The blessed B. John, of Auvergne, Confessor.

The blessed B. Peregrine, of Marchia, Confessor.

The blessed B. William, of England, who was truly obedient, who obey'd his Guardian after he was dead.

The blessed B. John Holkote, of England, who, during his Life, and after his Decease, rais'd several dead Persons.

The blessed B. John Clotfale, of England, who is look'd upon as a Saint beyond the Sea, he dy'd in 1343.

The blessed B. Gandulphus, of Lombardy, who lies in the Province of Sicily, famous for Miracles.

The blessed B. James, of Faldranum, who lies in the Province of Marca.

The blessed B. Andrew, of Vilium in Campania, Nephew to our Lord Pope Alexander IV, refusing the Honour of the Cardinalship, sent back the Cap to our Lord the Pope; this Man living in the

Order, full of Sanctity, since his Death has not yet ceas'd to be famous for Miracles.

These are the Bishops and Cardinals who were not General Ministers.

B. Peter de Camera, Doctor of Divinity of Paris, of the Roman Province, afterwards Bishop of Novara, next Archbishop of Milan, then Cardinal and Bishop of Palestrina; at last was rais'd to the highest Dignity of the Papacy, and call'd Alexander V.

B. Bertrand de Turribus, Doctor of Divinity, of the Province of Aquitain, was Cardinal and Bishop of Tusculum, in the Time of Pope John XXII, who writ Commentaries upon the Epistles and Gospels throughout the Year, and compos'd a Book of Sermons for Saints, call'd *Sanctorum Bertrandi*.

B. Gerard — was Priest Cardinal of the Title of the twelve Apostles, and afterwards Bishop of Saumur.

B. Bentingia de Turdeto, of the Province of St. Francis, was Cardinal and Bishop of Alba.

B. Pastor, of Provence, Doctor of Divinity, was a Cardinal by the Title of the Saints Peter and Marcellinus.

B. James, of Gaeta of Anagny, Nephew to our Lord Pope Boniface VIII, was Cardinal of St. Clement.

B. Vicedomus, of Placentia, was Cardinal and Bishop of Palestrina.

B. Vitalis de Furno, Doctor of Divinity, of the Province of Aquitain, was Cardinal and Bishop of Alba.

B. Elias, of Nabinarium, Doctor of Divinity, of the Province of Aquitain, was Cardinal.

B. Bartholomew de Cumo, of Janua, was Cardinal.

B. Bertrand, Cardinal.

B. Elias de Siso, Cardinal.

B. Gentilis de Monte Flore, of the Province of Marca, was Priest Cardinal, by the Title of St. Martin de Montibus.

B. Peter de Fuxo, Son to the Earl of Fuxum, Doctor of Divinity, of the Province of Aquitain, Cardinal, by the Title of St. Laurence in Damaso.

B. Peter — Kinsman to our Lord Pope Sixtus IV, is now Priest Cardinal of St. Sixtus. (That is, when this Manuscript was writ, which is above three hundred Years since.)

Note here, That in the Year of our Lord 1328, in the Time of Pope John XXII, and his twelfth Year, B. Peter de Carnaria, was by Lewis Duke of Bavaria, who had been by Force crown'd Emperor with a triple Crown, with the Consent of the Romans, chosen Pope, and call'd Nicholas V; and he presently after, that is, in the Year of our Lord 1333, resign'd the Papacy, and was made a Bishop.

These are the Popes and Cardinals who were General Ministers.

B. Bonaventure, of Bagnarea, the seraphick Doctor, and eighth General, afterwards Cardinal and Bishop of Alba.

B. Jerome de Esculo, General, and Priest Cardinal by the Title of St. Potentiana, afterwards Bishop of Palestrina, and at last Pope, by the Name of Nicholas IV.

B. Matthew de Aquasparta, General, Bishop, Cardinal of St. Rufina, and afterwards of Ostia.

B. John Muero, General, and afterwards Cardinal of St. Rufina, and Bishop of Ostia.

B. Fortunatus Vasolli, General, and afterwards Cardinal.

B. William

B. William Farmarij, General, and afterwards Cardinal, by the Title of the Saints *Peter* and *Marcellinus*.

B. Mark, of *Viterbo*, General, and afterwards Cardinal.

B. Thomas de Frigiano, the 24th General, and afterwards Patriarch of *Grado*, next Priest-Cardinal, by the Title of the Saints *Nereus* and *Aquileus*; lastly, Bishop of *Frascati*.

B. Leonard de Gyffone, 25th General, afterwards Cardinal.

B. Lewis of *Venice*, 26th General, afterwards Cardinal of the Title of *St. Mark*.

B. Francis de Sanora de Ruere, 28th General, afterwards Priest-Cardinal of the Title of *St. Peter ad Vincula*; lastly, by divine Inspiration, he was promoted to the height of the Papacy; and call'd *Sixtus IV.* in the Year of our Lord 1471, on the ninth of *October*.

These are the General Ministers of the Order of the Minors.

1. B. *St. Francis*, the first Institutor and Leader of the Order of the *Friers-Minors*, and was first General Minister of the same Order, and govern'd it 20 Years. During which Time B. *Helyas*, of *Affisum*, was his Vicar, that is, for several Years.

2. B. *John Parens*, of the *Roman Province*, was the second General Minister, and rul'd six Years; and he was the first Minister of the Province of *Spain*.

3. B. *Helyas*, of *Affisum*, who had been a Writer at *Bologna*, was the third General Minister, and minister'd nine Years.

4. B. *Albert*, of *Pisa*, was the fourth General Minister, and minister'd 39 Years; and was the first Minister in the Province of *England*.

5. B. *Haymo* of *Feversham*, an *English* Man, was the fifth General, and minister'd five Years. He by Commission of Pope *Innocent IV.* adorn'd all the Divine Office with new Rubricks, which was taken up by all the *Roman Court*, and the Followers of the same. He was also Minister in the Province of *England*.

6. B. *Crescentius*, once a famous Physician and Minister at *Verona*, was the sixth General, who was afterwards made Bishop of his own City in which he was born.

7. B. *John* of *Apulia*, of holy Memory, Professor of Divinity, and Reader of the Court, of the Province of *Bologna*, was the seventh General, and minister'd eight Years. This Man is noted for Miracles; he also writ to B. *Roger Bacon* a Treatise which begins, *Innominata Mro.*

8. B. *Bonaventure* of *Bagnarea*; Doctor of Divinity, of the Province of *Rome*, was the eighth General, and minister'd 18 Years. He was afterwards made the first Cardinal of the Order, and Bishop of *Alba*, who writ most holily upon the Sentences; and, among the Doctors of *Paris*, is call'd the *mellifluous* Doctor. He writ the Life of our most holy Father *St. Francis*, in most sweet Language, and compos'd a contemplative Treatise of the Life of *CHRIST*.

9. B. *Jerome* de *Eseulo*, of the Province of *Marca*, was the ninth General, and minister'd six Years; afterwards he was made Priest Cardinal of the Title of *St. Potentiana*, next Cardinal Bishop of *Palestrina*; lastly, he was prefer'd to the height of the Papacy, and was call'd *Nicholas IV.* the first Pope of the Order of the *Minors*. He brought all *Greece* to the Faith, and Obedience to the Holy *Roman Church*.

10. B. *Bonagratia*, of the Province of *Bologna*, who rul'd five Years, at whose Death, the great Bell rung a great while, no Man pulling the Rope.

11. B. *Atholotus* de *Prato*, Professor of Divinity at *Paris*, of the Province of *Tuscany*, was the eleventh General, and minister'd one Year.

12. B. *Matthew* de *Aqua Sparta*, Doctor of Divinity of *Paris*, and Reader of the Court, in the Time of Pope *Martin IV.*; he was of the Province of *St. Francis*, and the 12th General, who minister'd two Years, afterwards he was made Bishop of *Ostia*, and Cardinal of *St. Rufina*.

13. B. *Raymund*, of *Provence*, Doctor of Divinity of *Paris*, was the 13th General, and minister'd six Years.

14. B. *John* de *Muero*, Doctor of Divinity of *Paris*, of the Province of *Marca*, was the 14th General, and minister'd seven Years; afterwards made Bishop of *Ostia*, and Cardinal of *St. Rufina*, and was then also Protector and Corrector of our Order.

15. B. *Gonzalo*, a *Spaniard*, Doctor of Divinity of *Paris*, was the 15th General, and minister'd nine Years.

16. B. *Alexander* of *Alexandria*, Doctor of Divinity of *Paris*, of the Province of *Janna* in *Greece*, was the 16th General, and minister'd one Year, in the Time of Pope *Alexander V.*

17. B. *Michael* of *Sesena*, Doctor of Divinity of *Paris*, of the Province of *Bologna*, the 17th General, and minister'd twelve Years.

18. B. *Gerard Odonis*, Doctor of Divinity, of the Province of *Aquitain*, was the 18th General, and minister'd 14 Years; afterwards he was made Bishop and Patriarch of *Antioch*. He was General in the Time of *John XXII.* and *Benedict XII.* Popes.

19. B. *Fortunatus* *Vasalli*, Doctor of Divinity, of the Province of *Aquitain*, was the 19th General, and minister'd five Years. Afterwards he was made Archbishop and Cardinal of *Ravenna*, and then Patriarch of *Grado*; and bury'd in the Church of the *Friers-Minors* at *Padua*.

20. B. *William* *Farinerij*, or of *Cordova*, Doctor of Divinity, of the Province of *Aquitain*, was the 20th General, and minister'd eight Years and seven Months; was afterwards made Priest Cardinal of the Title of the Saints *Peter* and *Marcellinus*.

21. B. *John* de *Bucho*, Doctor of Divinity, of the Province of *Aquitain*, was the 21st General, and minister'd one Year.

22. B. *Mark*, of *Viterbo*, Doctor of Divinity, of the Province of *Rome*, was the 22d General, and minister'd eight Years; afterwards he was made Priest Cardinal, of the Title of *St. Praxedes*.

23. B. *Thomas* de *Frigiano*, Doctor of Divinity, of the Province of *Bologna*, was the 23d General, and minister'd six Years. Afterwards he was made Patriarch of *Grado*, then Priest Cardinal, of the Title of the Saints *Nereus* and *Aquileus*, and afterwards Bishop of *Frascati*.

24. B. *Leonard* de *Gyffone*, Doctor of Divinity, of the University of *Cambridge*, of the Province of *Terra di laboro*, was the 24th General, chosen at *Toulouse*, and minister'd six Years. Afterwards he was made a Cardinal.

25. B. *Lewis* of *Venice*, Doctor of Divinity, was the 25th General, and minister'd three Years, was afterwards made Cardinal of *St. Mark*.

26. B. *Peter* de *Cauzano*, Doctor of Divinity, of the Province of *Palestrina*, was the 26th General, and minister'd one Year.

27. B.

27. B. *Martin* of *St. George*, Doctor of Divinity, of the Province of *Genoa*, was the 27th General, and minister'd three Years.

28. B. *Henry* of *Ast*, of the Province of *Genoa*, was the 28th General, and minister'd seventeen Years and an half.

29. B. *Antony de Prato*, of the *Roman* Province, was the 29th General, and minister'd 17 Years.

30. B. *Angelo* of *Siena*, Doctor of Divinity, of the Province of *Tuscany*, was the 30th General, and minister'd two Years.

31. B. *Antony*, of *Massa*, Doctor of Divinity, of the Province of *Tuscany*, was the 31st General, and minister'd six Years; who was afterwards made Bishop of *Massa*.

32. B. *William de Casali*, Doctor of Divinity, of the Province of *Genoa*, was the 32d General, and minister'd Years.

33. B. *Antony de Rusconibus*, of *Cumæ*, Doctor of Divinity.

34. B. *Angelus*, of *Perusa*, Doctor of Divinity.

35. B. *James* of *Mosonica*, Doctor of Divinity.

36. B. *James de Sarfueis*, Doctor of Divinity.

37. B. *Francis de Sinonia*, Doctor of Divinity, of very great Fame; first Minister of *Genoa*, afterwards General, next Priest Cardinal of the Title of *St. Peter ad Vincula*; and lastly Pope, call'd *Sixtus IV*.

38. B. *Zaneto de Urino*, Doctor of Divinity.

39. B. *Francis de Sanson*.

40. B. *Giles Delphin*.

41. B. *Raynald Gracianus*.

Thus far the Cotton Manuscript.

The Provincial Ministers of England being before set down, in the general Account of this Province, it is needless to repeat them here. Therefore we proceed to other Men of Note, still from the same Manuscript in the Cotton Library, Fol. 7.

The Names of those who became Friers-Minors, having been earthly Kings when in the Lay-Habit.

B. *John*, before King and Emperor of *Constantinople*.

B. *John*, once King and Emperor of the *Tartars*.

B. *John*, once King of *Armenia*, B. *Henry*, once King of *Cyprus*, B. *Antony*, once King of *Castile*. Of whom there is an Account in the Chronicle of B. *Richard* of *Durham*, Lib. 8. Cap. 9.

B. *John*, King of *Jerusalem*, spoken of in the afore-said Chronicle, Lib. 7. Cap. 4.

B. —, King of *Saxony*. B. *Alphonso*, King of *Aragon*, B. *Alphonso*, King of *Majorca*. Concerning whom see the same Chronicle.

B. *James*, B. *Alphonso*, Kings of *Aragon*.

B. *Ferdinand*, B. *Sancho*, Kings of *Castile*.

B. *Robert*, once King of *Sicily*.

B. *Frederick*, once King of *Sicily*.

B. *Peter*, B. *Alphonso*, B. *Ferdinand*, once Kings of *Portugal*.

B. *Lewis*, once King of *Naples*.

B. *Robert*, King of *Naples*, profess'd three Days before his Death.

B. *John*, King of *Armenia*, leaving the Kingdom to his Nephew, became a Frier-Minor, and was afterwards kill'd by the *Saracens*.

The Duke of *Holstein*, in *Saxony*, became a Frier-Minor, Priest, and profess'd, who lies in the Monastery of *Kiel*, belonging to the Custody of *Bremen*.

This Duke enter'd into the Order of the *Minors*, with two other Knights.

Item, In process of time, the Sons of several Kings enter'd into the Order of the *Minors*; among whom was one B. *Lewis*, now a Saint and canoniz'd, Son of *Charles* King of *Sicily*, and Heir to that Kingdom, afterwards Bishop of *Toulouse*, whose Brother *Robert*, younger than he, succeeded his Father in the Kingdom. Their Mother was the Lady *Mary*, Daughter to the King of *Hungary*. There was another also Son and Heir to the King of *Majorca*, who also enter'd into the Order of the *Minors*. Another was B. *Philip*, Son to the King of *Hungary*, who, in the Year of our Lord 1285, with much Solemnity enter'd into the Order of the *Friers-Minors*, at *Christmas*, in *Naples*; for the Lord *Robert* afore-said, Brother to *St. Lewis* the Bishop, being then King of *Sicily*, made a Speech at *Mas*, and his Wife, the Lady *Sancha*, Sister to the afore-said *Philip*, waited at the Table in Person.

Item, About the Time of the second Pestilence, *Peter*, the *Infante*, a noble and glorious Duke, of the royal Race of the King of *Castile*, having two Daughters Queens of Note, renouncing the World and its Poms, took upon him the Habit of the Order of *St. Francis*, which he publickly wore several Years, and at length dy'd at the Court of *Rome*, and was honourably bury'd.

These are some Persons of Power in the World, who enter'd into the Order of the Friers-Minors in England.

Imprimis, B. and Lord *Robert de Insula*, Baron *Lyle*, enter'd into the Order in *London*, and became there Priest and Professor. He dy'd the 4th of January, in the Year of our Lord 1343.

B. and Lord *Robert Fitz-Walter*, a Baron, Founder of the Monastery of *Colchester*, enter'd into the Order there, Anno Domini 1325.

B. *Robert Hylton*, Baron *Hylton*, took the Habit in the Monastery of *Bridgenorth*, in the Custody of *Worcester*, and was bury'd before the Altar of the blessed Virgin, on the North-side of the Church.

B. *Robert Lamborne*, the Son of a Baron, and last Heir of that Baron, enter'd into the Order in *London*; who was afterwards Confessor to the Lady Queen *Isabel*.

B. *John Zarnestre*, a Knight of Fame in the World, enter'd at *London*.

B. *William Scharshille*, once Justice of King *Edward III*, quitting all temporal Affairs, enter'd into the Order with great Honour at *Oxford*.

B. and Lord *Roger Bourne*, Knight, bury'd in the Habit of the *Friers-Minors* at *Norwich*, 1334.

B. *Robert Nigram*, Knight, enter'd the Order, and dy'd at *Nottingham*, 1347.

B. *Matthew Gayton*, a powerful Esquire, having sold his Lands, became a Frier-Minor.

B. *John Stapilton*, Heir to great Wealth, quitting his Wife and Inheritance, became a Frier-Minor.

B. *Ralph Maydyngston*, was, before he enter'd the Order, Bishop of *Hereford*, and enter'd the Order in the Year of our Lord 1239. (He is, in our Catalogues of Bishops, call'd *Ralph Maidenstone*.)

B. *John Redyng*, was, before he enter'd the Order, Abbat of *Osney*.

B. *Adam de Marisco*, was Doctor of *Oxford* before he enter'd the Order.

B. *Alexander Hales*, an *English* Man, Doctor, Chancellor, and Archdeacon of *Paris*, quitting the

Pomp of secular Conversation, took upon him the Habit of the *Friers-Minors*, in the Year of our Lord 1228; and surviv'd therein 17 Years a Virgin and irrefragable Doctor, and dy'd at *Paris*, in the Year of our Lord 1245, about the Feast of the *Assumption*; at whose Funeral, *Odo*, Legate of our Lord the Pope, celebrated Mass, attended by many venerable Prelates, resorting thither by the Advice of the Pope, as is reported, to his Honour, by Mr. *John Garland*, in his Book *De Ministeriis Ecclesie*, which begins, *Anglia quo fulcet*, &c. at the End of the Book.

B. *Ralph Corbrugs*, who had been Doctor of *Paris*, and read at *Oxford* when a Novice, for he enter'd the Order at *Paris*, then actually presiding in Divinity.

B. *Hugh Willuby*, Chancellor and Doctor of *Oxford*, and Canon of the Church of *York*.

B. *Oliver Stanuey*, Doctor of both Laws, and Chancellor of *Cambridge*.

B. *John Waler*, Doctor of Divinity, who was Batchelor in the University of *Oxford*, before he came into the Order.

B. *Reginald Lambourne*, Batchelor of Divinity, of *Merton College*, afterwards had the Degree of Doctor, in the Order of *St. Benedict*, enter'd into the Order of *St. Francis* at *Oxford*, and dy'd at *Northampton*.

B. *John Wynchelsey*, Doctor of Divinity, and Canon of *Salum*, enter'd into the Order, but dy'd a Novice.

B. *John Iist*, Professor of the Civil Law, and once Canon of *Eokeland*.

B. *Eufiace de Normanville*, who had been very noble and rich, as also Master of Arts, and Decretor and Chancellor of *Oxford*.

Of the Second Order of St. Francis.

St. Clara, who both living, and after her Death, was wonderfully fam'd for Miracles.

The blessed *Agnes*, Sister to *St. Clara*.

The blessed *Ortulana*, Mother of them both.

The blessed *Magdalen*, Sister of the Order of *St. Clara*, in the Province of *Strasburg*, and City of *Friburg*, six Miles from *Basil*.

Of the Third Order of St. Francis.

St. Elizabeth, Daughter to the King of *Hungary*, and Countess of *Turingia*.

St. Brigit, Princess of *Nercia*, and Daughter to the King of *Sweden*.

St. Ethivida, in the Province of *Saxony*.

St. Rose, who lies at *Viterbo*.

St. Elzearius, Earl of *Alface*.

St. Lewis IX, King of *France*.

do unanimously agree, that the *Franciscans* came into *England* in 1224, he only assigning their Arrival to 1219. Be that as it will, I shall deliver things as I find them in the Authors I quote; and therefore proceed to *Wood's* Account of this *Oxford* Monastery, which is as follows.

These *Friers-Minors* came into *England* the Year after the *Dominicans*, viz. in 1224, being nine in Number, four Clerks and five Lay-Brothers, who landed at *Dover* the Day after the Nativity of the blessed Virgin. In order to render them the more acceptable to the Reader, we will here premise some Account of them.

1. B. *Angnellus*, or *Agnellus*, of *Pisa*, a Deacon, about 30 Years of Age, claims the first Place. He, as *Eccleston* informs us, was appointed Provincial Minister of *England*, by *St. Francis*, in the precedent general Chapter; for he had been Guardian at *Paris*, and had behav'd himself so prudently, that he was very acceptable, as well to the Brethren, as secular Persons, for the Worth of his renowned Sanctity. During the Time of his being in the aforesaid Employment at *Paris*, he there built a Monastery of his Order, and was so humble that he would not be advanc'd from the Degree of Deacon to that of Priesthood, without Leave first obtain'd of the General Chapter of his Order. These *Friers* being at last establish'd in *England*, he was chosen one of the King's Council, as *Francis St. Clare* writes in his History of the *Minors* of the Province of *England*, and had so much Authority among all Men, that he was very instrumental in composing of the greatest Differences between the King and his Nobility.

2. The next was B. *Richard Ingeurde*, or *Ingeurth*, an *Englishman*, Priest and Preacher, older than *Agnellus*, and the first of his Order that preach'd the Word of God to the People on this Side of the *Alps*; and, in process of time, under *John Parens*, of happy Memory, was sent Provincial into *Ireland*. That *Parens* was he, who being Provincial in *Spain*, succeeded Brother *Helyas*, as Minister-General of this Order. But, to return to *Ingeurth*, he supply'd the Place of *Agnellus*, when he went to that General-Chapter, in which it was consulted to translate the Relicks of *St. Francis*; and being discharg'd by B. *Albertus*, in the General-Chapter, from undergoing of publick Employments; and, as it were, enfranchis'd, he apply'd himself to the more difficult Part of the Christian Warfare; for, being inflam'd with an incredible Desire of propagating the Faith, he went into *Spain*, where he dy'd, performing renowned Service. I am of Opinion that this is the same with *Leland's*, *Bales's*, and *Pitt's* *Richard Ingefurpe*, or *Cunningsthorpe*; for after all my search I have found no Writer of that Name, either of this or any other Society.

3. The third was B. *Richard* of *Devonshire*, young in Years, of *English* Extraction, and of Rank an Acolyth. He is said to have travel'd many Countries; but after 15 Years Peregrination, his weak Body being almost consum'd by a Quartan Ague, he retir'd to *Romenhale*, and is there said to have spent the remainder of his Life.

4. The last of the Clerks is *William* of *Essay*, an *English* Man also; and tho' still a Novice, yet was afterwards a renowned Pattern of Patience, Obedience, Charity, Humility, &c. I cannot but relate of him, that being ask'd by *Gregory*, the Provincial Minister of *France*, whether he would go into *England*, he answer'd, he knew not, whether he would; and the Provincial admiring the unusual

K k

Answer,

OXFORD

Monastery of FRANCISCANS, or FRIERS-MINORS, or GREY-FRIERS.

I Must here again observe, that all our *English* Writers, except *Davenport*, or *Francis a Sta. Clara*,

Answer, he added, That he therefore knew not what he would do, because his Will was not his own, but the Provincial's, therefore he will'd whatever the Provincial would have him will. I am not ignorant that he is by some call'd William Eton, who also say that he was the first Guardian of the House of the Friars-Minors at Oxford, in Priests Orders, and taught in the Schools at Oxford. It is well known, that the same Person call'd William of Elfeby, by his irreproachable Behaviour, induc'd many to take upon them the Habit of these Friars, renouncing the Dignities they possess'd. I now come to the Lay-Brothers.

1. The first of them is Brother Henry de Cerruse, or Cervise, descended from the Longobards, a Man of profound Prudence, and most known Piety, and therefore at last prefer'd to be Guardian of the Friars House in London. Having exercis'd that Office some Years with wonderful Industry, and no less Integrity, he resign'd it, and return'd into his own Country.

2. B. Laurence de Belvaco, taking his Name from the Place of his Birth. He having spent some Years here diligently in his Employment, return'd into Italy to St. Francis, with whom he was at length in such Esteem, that at his Death that holy Man bequeath'd to him his Tunick. Laurence is said to have return'd afterwards to London, and there to have ended his Days.

3. B. William of Florence, who, when the Brothers were receiv'd in England, soon return'd into France.

4. In the fourth Place is B. Melioratus, of whom nothing memorable occurs.

5. Nor of the fifth, viz. James Ultramontanus, is there any more to say, than that he was then a Novice, and upon his Probation.

To these some add, as a Companion, one Albertus of Pisa, who, they say, succeeded Agnellus in the Provincial Ministry of England, and was afterwards the third General of the Order. But there is good reason to guess from Thomas Eccleston, that he was then either Provincial Minister, or in some Command and Dignity; for that Author writing the History of the Minors, often makes mention of this Albertus, and once observes, that he, at his first coming, appointed one Professor at London, and another, who was his Brother, at Canterbury. I will add, that it is evident, that Brother Albertus of Pisa, a Florentine, came into England at least after the End of the Year 1224, whom the Author of the Register of the Friars-Minors in London, whose Authority I nevertheless suspect, affirms to have been the first Provincial in England, and the fourth General of his Order, as if Agnellus had been the third.

I return to the Friars, Clerks, and Lay-Brothers, transported to Dover at the Charge of the Monks of Fescamp in Normandy; whence proceeding to Canterbury, they stay'd two Days in the Priory of the Holy Trinity, and then being divided into two Parts, Ingeworth, Richard of Devon, Cervise and Melioratus, went to London; the rest of them repairing to the Hospital of Priests at Canterbury, where they continu'd some little time, till put into a Chamber of the School, and living among the religious Boys, by their Discourses instructed them in Piety. Afterwards Alexander, the Master or Warden of the said Hospital, gave them a Yard, or Spot of Ground, proper for erecting an handsome Oratory, which he also built: Which Ground, in regard that the Friars could not possess any Property, was held for their Use, by the Name of the City and Corporation of Canterbury. They were immediately very much favour'd and cherish'd by Simon Longton,

Archdeacon of Canterbury, Henry Sandevic, and above all by a renowned Countess, whom Eccleston calls the Lady Inclusa of Bagyn-ton. But when Brother Albertus, succeeding Agnellus in the Provincial Ministry of England, understood that his Brethren had so successfully obtain'd an House at Canterbury, he sent thither his Brother Henry above-mention'd, to be their Professor; whom I judge to have been a Scholar of Robert Grossetest, who then taught at Oxford. Of the Brothers who continu'd at Canterbury, we have given an Account in their Place.

I return to those who I said set out for London: Being arriv'd there, they were receiv'd by the Dominicans, as if they had been of the same Family, and entertain'd fifteen Days with Lodging and Diet; at the end whereof John Trevers, a well dispos'd Person, hir'd for them an House, in the Street commonly call'd Cornhill, commodiously divided into Cells. But still they wanted a Chantry against the next Summer, because they had not yet obtain'd leave to erect Altars, and perform divine Service. The first Guardian of that House was a Longobard Lay-Brother, perhaps Henry de Cervise, Vicar to Brother Agnellus in England, whilst he went abroad to some general Chapter. But having at last obtain'd a Seat in the Parish of St. Nicholas, in Faringdon-Ward within, they continu'd there till the Dissolution.

Before I speak more fully concerning the Friars admitted into Oxford, I will briefly hint at several of their Excurfions. Before the Feast of All-Saints, and the coming to London of Agnellus, Ingeworth and Henry of Devon, went to Oxford; but proceeding thence to Northampton, and being receiv'd into a certain Hospital, they there built an House, in the Parish of St. Giles, whose first Guardian was Peter a Spaniard. Having at length obtain'd a Mansion at Oxford, they went to Cambridge, and obtain'd of the Inhabitants a very old Synagogue adjoining to the Prison for their Habitation: But the divine Service being disturb'd by the Neighbourhood of the Prisoners, they procur'd a Yard, or Spot of Ground, having, to that end, receiv'd ten Marks out of the Exchequer, and built on the same a very mean Oratory; that is, such an one as a Carpenter could erect in one Day; where they afterwards had Brother Thomas, the Spaniard, for their Guardian. Having at last got a School, several Masters and Bachelors, of some Fame, read in the same; of whom having found 73, to the Hundredth Year before the Dissolution, it will be needless to reckon them all up; but some of them follow.

1. First occurs Brother Vincent of Coventry, whom I find to have been a Follower of Robert Grossetest, and reading with great Applause. Concerning him Eccleston says thus: At that Time enter'd Vincent of Coventry, who not long after diligently induc'd his Brother Master Henry to enter into the Order, the Grace of JESUS CHRIST co-operating. He enter'd on the Day of the Conversion of St. Paul, with Master Adam, of Oxford, of pious Memory, and Master William of York, a famous Bachelor, &c.

2. B. William of Poitou.

3. B. Eustachius of Normanville. He, after having read and commenc'd at Oxford, is said to have again read at Cambridge, and returning to Oxford to have been chosen Chancellor of the University.

4. B. John Weston.

6. The sixth in the Catalogue is B. Thomas York, who having commenc'd at Oxford, and read in his Convent there, by Order of his Provincial read again at Cambridge.

12. The 12th is B. Adam of Merston, }
 13. B. Henry Brisingham, } who com-
 15. B. Thomas Bungey, } menci'd at
 23. B. Walter Knolle, } Oxford.
 29. B. Adam Horveden, or Horveden, }
 31. B. Richard Conington, who commenci'd at Ox-
 ford, and reassum'd at Cambridge.

These Friars having obtain'd Settlements at Cambridge, as has been said, and at Oxford, as will next be related, were very shortly spread into the prime Cities and Towns of England.

We will first name Hereford; where they made use of B. William of Leicester, brought from their School at Oxford, for their *Prælector*. The next was Chester, for that is mention'd in one Copy of *Eccleston*, tho' I find Leicester in another, where B. Gregory de Bosellis, of Oxford School also, read; as did B. Gilbert Cranford, of the same School, at Bristol. Lastly, I mention Slopisbury, which I take to be Shrewsbury, tho' Leland, from an old Book of *Eccleston*, has it Salisbury. There one Richard, a Citizen, built them a Church, on a Spot of Ground; granted them by the King; with him join'd the Piety of one Laurence, who built them the necessary Dwellings, and repair'd the decay'd Walls of their Dormitory. To conclude, being afterwards admitted into the City by the Inhabitants, they dwelt there till King Henry VIII every where destroy'd religious Houses.

I now return to Ingeworth and Henry of Devon going to Oxford; who being not far from thence, and gone out of the Way, as not knowing the Country, turn'd off to a Grange, or Farm-House, of the *Benedictines* of Abingdon, six Miles from Oxford, because Night was drawing on, and the Floods were out by reason of the great Rains. That Grange, being said to have been seated in a vast woody Desert, and between Baldon and Oxford, must needs be either Great Milton, about two Miles from Baldon, where a certain Grange of the aforesaid Monks stood, near the South side of the Church; or else Culham, within a Mile of Abingdon; which Conjecture I rather incline to, because the Situation of it, altogether woody, and between Rivers, agrees with the Description. But wheresoever the aforesaid Cell of the *Benedictines* was seated, the Friars came to it just at Night-fall, and knocking gently at the Door, humbly beg'd for God's sake to be admitted, otherwise they should perish through Hunger and Cold. It was the Porter to whom they made their Request, who guessing those two poor Friars, by their patch'd Habits, the Meanness of their Aspect, and their broken Language, to be some Mimicks, or disguis'd Persons, carry'd the Message to the Prior, who was not pleas'd with it. He hastning to the Door, with the Sacrist, the Cellerer, and two younger Monks, freely invited them in, expecting to be entertain'd with some Slight of Hand, or diverting Pastime. But the Friars, with a compos'd and sedate Countenance, affirming, that they were mistaken, that they were no such vile Men, but that they had chosen an Apostolical Course of Life to serve God; the *Benedictines*, displeas'd to be so defrauded of their expected Diversion, turn'd out the Friars, after misusing, kicking and buffeting them. They, thus disappointed of a Lodging, and not knowing what Course to take, wander'd about, and were about to compose themselves to sleep under some Tree, had not God put it into the Heart of one of the young Monks to provide for them, who were like to perish. He prevail'd with the Porter to let in those poor Creatures, for his

sake, when the Prior and the rest of the Monks were asleep; whom, having put into the Hay Loft, he supply'd with some Food, and recommending himself to their Prayers, return'd to his own Cell. I am doubtful whether I shall here add that Youth's Dream, which will not please all Men; but because it may be an Indication, now the Age is growing worse, that some Mens Minds are still possess'd with Religion, and the Fear of a Deity, I have resolv'd to deliver it. That Youth, or young Monk, being fallen asleep, he seem'd to himself, as Bartholomew of Pisa relates it, to behold CHRIST sitting on a Tribunal, and giving the last Judgment; and to hear the Owners of that Grange, whom he had caus'd to be brought before him. On the opposite side to them appear'd a poor Man, in the Habit of the Friars Minors, who accus'd the Prior, with the three others, in these Words. *Revenge, just Judge, the Blood of thy Servants, whom the barbarous Inhumanity of these Men has expos'd to Cold, and Want, and the Dangers of a most dreadful Night. Remember, O Lord, that they have refus'd the common Supports of Life, which they own'd they would have afforded to Buffoons, to thy Servants, who have renounced all worldly Pleasures, and are for gaining of those Souls for which you suffer'd Death.*

Then CHRIST turning to the Prior, in an angry Tone, ask'd him, to what Order he belong'd; and he answering, to that of St. Benedict; the Lord ask'd of Benedict there standing by, whether that were true; and he replying, that those were wicked Subverters of his Rule; for that he had commanded, that his Houses should always be open to all sorts of Guests, Sentence was immediately given, and the Prior, with the Sacrist, and the Cellerer, was hang'd on an Elm-Tree that stood by. CHRIST afterwards looking on that other Monk, by whose Care the Franciscan Friars had been preserv'd, and asking, of what Order he was, he fearing lest if he should own the *Benedictines*, he might partake in their Punishment, answer'd, he was of the Order of St. Francis; whereupon our Saviour ask'd of that poor Man, who was known to be Francis, whether that were true; he running to the young Monk, reply'd, he is mine, Lord, he is mine, whom from this time I receive into my Bosom and Family; and at the same time he so closely embrac'd the Youth, that, waking on a sudden, and carelessly putting on his Garments, he ran half undress'd to the Prior: And he found him, and the other Monks so near suffocated, as if they had been ready to expire by hanging; who having in a manner struggled with Death, and being with much Difficulty awaken'd, were struck with mighty Dread at the Relation of that Dream; but when the charitable Youth hasten'd away to his Guests in the Hay-Loft, he understood that they were slip'd away, as thinking they ought to take care not to be found by the Prior. In short, so great Fear and religious Apprehension seiz'd the Minds of the *Benedictines*, that not only the above-mention'd Youth, for that is most certain, but also the Abbat of Abingdon, is reported, when he was told of this Affair, to have repair'd not long after to Oxford, and putting on the Habit of St. Francis, to have associated himself to his Brethren, who soon after had obtain'd an House.

Now I return to Ingeworth and Henry of Devon, travelling very early in the Morning towards Oxford, and praising God abundantly, and offering their Vows, if it should please him to dispose some Good-will for them among the *Oxonians*. Nor were their

their Prayers in vain ; for being come to the City, and going directly to the House of the *Dominicans* in the *Jewry*, though they durst scarce hope for it, they were by them entertain'd with extraordinary Cure and Charity, and having found these as friendly as the *Abingdonians* had been merciless, they had the Benefit of the Refectory and Dormitory till the eighth Day.

But not forgetting their Business in the mean Time, they bent their Thoughts upon a Mansion, where they might exercise themselves according to the severe Rule of *St. Francis* ; and therefore hiring a House in the Parish of *St. Ebbe*, between the Church and the *Water Gate*, they liv'd there without a Chantry till the next Summer. If I mistake not, *Richard Mercer*, a very wealthy Citizen of *Oxford*, let them this little House, to which many honest Bachelors and Gentlemen resorted, and liv'd with them : And the coming of these now, and soon after of other *Franciscans*, or *Friers-Minors*, being nois'd about through the City and University, a great Concourse of Men was continually flocking thither, either attracted by the common Desire of seeing something new, or in order to be acquainted with that strange Rule. Afterwards the same Brothers, publicly preaching the Gospel, and following therein *Hugh Baldock*, *Philip Longeton*, and *William Esseby*, the first of this Order that preach'd in *England*, they in a short time gain'd so much of the People's Favour, as to obtain several small Spots of Ground adjacent to their Dwelling. For *Richard Milner*, or *Miller*, two Years after consign'd over to the City of *Oxford*, for the use of the *Franciscans*, the House, with the little Farm hard by, which he had first let to those *Friers*. Afterwards, the number of the Brethren encreasing upon the coming of *Agnellus*, and there being a Necessity to enlarge their Habitation, they had a Piece of Ground given them by *Mr. Thomas Wanlonges*, and two by *Mr. Richard Mephram*, and *Agnes* the Relict of *Guido*, as is attested by the Inquisition which I find taken hereof in the Year 1221, in the following Form : *Item, the Brothers-Minors hold a Place which Mr. Thomas Wanlonges gave them, in pure and perpetual Alms, and another Place of the Gifts of Master Richard Mephram, and a third Place of the Gift of Agnes, once Wife to Guido, which the said Agnes had by Descent from her Predecessors, and they pay for the same to Robert the Goldsmith one Pound of Cummin ; how much it is worth is not known, &c.*

It is reported of that *Walong*, that he was a wealthy Man, and became famous in the adjacent Parts ; as also that he bestow'd other Gifts on the *Friers-Minors*. *Mephram* was Archdeacon of *Oxford* at the time when he gave them that Piece of Ground, or soon after, as appears in the Chronicles of *Osney*. — The same Year, viz. 1272, about the Nativity of *St. Mary*, dy'd *William Lexinton*, Dean of *Lincoln*, to whom succeeded Master *Richard Mephram*, Archdeacon of *Oxford*, a Man of Judgment and great Literature. Lastly, the aforesaid *Agnes* was so great a Favourer of this Family, that she bestow'd on it, as appears by ancient Writings, the greatest Part of the little Field, which was afterwards call'd *Paradise*.

The *Franciscans* having thus improv'd their Fortune, were considering whether they could build a Dwelling fit to entertain the Multitude of Hearers they had got, and having fix'd upon the Place where *Milner's* House had stood, being without the City Walls, and about a Stone's throw distant from their first Habitation, they wanted not for the Be-

nevolence of many wealthy Men ; of whom not a few had either already enter'd into that Order, or were soon to enter. I shall here insert some few of them.

1. The first shall be *Rodolphus Maydston*, that great Bishop of *Hereford*. He, having by Dispensation from Pope *Gregory XI*, resign'd his Dignity, gave himself up to the *Friers-Minors*, in the Year 1279, because he had been so enjoyn'd to do, if he would provide for the Health of his Soul. — And he was a notable Proficient, says *Leland*, in all the good Sciences for which *Oxford* has the Name of a most renowned University. This Man afterwards made a greater Progress at *Paris*, where he often made Trial of his sharp Wit in the publick Schools. *Matthew Paris's* History makes honourable mention of his remarkable Literature. Being return'd home, he became very well known to King *Henry III*, by whom he was constituted Bishop of *Hereford*. It was now the sixth Year after he had receiv'd the Pontifical Dignity, when the Desire of a stricter Life led him from his Bishoprick to the College of the *Franciscans*, &c.

2. *John Radyng*, Abbat of *Osney*, who in the Year 1241, being cast down through Pusillanimity of Heart (they are the Words of *Matthew Paris*) leaving the Order of the great Doctor *Augustin*, went away to the Order of *Minors*, to try something new. But though some reckon'd him among the *Oxford Franciscans*, he is given to those of *Northampton* by *Thomas Wyke*, in his Chronicle of *Osney*, who could not be ignorant of it, because he knew him. The same Year, says he, viz. 1235, Brother *John*, the first Abbat of *Osney*, receiv'd the Habit of the Order of the *Friers-Minors* at *Northampton*, the fourth Day after the Feast of *St. Michael*, and Brother *John Leeche* was chosen Abbat of *Osney*, &c.

3. The Abbat of *Abingdon*, who is said to have embrac'd the same Rule.

4. The last shall be that young Monk, who reliev'd *Ingeworth*, and *Henry of Devon*, in their greatest Distress.

I do not mention many others, whom Authors report to have quitted Employments, and whilst the said Convent was building, to have, with wonderful Humility, submitted themselves to carry Stones and Mortar.

At length, their House being finish'd, that they might live in more Security and Quietness, they apply'd all their Thoughts to enlarging of their Farms ; and first bethought themselves to apply to King *Henry III* ; and *Agnellus* being among them, who both by his extraordinary Piety, and the Papal Authority he had to back him, being in great Favour, there was no doubt but that they would obtain whatsoever they desir'd, unless it were unreasonable or unlawful. Which appear'd when they came to petition ; for by his first Charter, dated the 22d of December, in the 29th Year of his Reign, he granted to them, for the greater Quiet and Security of their Habitation, that they might enclose the Street that lies along the Wall of *Oxford*, from the *Water Gate* in the Parish of *St. Ebbe*, to the little Postern in the said Wall, towards the Castle ; so that a Wall with Battlements, like to the rest of the Wall of *Oxford*, be made about the Dwelling, beginning at the West side of the aforesaid *Water Gate*, and reaching Southwards to the Bank of the *Thames*, and thence extending along the same Bank Westward, as far as the Land of the Abbat of *Bec*, in the Parish of *St. Bodhoc*, and then turning again to the Northward till it join with the Wall of the aforesaid Borough, by the East side of the aforesaid small Postern. The King also granted them, in order to join

join their new Place to the old, that they might throw down so much of the old Wall, as is the Space of their Dwelling along the same, saving always to himself and his Heirs, Kings of England, a free Passage through the middle of the new Place, whensoever they shall come thither.

The same King, on the 10th of February next ensuing, granted, that the Street which runs along under the Wall of Oxford, from the Watergate, in the Parish of St. Ebbe, to the little Postern in the same Wall, towards the Castle, be enclos'd, for the greater Security and Quiet of the Friars-Minors, dwelling by the said Street, as long as it shall please the Lord of the Place, &c. We also grant, says he again, that the North-side of the Chapel, built, and to be built, in the aforesaid Street, may supply the Interruption of the aforesaid Wall, as far as it is to extend; the other Breaches in the same Wall being entirely repair'd as before, excepting the small Postern in the said Wall, through which the said Friars may go and return from the new Place where they now live, to the former Place where they before dwelt.

He afterwards became so generous a Patron to the Franciscans, that on the 22d of April following, viz. in the Year of our Lord 1244, he made over to them an Island in the River. For thus are the Words of the Charter: *For the enlarging of the Ground, on which the Friars-Minors at Oxford began to settle, we give our Island, which we purchas'd of Henry, the Son of Henry Fitz-Simeon, granting to them, and willing, that they cause a Bridge to be built, beyond that Arm of the Thames, that runs between the said Island and their House; and that they, for the Security of their House, and Quiet of their Order, do cause the said Island to be enclos'd with a Wall, or otherwise, as to them shall seem proper.*

That Island lying west of the Dominicans, lay to the Northward of the House of the Friars-Minors, being sever'd from it by the Stream call'd Trill, or Trillmill; and it now belongs to William Morton Knight, and Justice of the King's-Bench, to whom it devolv'd by his Wife Magdalen, Daughter and Heir of John Smith of Oxford, Gentleman. But those Friars, not satisfy'd with this Seat, tho' spacious, obtain'd the House of the Penitentiaries, standing on the right hand without the West-Gate, of King Edward II, in the third Year of his Reign, and of CHRIST 1310; for those Friars being dispers'd, and put out of their House, it had return'd to the King; which, when he had granted to the Friars-Minors, their Enclosure reach'd Eastward, to the Street leading from the Water-Gate to the Dominicans Bridge, in Length, being bounded by the Stream running from the Mill to the Castle on the West. In Breadth, besides the aforesaid Island, it contain'd all that lay between that they call *Freren-street*, which leads from the West-Gate to the Church of St. Ebbe, to the Stream Trill, or Trillmill, being a small Branch of the Rivulet call'd *Castle-mill*, running along the South-side.

Hitherto I have spoken of the Dwelling of the Friars-Minors, and of its Boundaries; I now come to their Schools, designing to reckon up very many famous Men, who either taught there, or proceeded from thence.

The Schools. *Agnellus* built their first School in their former Habitation, as *Eccleston* testifies in these Words. *Brother Agnellus caus'd a decent School to be built, in the Place belonging to the Brothers.* Afterwards he obtain'd of Master Robert *Grotest*, that he would be pleas'd to read in the same; to which a great Concourse of Men resorted, to the Joy of *Agnellus*. And truly, to speak the truth, that

Grotest, who was arriv'd to the Degree of a Doctor, and was then the chief Ornament of the University, seem'd plainly to debase himself, when he serv'd *Agnellus* a Deacon, and a Man of scarce any Erudition; tho' he was recommended, both by the Novelty of the Order he had brought in, and the Pope's Authority he had to back him; and for these Reasons was most acceptable, as well to the King as to the University. Nevertheless, tho' *Agnellus* had scarce any Learning, much less that of the University, he oblig'd his Brethren to read and study the Decretals. He is said to have gone one Day into his own School, with a Design, if he could, to discover how far his Scholars were improv'd; but hearing the Question in dispute to be, *Whether there were a God?* which had been occasion'd by *Grotest*'s Lessons; the good Man cry'd out, *Alas for me! Alas for me! simple Brothers, pierce the Heavens, and the Learned dispute whether there be a God!* Which having utter'd with Indignation, he hastily ran out, and was grievously concern'd, for having built a School for such Disputes. But being afterwards appeas'd, he sent ten Marks to the Court of Rome; with which having procur'd the Decretals correct'd, he oblig'd his Disciples to apply themselves wholly to the Study of them, laying aside all empty sophistical Disputations, tho' now valu'd and admir'd. I return to *Grotest*, by whose Learning and Instructions those Friars were much improv'd, both in disputing and preaching. He was succeeded in that Employment by one call'd Master *Peter*, who performing the same very notably, and growing famous both for Learning and Piety, he was made a Bishop in Scotland. *Roger Weseham*, Archdeacon of Oxford, undertook that Employment, not of his own Inclination, but at the Request of Robert *Grotest*; and having executed it for some time, was, by Roger *Grotest*, prefer'd to the Deanry of Lincoln; and lastly, by the King, made Bishop of Coventry and Lichfield. To him succeeded in the same School *Thomas Wallens*, or *Wallensis*, once a Student at Paris, a Man renowned for Learning; and therefore Master Robert, Archdeacon of Lincoln, dying soon after, he was, by *Grotest*, put into that Place, and also made a Prebendary of that Church; and a few Years after, viz. in 1247, he was prefer'd to the Bishoprick of St. David's, tho' at that Time it wanted a Revenue worthy of so great a Clerk. I remember I have seen a Letter from *Grotest* to that *Wallensis*, wherein he chiefly endeavours to perswade him, to leave off reading in the Schools, and take upon him the Cure of Souls. Therein *Wallensis* is highly applauded for Learning and Virtue; and there are many things relating to him, which at present I nevertheless forbear to mention.

Nor is it proper to mention all the other Readers, who bestow'd their Labour in this School so much to the Advantage of the Friars, that soon after Brother *Elyas*, General Minister of that Order, call'd to him *Philip Wallensis* and *Adam York*, to the Intent, that sending them to Lions in France, they might there communicate the Sciences they had here learnt, where I find *Wallensis* doing the Duty of publick Professor, and teaching Philosophy and Divinity for some Years. From this School of Oxford also, B. Vincent of Coventry, being but about a middle Age, and a diligent Hearer of *Grotest*'s Lessons, was call'd away by B. Albert, the General Minister, to London, to read in the Convent of Franciscans then establish'd there; and went thence afterwards to Cambridge. Lastly, shall I take notice,

that from that same School proceeded B. Henry, Brother to the aforesaid Albert, by whose Command also he read at *Canterbury*?

About the time when *Wesenhams* and *Thomas Wallensis* read to those Brothers, I have above mention'd, their little School was translated to the new Mansion lately erected; and being increas'd, not only in Bulk, but in Number also, was divided into the two Sciences of Philosophy and Divinity. The Divinity School was in the lower Part of the Church, where Commencers sometimes us'd to keep the Acts. That of Philosophy was kept in the Cloister, and there some Batchelors read. The Reader shall here have an Account of the Commencers in Arts, who read here; tho' I am not ignorant, that *Leland* reports of some of them that read there, receiving the Degree of Doctors of Divinity.

1. The first is *Adam de Marisco*, a familiar Friend of *Grosteft*. I cannot say how long he read there. It appears by certain Letters of *Grosteft*, when he was Archdeacon of *Leicester*, to B. *Agnellus* Minister of the *Friers-Minors*, and of their Convent in *Oxford*, that he had an Esteem for this *Adam*; for he declares himself concern'd at his Departure from his holy College, so he calls it, and consequently from *Oxford*. But *Adam*, some Years after, took the Degree of Doctor among us; at whose Commencement *Grosteft* being in the Doctor's Chair, and making a solemn Oration, which he began thus, *exemplum esto fidelium in verbo, &c.* he affectionately exhorted the Commencer; and, according to Custom, set him off with due Praise; and he appear'd to have made himself Master of such various and profound Erudition, that he was commonly call'd by the Scholars, the *illustrated Doctor*, and allow'd the first Place, by one of his own Order, among the *Oxford* Writers, whereas that Honour had been before bestow'd on *Antony Hales*, a Doctor of *Paris*. I could easily add much more in praise of this most illustrious Person, which might be taken from *Nicholas Trivet*, of the Order of the *Friers-Preachers*; tho' I am not ignorant, that *Roger Bacon*, a most severe Censor of Writers, speaking of the famous Authors of this Age, made little Account of this our Brother *Adam*, and all that he publish'd.

2. B. *Rodolphus de Coleburg*, who presiding in Arts at *Paris*, gain'd an extraordinary Reputation for Learning; but going afterwards to *Oxford*, by Order of the General Minister, he there perfected the Regency in Divinity, purchasing great Esteem both to himself and his Order.

3. B. *Eustachius de Normanvil*, who, as *Eccleston* says, was very rich and noble before he enter'd into the Order of St. *Francis*. He was afterwards Master of Arts, and Master or Doctor of Decretals, and lastly Chancellor of the University.

4. B. *Thomas York*. He, after having commenc'd at *Oxford*, and read, perform'd the same over again at *Cambridge*. He enrich'd that Age in which he liv'd with Writings, many of which are thought to have been long since lost. Old Age coming on, he return'd to his native Country of *York*; and having spent the rest of his Life there, in the House of his Order, departed this World about the Year 1260. I think it not to be omitted concerning this renowned Man, that when he was about to take the Degree of Master or Doctor of Divinity at *Oxford*, which happen'd about the Year 1250, B. *Peter Maners* being in the Doctor's Chair upon the Occasion, his Admission was obstructed, because he had not, according to the Statutes of the University, before

presided in Arts, concerning which B. *Adam de Marisco* writ to B. *William* of *Nottingham*, the Provincial Minister, in which Letter he so highly applauds the said *Thomas*, that I have thought some of his Words fit to be here transcrib'd. *It has been in agitation*, says he, *for seven Days before the writing hereof, in the Presence of the Chancellor and Masters of the University of Oxford, that with their blessed Consent, our most dear Brother Thomas York, blessed be the divine Name, should ascend the Chair for ordinary presiding in the holy Scriptures, he being commendable among many and great Men, for the Eminency of his Behaviour, Wit, Literature, and Experience; but there arose a Difficulty in the obtaining of the same, some objecting that he had not presided in Arts; the Event was still doubtful at the Departure of this Bearer, &c.* What the Event of that Affair was, appears by other Letters to the same B. *William* of *Nottingham*, in which I find, that upon the Petition of B. *Thomas*, the Chancellor and Masters of Arts, with some Batchelors of the same Faculty, met together, and chusing seven of their Number Arbitrators, decreed, That for this Time, B. *Thomas* should commence, pursuant to the Petition, notwithstanding the Impediment objected against him, viz. that he had not presided in Arts.

5. B. *Richard Rufus*, of *Cornwall*, as *Leland* says, study'd so successfully, not only at *Oxford*, but at *Paris* also, that his Fame was spread through the World. *Richard Rufus* of *Cornwall* says, *Thomas* the *Franciscan*, who enter'd *Paris* at the Time when B. *Helyas* disturb'd the Order, where he afterwards cursorily read the Sentences, and was look'd upon as an admirable Philosopher. This *Richard Rufus* is the same as *Richard Ruys*, who is said by *Pits*, in the Appendix to his Book *de Scripturis Anglicanis*, to have flourish'd in the Year 1270.

6. B. *John Wallensis*, or *Guallenfis*, was Professor of Philosophy and Divinity, in this School of the *Franciscans*, with great Applause. Departing thence, he went to *Paris*, where he so diligently apply'd himself to his Studies, that he was at length there esteem'd a Man of excellent Learning. And to confirm what is here said, *Trithemius* writes, that he was at *Paris* call'd *The Tree of Life*; for he was, according to those Times, so eloquent, ready of Wit, sharp and happy, that he could handle any Subject, not only handsomly, eloquently, and brightly, but acutely, gravely, and learnedly. Which Virtues, if they be plentifully bestow'd, I cannot perceive why they may not worthily be allow'd a Place even in our Age, among the Flowers of Eloquence, tho' they be various to a Miracle. What if *Guallenfis* had happen'd to fall into our Age? For it is of great moment, as *Pliny* says, in what Ages great Wit falls. Certainly he who was so great at *Paris*, where he profess'd Literature, would be greater than we, who live in the golden Age, in as much as relates to the Purity of Languages. But lest I may be thought to say too much, I will now only mention what Books he writ. Thus *Leland*. He publish'd about twenty Volumes in Philosophy and Divinity, the which, as many Authors testify, he render'd elaborate with the utmost Diligence. He flourish'd in the Year 1260, and was bury'd at *Paris* among his Brethren.

7. B. *Thomas Doching*, or *Docking*, follow'd the Order of St. *Francis* in his Youth, and at *Oxford*, where, by long use, he became so learned, that when *Thomas Guallenfis*, a Person of great Learning in the Order, gave over, he publicly taught Divinity. It was honourable to have had such a Predecessor to his reading; but much more honourable that

that he so follow'd him, as that if he did not excell him in Erudition, he was at least his Equal. If any Man shall question the Truth of what I say, let him have recourse to his Books, where he will find this verif'y'd.

8 B. Henry Brisfyngham, a most renowned Franciscan, says Leland, born at Oxford, was at Oxford amongst the most learned. The Franciscans demanded the first Chairs in expounding of the Scriptures, and they were certainly most worthy of that Honour. Thomas Docking, at that time, presided in the Franciscan School, being, according to the same Author, an accurately learned Philosopher and Divine, in the Opinion of his Brethren. But as a Bow cannot be always bent, so Docking's constant Toil in reading requir'd some Relaxation; Henry supply'd his Place with much Industry, Diligence, and Alacrity. The Oxfordians applauded this most learned Doctor, and as they yielded to his Merit, so did they submit to his Authority; and being the eighth Professor among the Franciscans, he added very much to their Reputation. Among many other things he writ a Book entitled *Summa de Sacramentis*. These things fall into the Year 1261, when he was Professor among the Franciscans at Oxford.

9. B. William Hedeleg, or Hedley, to be reckon'd among the most eminent Philosophers and Divines; whom King Edward Longshanks, being upon his Journey to the Holy Land, chose for his Preacher.

10. B. Thomas Bongey, born an Bungay in Suffolk, a small Town on the River Wavenay, which then belong'd to the Bigots, study'd young at Oxford, says Leland, and apply'd himself so successfully to Philosophy and Divinity, that he gain'd thereby immortal Honour. I am apt to believe that, according to the Custom of the most famous English, he some time frequented the publick Schools at Paris, with no less Success than Industry. The most learned, as well as buzy Heddeleg, gave up the Employment of interpreting the Scriptures, yet on no other Motive, than to substitute one who was ready and well vers'd therein. He was the ninth Professor in the College of Franciscans at Oxford, then of great Renown. He substituted in his Place this Bongey, a Man of singular Learning, who, among other things, was so profoundly knowing in the Mathematicks, that having perform'd many things by Art, and produc'd others much greater by the Sharpness of his Wit, than the simple Multitude of the unlearned could account for, or comprehend, they were suppos'd to be done by the assistance of the Devil, and the vile Practice of Sorcery. I am apt to believe, that in the Experience of such natural Things, he made use of the approv'd Judgment of Bacon, who committed that part of Magick to Posterity, in Books accurately written. The Dignity he enjoy'd among his Brethren is well known; for to use their own Word, he was Provincial Minister of the Franciscans in England. The Catalogue of the renowned Franciscans, makes very honourable mention of the Book written by Bongey, to expound the Sentences, &c. Lastly, I find he taught at Cambridge; and that being of a great Age, he retir'd to Northampton, and dying there, was bury'd among the Brethren of his Order.

11. B. John Peckam, of whom Leland writes thus: John Peckam, a diligent Follower of the Franciscan Rule, observing that which frequently happens, that very few grow famous for Learning in their own Country, tho' they have Merit, but that very many have been most renowned abroad, as well for Learning as for other Virtues, went away in a good

Hour to Paris. There he so long apply'd himself to his Studies, which he had rightly commenc'd in England, till he was look'd upon by the Learned, as a great Philosopher and Divine, &c. Afterwards he return'd to the Place from whence he had before departed, that is, into England, and publickly read at Oxford, next to Bongey, a Man of excellent Fame, with the great Applause, and no less Admiration of all the University. This his Excellency all the Franciscans readily acknowledg'd, and appointed him Supreme over all their Colleges in England. But he stay'd not long among his own People, before he was call'd back to Paris again. Afterwards, Fame recommending him, he went to Rome, the Capital of the World, where he was appointed the Palatine Reader, as they call it. About this time, Robert Kilwarby, Archbishop of Canterbury, was, by Pope Gregory, made Cardinal and Bishop of Ostia; whereupon the Pope being willing to set off Peckam's Merits with fresh Honours, by his own Authority, but by Violence, appointed him Archbishop of Canterbury. Nicholas Trivet, in the Life of King Edward Longshanks, has writ almost the same, but not so distinctly. Thus Leland. Many other Writers applaud this renowned Man. Among them the first is William Wideford, of the same Order, in his Answers to Wickliff, who writes thus. B. John Peckam, a Frier-Minor, being made Archbishop of Canterbury, who was appointed Bishop before he knew, or thought of it, continu'd in his substantial Vow of Poverty he had made before; for he was not the civil Lord of the Revenues belonging to that Bishoprick, but was himself the Steward of the same, as the Apostles were the Stewards of the Estates laid at their Feet. In short, he was not forgetful of these Friars, among whom he had been bred from his tender Years at Oxford; for being prefer'd to the Archbishoprick of Canterbury, he often bestow'd Gifts on them many times publickly, and procur'd the Cure of Churches at Oxford to be confer'd on them.

12. B. Henry Appletree.

13. B. Henry Cross, a Frier of the Order of Minors, famous in his Age, not only for Erudition, but also for Piety, says Leland, nor did his Virtue go without an honourable Reward. He was made Submaster of his Order in England; which Employment conferr'd on him he manag'd with so much Dexterity, that, what seldom happens, he gain'd much Applause without Envy. Nor did he, at his Death, leave behind him any ill Name, or small Reputation to learned Posterity. For he writ some Books, which testify his good Affection towards sacred Literature; one of which was a Commentary on Aristotle's Natural Philosophy, the other on the Sentences of Longobardus. Witness the Catalogues of renowned Franciscans. He was made Doctor of Divinity at Oxford, and the thirteenth Reader in that House of the Friars-Minors. He dy'd at Bridgewater in Somersetshire, and was there bury'd among the Brethren of that Order.

14. B. Ralph Tofts.

15. B. Alan Rodan.

16. B. Roger of Merston, took the Degree of Doctor of Divinity at Oxford, and was Provincial Minister of the Order; dy'd at Norwich, and was bury'd in the Monastery of the Minors.

17. B. Alan Wakerfeld.

18. B. Nicholas Occam, sometimes call'd A. Occam, embellish'd his Age with sundry Writings. Bale says, he was no small Doctor among the Franciscans, but belov'd beyond many others, being the 18th pub-

publick Reader among them at *Oxford*. He flourish'd in the Year 1320, under King *Edward II*.

19. B. *Walter Knolle*, read again at *Cambridge*.

20. B. *W. Hertipol*, whether his Name were *Walter*, or *William*, is uncertain; I am therefore apt to believe he is the same with *Hugh Hertipoll*, or *Hartelpoll*, who took the Degree of Doctor at *Oxford*, and afterwards went into *Italy*, and dying there, was bury'd among the *Friers-Minors* at *Affisum*.

21. B. *J. Pershore*.

22. B. *John* of *Berwick*, Contemporary with *Nicholas Oucham*, and closely trod in his Steps at *Oxford*. His *Lucubrations* on *Longobardus* are commended among the learned *Franciscans*. He lies buried at *Stanford* in *Lincolnshire*.

23. B. *Thomas Barnaby*.

24. B. *Adam* of *Lincoln*, afterwards Doctor of Divinity at *Oxford*, and Provincial Minister. He is said to have wrought many Miracles, and is bury'd at *Lincoln*.

25. B. *William* of *Gainsborough*, well instructed in liberal Arts out of *Aristotle*, apply'd himself, says *Bale*, to the Study of School-Divinity, and presently began to adhere to the Sayings of the Saints and of the most holy Pope. He was the 25th Professor of his Order in the *Franciscan* School, and at length Reader of the sacred Palace at *Rome*, as *Eccleston* has it. The Provincial Catalogue says thus of him: B. *William Gainsborough*, Doctor of *Oxford*, Reader of the Court, and afterwards Bishop of *Worcester*, lies at *Beauvais*.

26. B. *John Baffer*.

27. B. *Thomas Rondell*, bury'd at *London* among the *Friers-Minors*.

28. B. *Adam Howden*, read afterwards at *Cambridge*.

29. B. *Philip Briddilton*.

30. B. *Peter Baldefswell*.

31. B. *John Horley*.

32. B. *Martin* of *Alnewick*. *Leland* says, he was a most noted Follower of *St. Francis*. He writ, as was then the most receiv'd Custom of the Divines of that Age, Commentaries on *Longobardus*.

33. B. *Albert* of *Beverley*.

34. B. *Richard Connyngton*, was familiar with the most Learned at *Oxford*. He was so much in Esteem among his Brethren, as to be made Minister. He also read at *Cambridge*, and was there bury'd among those of his Order.

35. B. *Thomas Pontefract*.

36. B. *Peter Sutton*, lies bury'd at *Stanford*.

37. B. *Ranulphus Lockesley*, of whom *Leland* writes thus. *Rodulphus Lockeslegus* was famous at *Oxford* both for Philosophy and Divinity, accordingly he receiv'd most worthy Rewards of so many Labours in his Studies, being prefer'd to the supreme Class of Divines. Then he, that he might well answer his new Dignity, according to Custom, made Commentaries on the Writings of *Longobardus*. He lies bury'd among the *Minors* at *Worcester*.

38. B. *William Shireburne*.

39. B. *William Notingham*, having gone through the Office of Professor, succeeded *Richard* in that of Provincial Minister; in the Catalogue of which Ministers we have these Words concerning him. B. *William Notingham*, Doctor of *Oxford*, who made the famous Exposition on the four Gospels, lies at *Leicester*. He dy'd about the Year 1336.

But there is another *William Notingham*, the third Provincial Minister, of whom *Eccleston* writes thus. *William Notingham* flourish'd at *Oxford*, in the Time of *John* of *Parma*, the eighth General Minister, to

whom succeeded *Bonaventure* that great Divine. — B. *William Notingham*, and B. *Peter Tewksbury*, shew'd to Pope *Innocent IV*. what their Predecessor had decreed. — B. *Hamo* was Minister during one Year in *England*, and was afterwards chosen General. — To him succeeded his Vicar, B. *William Notingham*, well known to Pope *Innocent IV*, he was afterwards made Bishop of *Laodicea*. — Thus when the said *William* had govern'd the Province of *England* fourteen Years, he was discharg'd in the Chapter held in the Country of *Mestin*, and soon after dy'd at *Genoa*. In the Catalogue of the Provincial Ministers he is call'd a most holy Man. Therefore both the *Notinghams*, especially the elder, having been most eminent for Learning; thence it was that *Bale* and *Pits* took them for one and the same Man. *Leland* mentions only the elder; and what he mentions of him is taken from *Eccleston*, though among the Books he mentions to have been written by him, he names some that belong to the younger.

40. B. *John Wylton*.

41. B. *John Crombe*, lies bury'd at *Oxford*.

42. B. *William Alnewyke*, of whom *Leland* writes thus. *William Alannovic*, of the *Franciscan* Order, was famous for Learning among the *Oxonians*. They perceiving that the Man had, with profound Judgment, made a great Progress in the sacred Studies, confer'd on him the highest Dignity of a Divine, by unanimous Consent. Thus he. Afterwards he read at *Naples*; and was, lastly, made Bishop of *Terra di Laboro*. He dy'd at *Avignon*, Anno 1332.

43. B. *William Herberd*, a Philosopher of the *Franciscan* Order, as *Leland* says, as also a Divine, flourish'd to such a Degree among the *Oxfordians*, that he gain'd extraordinary Fame by reading and preaching: To add to which, according to Custom, he writ *Quodlibets*, and Commentaries on *Deuteronomy*, and the *Apocalypse*. He died at *Hereford* in the Year 1337.

44. B. *Thomas* of *St. Dunstan*.

45. B. *John Radyng*, lies bury'd at *Avignon*.

46. B. *John Jornton*, or *Yornton*.

47. B. *Richard Drayton*, lies at *Shrewsbury*.

48. *Robert Leycester*; of him *Leland* writes thus. *Robert Leycester* gain'd more Renown in Learning, on which Account he was celebrated among the *Franciscans*. — I guess he was Contemporary with *William Herberd*, by the Series of the Catalogue of the *Franciscan* Writers. *Bale* and *Pits* place his Death in the Year 1348; but I guess he dy'd before.

49. B. *Walter Foxisley*.

50. B. *Henry Cruche*.

51. B. *John Ratford*.

52. B. *John Preston*.

53. B. *Walter Certhaton*, or *Certanton*.

54. B. *John Ridervans*, to whom, if I mistake not, what follows out of *Leland* appertains. *John Redovallensis*, of the Fraternity of the *Franciscans*, entirely gave himself up to humane and divine Literature; and his great Alacrity could not fail of Success, for Fame celebrated his Name, though he most cautiously avoided all Honour. Thus he was oblig'd to write Books to give so great a Proof of his extraordinary Knowledge. He therefore writ elaborate Commentaries on twelve Books of *St. Augustin's* City of God, &c.

55. *Laurence Briton*.

56. B. *John Rudington*, no small Ornament of the Age he liv'd in; as some of his Writings, which I have seen my self, testify. The Catalogue of the Provincial Minister says of him; B. *John Rodyngton*,

ron, Doctor of Oxford, a most holy Man, lies at Bedford.

57. B. John Howden.

58. B. Thomas Stanchaw. Of him Leland writes thus. *Thomas Stanchaw*, bred among the learned *Franciscans* that liv'd at Oxford, at length arriv'd there to such sublime Knowledge in Philosophy and Divinity, as to be himself reputed and call'd a learned Man. Lastly, that the Fruits of his Studies might become common, he compos'd a Book call'd *Curfus Moralis*, & *Cellestanea* on Luke. Thus Leland.

59. B. Edmund Grafton.

60. B. Stephen Sorel.

61. Adam Wodeham, otherwise Godham. Adam Odoham, a *Franciscan*, says Leland, a famous Professor of Philosophy and Divinity among the *Oxonians*, gain'd great Fame by the Books he publish'd. He dy'd in 1358. *Joannes Major*, a Scotch Writer, says he was not inferior to Occam for Learning.

62. B. Robert Redecrive.

63. B. Thomas Ratford.

64. B. John Went, or Guent, of whom Leland also writes thus. He was bred in Wales; he so ardently follow'd the most celebrated Schools of the *Franciscans* at Oxford, that he appear'd admirably more knowing in profound Learning than all his Brethren. The Catalogue of the Provincial Ministers has these Words concerning him: B. John Went, Doctor of Oxford, who wrought Miracles in his Life-time, lies at Hereford.

65. B. Thomas Otterbourne, by Leland call'd Oderoburn, first apply'd himself to Philosophy and Divinity, wherein having made a successful Progress, he thought it also his Duty to attain the Knowledge of History, which rightly informs Life, and by the Example of others, deters from Vice. This he perform'd with Integrity among other severer Exercises, and with such notable Industry, that he writ himself an History of the English Affairs, elegantly deduc'd in Order, and publish'd it in one Work. He flourish'd in the Year 1411.

66. B. John Vilers.

67. B. Richard Maleville.

These are the chiefest that occur in *Eccleston*, after which there are but few; of whom some that were most remarkable shall be here added. I will begin with *Vincent Coventry*, the first of all the *Franciscans* that read at Cambridge. The second shall be *William Ware*, who first took a Degree of Divinity in Oxford, and afterwards at Paris. Among the rest of the Disciples, and celebrated Doctors that came out of his School, is *John Duns*, the Scot, call'd Doctor *Subtilis*. 3. B. Roger Bacon, call'd the wonderful Doctor. 4. B. William de la Mere, a diligent Follower of St. Bonaventure, and Opposer of St. Thomas of Aquine in many things. 5. B. Richard Middleton, commonly call'd a solid and well-grounded Doctor. He was so well vers'd in expounding the most difficult Places in Scripture, that, as Leland says, scarce any was found in that Age, who more acutely div'd into the hidden Sense, more subtilly discours'd on it, or more clearly explain'd it. 6. B. Walter Brinkley, commonly call'd the good Doctor, and the antient Sophister and Doctor. 7. B. Francis of St. Simon, of Pisa, call'd *Empolim*, writ certain learned and resolute Determinations; when he flourish'd I know not. 8. B. John Canon, was long an Hearer of the subtle Doctor, and always his Imitator, as Bale says. 9. B. William Occam, Author of the Nominals. 10. B. Thomas Eccleston, long frequented these Schools; and, as Leland says, became learned above what is usual with common Students. Thus

Wood proceeds with others; of whom, because there is nothing singular, I pass them over till the 20th by him nam'd, of whom he gives the following remarkable Account. *Peter Philardus*, a Man every way learned. He was born in the Island of Candia, his Father not known, and receiv'd into the Order as he went begging from Door to Door by a certain *Franciscan*, who took Notice of his Wit. Having been by him taught Grammar and Logick in Italy, he was sent away to the University of Oxford, where applying himself to the Study of Philosophy and Divinity for several Years in this College of the *Franciscans*, he acquir'd great Knowledge in both Sciences; which he afterwards teaching at Paris, made known, by his acute Commentaries on the Books of Sentences. Afterwards, by the Favour of John Galeatus, Duke of Milan, he was created Archbishop of Milan, then Cardinal, by Pope Innocent VII; and lastly, Pope, by the Name of Alexander V.

The Libraries of the Friars-Minors at Oxford. They had two in the same House; the one, as Thomas Gascoigne writes, call'd the Convent Library, the other the Library of the Schools; whereof the former was open only to Graduates, the latter to the Scholars they call'd Seculars, who liv'd among those Friars for the sake of Learning. I confess I know not who built them, but do believe it was Grostest; for he, at his Death, bequeath'd to those Friars the Books he had compos'd, many of them written with his own Hand. — In the Year of our Lord 1253 (says Trivet) Robert, Bishop of Lincoln, died, who by many was call'd Grostest, or Great Head; this was a Man of excellent Wisdom, and most bright Learning, and a Pattern of all Virtue; who, though descended from the meanest People of Suffolk, in the Diocese of Norwich, yet exercising his Genius by the Precepts of the Scripture, had a generous Mind. — This Man having a sincere Charity for both the Friars Preachers and Minors, had them continually in his Company, delighting to confer with them on the Scriptures. But he was most particularly familiar with B. Adam de Marisco, of the Diocese of Bath, a notable and famous Doctor of Divinity, of the Order of the Minors, for the Love of whom he bequeath'd all his Books to the Convent of the Friars-Minors at Oxford, &c. Thus Trivet. It is very likely, that he also gave them all the Books he had of other Writers. To these were added all the Works of B. Roger Bacon, who, Bale tells us, writ an hundred Treatises: There were also Volumes of other Writers of the same Order, which, I believe, amounted to no small Number. In short, I guess that these Libraries were fill'd with all sorts of Erudition, because the Friars of all Orders, and chiefly the *Franciscans*, us'd so diligently to procure all Monuments of Literature from all Parts, that wise Men look'd upon it as an Injury to Lay Men, who therefore found a Difficulty to get any Books. Several Books of Grostest and Bacon treated of Astronomy and Mathematicks, besides some relating to the Greek Tongue. But these Friars, as I have found by certain antient Manuscripts, bought many Hebrew Books of the Jews, who were disturb'd in England: In a word, they, to their utmost Power, purchas'd whatsoever way any were to be had of singular Learning. Afterwards these same Friars sold many of their Books to Dr. Thomas Gascoigne, about the Year 1433, which he gave to the Libraries of Lincoln, Durham, Baliol, and Oriel. They also declining in Strictness of Life and Learning, sold many more to other Persons, so that their Library declin'd to little or nothing.

The Church of the Friers-Minors, being at first small and mean, was call'd a Chapel, and only known by that Denomination; the first Patrons and Founders whereof were, the King, *Agnellus of Pisa*, *Rodolphus*, Bishop of Hereford, and some others. But being beautify'd and enlarg'd, at the Expence of Richard, King of the Romans, his Wife *Beatrix*, and others bury'd therein, it seem'd very much to improve, and it continu'd handsome enough till the Reign of King Henry VIII, towards the End whereof it was thrown down, and almost laid level with the Ground.

Very many Men of the greatest Note lay bury'd in this Church, of whom I think fit to mention some: The first Place is due to B. *Agnellus of Pisa*, the first Provincial Minister of those Friers in England, as *Bartolomew of Pisa* will have it, tho' I have elsewhere show'd that *Albert of Pisa* was the first. *Agnellus* dy'd the Day after the Feast of St. Gregory the Pope, Anno 1335, and was bury'd in a wooden Coffin, whose Body the Friers going about to remove into a Monument, made of beautiful Stone; they found, as B. of *Pisa* writes, the Coffin full of a sort of Liquor like bright Oyl, and smelling like Balsam, and the Bones, from which the Flesh was dissolv'd, swimming on the Top of the Oyl, as if they were mov'd by some gentle Air. When the Friers went about, without any Precaution, to take up his Bones with the Coffin, the Bottom of the Coffin stuck fast to the Ground, the Liquor, sending forth a great Fragrancy, was spilt, and the Bones were honourably translated to the aforesaid Tomb. At his Tomb, especially after the aforesaid Translation, many Miracles were wrought, if we may credit the Reporters, to the great Admiration of the Multitude of Spectators. Nay, some do not stick to cry up this Friar as equal to St. Francis, the Founder of that seraphick Order, for Piety and Miracles, wrought both living and after his Death. 2. *Beatrix Falckson*, Queen of Germany, and third Wife to Richard King of the Romans, and of Germany, was bury'd before the High-Altar. She dy'd, as I find in a certain Chronicle of *Osney*, on the Vigil of St. Luke the Evangelist, anno 1275; whereas *Leland*, from an anonymous Author, and *Francis Thynne*, in his Catalogue of the Patrons, assign the same Day of her Death, but place it in the Year 1277. By her was honourably deposited the Heart of the aforesaid King of the Romans, Brother to King Henry III, under a sumptuous Pyramid of wonderful Workmanship. *Walsingham* says he dy'd in *Berkhamsted* Castle, the fifth Day of the Nones of April, in the Year 1270; tho' *Trivet* assigns his Death on the fourth of the Nones of the same Month, in the Year 1272. His Funeral was perform'd in the Monastery of *Hales*, in the County of Gloucester. 3. B. *Roger Bacon* dy'd in 1292, whose Tomb-stone is said, but how truly I know not, to have been dug up 73 Years since. *Leland* says he dy'd Anno 1268, but he mistook, on account of his Kinsman *Robert Bacon*, who dy'd that Year. This is he who was so well vers'd in all sorts of Authors, that he was reckon'd the Wonder of the Age he liv'd in. *John Bale*, in the first Edition of his Book entitled, *De Scriptoribus Majoris Britanniae summarium*, according to his Custom of railing, calls him a Sorcerer and Necromancer, &c. But afterwards, in his second Edition of that Book, he had those Words left out, as believing that a Man of such profound Literature ought not to be so characteris'd by one who pretended to Learning, but only by a Slanderer of the vilest Rabble. And it has pre-

vail'd to this Day, to have the most renowned Doctors, *Bacon* and *Bongey*, recorded in wretched Ballads for mere Conjurors. 4. *William Golafrey*, Knight, youngest Son of *John Golafrey*, Knight, by *Elizabeth*, the Daughter and Heir of *John Eyfeld*, in the County of *Berkshire*, Esq; he dy'd and was bury'd in that Church, about the latter End of the Reign of King Henry V. 5. *John Golafrey*, Knight, another Son of *John Golafrey*, Knight, bury'd there in the Year 1379. He having no lawful Issue, had a Son and a Daughter by a Concubine, call'd *Jenny Pulham*. The Daughter, whose Name was *Alice*, was at last Priorefs of *Burnham*, near *Windfor*. The Son call'd *John*, became a Knight, and Lord of *Langley*, and marry'd *Philippa*, Lady *Fitzgualter*; and dying at *Wallingford*, Anno 1396, was bury'd at *Westminster*, near the Tomb of King Richard II. His Widow was afterwards taken to Wife by that Duke of York, who was kill'd at the Battel of *Agincourt*. Besides these, many great Churchmen were bury'd in that Church, whom I do not mention, as not depending on the Credit of the Relaters. Of the Church itself, I will add as much as I think worth observing. 1. In it were kept the Acts of the Friers, when they commenc'd in any Faculty; and were much frequented, especially during the first Ages, by Scholars resorting from other Parts, to their own great Advantage. 2. Very many Marble Tomb-stones were scatter'd about it, which very much adorn'd the same; and which, after the Dissolution thereof, were, with much Guilt of those who did it, put to most vile Uses. 3. Thither daily resorted from the adjacent Parts a great Multitude of People, chiefly mov'd to it, as may be suppos'd, out of Devotion to B. *Agnellus's* Tomb; and for this Reason I guess it was, that the Provincial Minister desir'd of the Bishop of the Diocese, that he would appoint 22 Friers for this Convent, to hear the Confessions of such as came to it. Because I believe it may be acceptable to the Readers, I here give the Record I have found of that Request.

Memorandum, That on the seventh of the Kalends of August, in the Year of our Lord 1300, at *Dorchester*, B. *Hugh Hertelpol*, Provincial Minister of the Friers-Minors, of the English Province, appearing in Person before the Bishop (of Lincoln) presented to the said Father 22 Friers of his Order, viz. B. *John Codynghon*, the Guardian, *Adam Hoveden*, *Philip Birdlyngton*, Doctors of Divinity, *William Mincy*, *William Newport*, *Roger Barnton*, *Robert Gaddestyn*, *John Westburg*, *Robert Mogynton*, *John Stapleton*, *Adam Corf*, *Peter Todworth*, *William Shireburne*, *Peter Baldefwell*, *Martyn Alnewyck*, *John Douns*, *Walter Bosevile*, *Robert Canton*, *Roger Alnewick*, *John Horley*, *Richard Conyngton*, and *Thomas Pontefract*, chosen by him, as he said, to hear Confessions. And being ask'd, whether he presented them for all the Convents there were in the Diocese of Lincoln, or for any one, or more Convents of the same, he answer'd, that he presented them only for the Convent of Oxford. Then the Number of the Friers by him presented, being taken into Consideration, the Bishop said, that four Friers were sufficient for any Convent in the Diocese; but by reason of the Concourfe of People to the City of Oxford, and the Eminency of the Place, he granted that he would admit six Friers, to be presented to him out of the said Number, by the said Minister. And the said Minister saying, that he insist'd on the Presentation of them all, because among those presented there were two Doctors of Divinity; the Bishop, in Respect to the Dignity of those Persons, added those two to the said Number of six Friers; whereupon the Minister having nam'd to the Bishop six Friers

out of all those at first presented, viz. William Mincy, William Newport, Roger Barnton, Robert Gaddestyn, or Gaddesby, John Westburg, and Robert Mogynton; the Bishop likewise admitted the two Doctors of Divinity, viz. Adam Hoveden and Philip Bridlyngton, and granted that the same eight, by the Licence, Favour, and good Will of him the said Bishop, might hear Confessions in the Archdeaconship of Oxford, and grant the Benefit of Absolution to the Penitents, and enjoyn them wholesome Penances, in those Cases in which Absolution is of right allow'd to Curates, or Priests of Parishes.

The Favour this Bishop granted to the Franciscans, his Successors were used to confirm, increasing the Number of Friars appointed to hear Confessions; which many, who were not well affected to them, highly resented.

The Benefactors to the Friars-Minors at Oxford were in no small Number; but as many are unknown, besides the Golefreys, we must not be blam'd for omitting them. It appears that they yearly receiv'd 50 Shillings from the College of Durham; but who first gave them this Revenue I know not. To this were added 50 Marks Pension by King Henry VIII, during Pleasure. These, as I believe, after the Example of his Predecessors, he paid yearly, from the first Year of his Reign, till the Dissolution of the House. But it was much more that had accru'd by dying People, for they generally made use of some mendicant Friar to order their Wills; and they bequeathed to the House he belong'd to, Money, Corn, Cattle, and other Goods.

The Dissolution of the Franciscans. That House having flourish'd from the Year 1228, till the 31st of King Henry VIII, which was of our Lord 1539, was at last, as well as the rest, dissolv'd; Edward Baskerville, Doctor of Divinity, being then Guardian, and then the Friars were really reduc'd to the State of Beggary which they before profess'd. The Buildings, with the Courts belonging to them, and a very delightful Grove, containing five Acres, being the Island given them by King Henry III, were let to William Freer and John Pye, Aldermen of Oxford, for twenty Shillings yearly Rent to be paid to the King. But the Enclosure, which was also call'd the Church-yard, was granted to Richard Gunter, Alderman of the same City, for 3 s. 6 d. per Annum. Lastly, The Garden, or Orchard, call'd Paradise, with another Garden, call'd Boteham, or Bateham, to William Thomas, alias Plomer, of Oxford, for 6 s. 8 d. This yearly Rent was paid to the King, till in the 36th Year of his Reign, and of CHRIST 1544, all was by him sold to Richard Andrews and John Howes, from whom Richard Gunter, just above mention'd, and his Wife Joan, not long after, bought the same. The Trees were soon cut down, all the Greens trod under foot, the Church thrown down, and the Stones, with the Images and Monuments of the greatest Value, scatter'd about.

Having said thus much concerning this Monastery, from Wood's History and Antiquity of Oxford, there is not any thing of moment to add from any other, relating to the same in particular; but since so much has been here said of the learned and famous Men of this Order, it may not be ungrateful to mention some other great Men omitted by Wood, or of whom he has said little, from Francis de Sta. Clara's History of the Friars-Minors.

ALEXANDER HALES, commonly call'd
ALEXANDER ALENSIS.

So call'd from the Place of his Birth, being the small Town of Hales in Gloucestershire, was one of the

first English Doctors of this Order. He ow'd his Education to Richard Earl of Cornwall, and King of the Romans, as Camden affirms, who following the ancient Writers, gives him the Title of the irrefragable Doctor. Being afterwards promoted to be Archdeacon of Coventry, as Dugdale testifies from ancient Monuments, and his Epitaph; and observing the Purity of Life of these Brothers, and despising the World, he took upon him their Habit. Soon after he was appointed Director of the Schools, after Peter Lombard. He is famous for having been Master to Brother Warre, a famous Teacher, and to the Saints Bonaventure and Thomas Aquinas, as Harpsfield, Bale, Camden, Bzovius, Bellarmine, and others, do testify after Leland; and therefore St. Bonaventure calls him, our Father and Master. And St. Thomas, in an Epistle to a certain Friar-Minor, says, that the best Method of studying is to be well vers'd in only Doctor Alexander Aensis.

This Alexander, by Order of Pope Innocent IV, reduc'd all the Theological Matter into the Bulk of four Volumes, and St. Thomas follow'd both the Form and Principles thereof. He also writ a Compendium of Divinity, divided into six Books, and other Works. Pope Alexander IV, propos'd the teaching of his Sum in all Universities.

RICHARD MIDDLETON,

Was another Master of this Order, in the first Age of the same, by Hector Boetius reckoned among the greatest of that Time. This Man, by Order of Pope Alexander IV, in the first Year of his Pontificate, finish'd Hales's Sum of Theology, which he, being prevented by Death, had left imperfect, as testifies the most Reverend and most learned Dr. Smith, Bishop of Chalcedon, in his late Ecclesiastical History of England, collected from the most ancient Monuments. Thomas de Cantimprato, who was well acquainted with this Middleton, when he was Professor of Divinity at Paris, highly commends him, and says he led a most holy and devout Life. As he was preaching one Day at Paris, he became dumb for the Space of an Hour, and then reassuming the Word of Life, he, with a more serene Countenance, took his Leave of all the Audience, and so rested in Peace.

ROGER BACON,

Call'd the wonderful Doctor, who, as Eccleston says, at the same time took the Habit and profess'd, flourish'd about the Year 1280, as appears by his greater Work inscrib'd to Pope Clement V. with whom he had been familiarly acquainted in his Youth, wherein he opposes St. Thomas, and shows the necessity of attaining the Hebrew Language, which he was skill'd in, for the understanding of the Old Testament; he also shows the true use of the Mathematicks. He writ above an Hundred very learned Books, many of which I have seen, wonderfully fill'd with all sorts of Learning, and of the Oriental Languages; almost all of them are in the Oxford Library, and some of them in Selden's most choice Collection; nor was he less fond of his own Profession, which frequently appears in his Works, and therefore he is by Eccleston often call'd a Man of pious Memory. The Ignorance of the Mathematicks, not only among the common Sort, but, as often happens, among the Learned, render'd him ridiculously suspected; but he clear'd himself before Pope Clement, by the means of B. John, a Youth of 20 Years of Age, whom he had instructed in the Mathematicks, as he declares in the

the aforeſaid Work. *Daniel*, in the Life of King *Henry III*, informs us, how acceptable he was to the King, and how great a Lover of his Country. The King us'd to follow the Advice of *Peter de Rupibus*, or of the Rocks, in the Affairs concerning the Government of the Kingdom; *Bacon* told the King, *That nothing was more dangerous to Sailors than Rocks and Stones*; thus indirectly reproving the Bishop's Advice. He dy'd in the Year 1292, and was bury'd in our Monastery at *Oxford*, as *Stow*, from others, writes in his Annals. This *Roger Bacon* was of a genteel Family among the People of the County of *Dorset*, near *Cirenceſter*.

H A Y M O.

Born at *Faversham* in *Kent*, was the ſixth General Miniſter of this Order, confirm'd by Pope *Gregory IX*, about the Year 1239. The Generals us'd, in thoſe Days, to be perpetual, unleſs, as the Rule has it, it, at any Time, ſhould appear to the Generality of the Miniſters, &c. that the General Miniſter was not ſufficient. And the ſame was of the Provincial Miniſters, till the 48th Chapter, under *Leo X*, in the Bull of Union. Yet they were oblig'd to reſign their Offices in the General Chapters; and they might be depos'd in a Provincial Chapter, for ſufficient Cauſe. How much eſteem'd *Haymo* was, not only by his own Brethren, but alſo by the Pope, appears by his being ſent by Pope *Gregory IX* to the *Greeks*, in the Year 1233, and his good Succeſs, before he was preferr'd to be General Miniſter. The Matter was thus: Pope *Gregory* ſent his Commiſſioners to *Conſtantinople*, viz. *Hugh* and *Peter*, of the Order of *Preachers*, *Haymo* and *Rodulphus*, of the *Minorites*, Men eminent for Virtue and Religion, good Life, and the Knowledge of the Scriptures, to carry his Letters to *Germanus*, the ſecond Patriarch of *Conſtantinople*, wherein he notably diſcourſ'd concerning the Unity of the Church, the double Sword, and the ſpiritual and temporal uſe of them both. When they came into the Eaſt, meeting *Germanus*, they demonſtrated, by ſtrong and irrefiſtible Arguments of both *Greek* and *Latin* Fathers, that the Holy Ghoſt proceeded from the Father and the Son, which was their main Buſineſs, and they left that Definition of Faith to all the Eaſt, as may be ſeen in the *Vatican* Manuſcript, and the Subſcriptions of thoſe Embaſſadors ſufficiently ſhow, witneſs *Exovius*, in the Year 1233. All Men therefore acknowledge him a very great Doctor, excelling in all Variety of Learning and Virtue. The *Roman* Chapter, wherein he was choſen General, ſays he was a very great Divine, and a Mirror of all Worth: He viſited all our Order a-foot, and by Order of Pope *Alexander IV*, corrected the Breviary, and diſtributed it into Hours, as *St. Bonaventure* confeſſes, in the 12th General Chapter, and ſo does *Bale*, after others. Hence *John Parmenſis*, in his Epistle to the Province of *Tuſcany*, when he was General, enjoins the obſerving the ordinary uſe of the Miſſal and Breviary, corrected by the pious Study of *Haymo*, my Predeceſſor, ſays he, of holy Memory, and confirm'd by the Holy Apoſtolick See, and approv'd by the General Chapter. The which was in like manner introduc'd throughout all the *Roman* Church, and again enjoin'd by Pope *Nicholas III*, in the Year 1277. This Father's coming into the Order, very much advanc'd the ſame in *England*; for with him came into it three renowned Maſters; he alſo taught at *Cambridge* with much Reputation. He alſo tranſacted at the Court

of *Rome* againſt *B. Elias*. His Maſter was *B. Richard Rufus*, who has been above ſpoke of, who, for that Reaſon, was his Companion. He had been before Guardian of *Paris*, and Reader there, and at *Bologna* and *Padua*. He was recommended to the Pope by Cardinal *Richard Sommerton*; and in the firſt Chapter at *Rome*, wherein *Elias* was depos'd, *Haymo* was choſen Miniſter of *England*, and afterwards of the whole Order. Thus Brother *Eccleſton* in his Chronicle. He dy'd aged at *Anagni*, in 1344, Pope *Innocent IV* having vouchsaf'd to viſit him.

Mr. *Willis* has nothing of this Monastery, but the Name of *Robert Burton*, whom he calls Prior of the *Minors*, and *Edmund Baskerville* laſt Prior of the *Franciscans*; but *Minors* and *Franciscans* are one and the ſame Order, and there never were any Priors of it, their Superiors being call'd Guardians.

Having cauſ'd Mr. *Antony Wood*'s Manuſcripts at *Oxford* to be tranſcrib'd, I find much leſs in them relating to this Order, than is here already ſaid; all that occurs in them is as follows, in his own Words exactly copy'd.

"I ſhould give an Account of the Guardians of this Covent, of whome *Agnellus* was the firſt, after him *William Eſbye*, then *Adam de Marſco*, after him *Herveus de Saham*, Anno 1285, who was alſo Chancellor of our Univerſity; then *John de Codington*, Anno 1300; as alſo *John de Ochampton*, Anno 14^o *Edw. III*, with others, of whome, becauſe I have an imperfect Liſt, I ſhall for that reaſon forbear to ſet down any more.

"Having now finiſh'd my Diſcourſe, concerning the Original and Progreſs of this once ſo renowned a College; I come in the next place to give you a Diſcription of its pleaſant Seate. As for their Buildings, which, *Wickliff*, as I ſaid already, writ againſt, they were, according to the Mode of thoſe Times, ſtately and magnificent, their Church large and decent, their Refectory, Cloiſter, and Libraries, all proportionable thereunto, not to be equalled with other in *Oxon*, either College or Covent, except *St. Frideswide's* and *Oufney*, all which, both *Ædifices* and Grove thereunto belonging, as alſo the Cloſe, called the Church-yard, with the Garden, Orchard, and Fiſh-ponds, were (at the Diſſolution of religious Houſes) with the other Covent of the *Black-Fryers*, before ſpoke of, ſold by King *Henry VIII*, for the Sum of 1094*l.* the ſame Year, to *John Gunter* of *Oxon*, and *Joane* his Wife, and their Heires for ever; from them being ſhifted through ſeverall Hands, doth now acknowledge alſo ſeverall Owners; ſo that what of it is remaining, is a little old and decrepit Building (the lower Windows touching the Ground) which, while we were *Freſhmen*, Tradition told us 'twas *Roger Bacon's* and *Thomas Bonge's* Study: The Ruins of this College are going to ruine, and almoſt lodged in *Obſcurity*.

"*William Golafre* Eſq; younger Son to Sir *John Golafre* Kt, and *Elizabeth* his Wife, Daughter and Heir of *Jo. Eyfeld*, Com. *Berks*, Eſq; died in the Raigne of King *Henry VI*, or *V*, and was buried here; he married *Alice*, the Daughter and Heir of *John Biſhop* of *Abington*.

"Sir *John Golafre* Kt. another Son of Sir *John Golafre* Kt. abovesaid, died at *Quinton*, Com. *Berks*, 1379, and was buried here; he married *Iſabel*, Lady of *Miſſenden* and *Quinton*, Daughter to Sir *Bernard Brocas*, but had no Iſſue by her; in

"his

COVENTRY

Monastery of FRANCISCANS,
GREY-FRIERS, or FRIERS-
MINORS, in Warwickshire.

" his Wife's Time he begat of one *Johenet Pulham*, his
" Concubine, a Daughter and Son. The Daughter,
" named *Alice*, was afterwards Priorefs of *Burnham* by
" *Windsore*; his Son named *John*, was also a Knight,
" and Lord of *Langley*, and married *Philippa* Lady
" *Fitzgualter*, and died at *Walingford* 1396, and was
" buried by R. Ild's. Tombe at *Westminster*: His
" Widow afterwards married the Duke of *Yorke* that
" was killed at the Battle of *Agincourt*; she died
" in K. H. 6. Days, and was buried by her first
" Husband.

" In the Will of Sir *John Golafre* Kt. in the
" Hands of Sir *William Walter*, of *Sersden*, I find this
" following: In Dei Nomine, Amen, 19 January 1393.
" Ego *Johannes Golafre* miles, compos mentis mea, &c.
" Item lego Corpus meum sepeliendum in Cancellis Ecclesie
" Fratrum Minorum Oxon. juxta Patrem meum, si conti-
" gerit me mori infra terminum nuptie: Item lego *Philippae*
" uxori mea, &c. Item, lego *Dominae Elizabethae* Go-
" lafre, xl. Item lego *Alicie* Golafre sorori mea, xxl.
" Item lego *Willelmo* Golafre, xl. Item lego *Johanni*
" Golafre consanguineo meo, xl. Item lego Fratribus
" Minoribus Oxon, si ita sit quod Corpus meum sepultum
" fuerit cum eisdem juxta patrem meum, xl. At si con-
" tingat sepultum fuerit alibi, tunc volo quod predicti
" Fratres Minores non habeant eandem summam. Item lego
" *Richardo Wyghtbam* predicto *Roberti Wyghtbam*, 6l.
" 13 s. 4 d. &c.

" At the end of the Will it is said, That whereas
" he willed his Body to be buried in the *Grey-*
" *Fryers* at *Oxon*, yet the K. disposed of it other-
" wise, viz. that it should be buried at the Con-
" ventuall at *Westminster*.

" Probatum fuit hoc Test. per Ric. Episcopum Sarum,
" 27 Nov. 1396.

" This Place is buried in its Ashes.

" *Guardiani Fratrum Minorum Oxon.*

" *Agnellus* 1.

" *Will. Effelbye.*

" *Adam de Marisco.*

" *Herveius de Saham.* John Custos Oxon, 1285.

" Jo. Custos.

" Jo. de *Colyngton*, 1300.

" Jo. de *Ochampton*, 14 Ed. 3.

" Dr. *Edw. Buserhile*, the last Guardian or War-
" den of the *Grey-Friers* in *Oxon*."

To what has been said I have only to add the
following Dimensions from Mr. *Willis's* History of
Abbeys, Vol. II. p. 334.

The Length of the Choir of the Church of St.
Francis at *Oxford*, 68 Paces.

The Length from the Choir Door to the West
Window contains 90 Paces, and thus the whole
Length contains 150 Paces.

The Length of the Nave of the said Church on
the East side; [This certainly ought to be the North
side] contains (cum ela) 28 Paces.

The Length of the Nave of the Church on the
South part to the North Gate, contains only 90
Paces, and there are ten Chapels in the said North-
Isle of the Church.

The Breadth of the North Church contains 20
Paces.

The Breadth of each Chapel contains six Paces,
and thus the Breadth of the whole Nave of the
Church on the North side, with the ten Chapels,
contains 26 Paces, and each Chapel contains in
Length six Paces, and in Breadth — Paces; and
each Glass Window of the said ten Chapels con-
tains three Days glazed.

This Account appears very confuse and unintel-
ligible, but I give it as I find it.

THE Place where this *quondam* religious House ^{Dugd.}
stood, is very well known to all that have ^{Warw. p.}
observ'd any thing of *Coventry*; in regard the Spire ^{113.}
Steeple, which was part thereof, is yet standing,
giving occasion to Strangers that pass through the
Town, to think that there is still a Church in that
Place.

Touching their first coming into *England*, I find it
was in An. 1224, 8 Hen. III, viz. two Years before the
Death of St. *Francis*. I come now to speak of their
fixing in *Coventry*. That they had not any Charter
of Foundation for this House, nor indeed any
formal Grant in Writing of the Place whereon it
stood, is no wonder, considering, that not being
endow'd with Lands, they wholly liv'd on the
Charity of others, as we see those beyond Sea do
at this Day, going constantly by Couples, with
Wallets on their Shoulders, to receive Alms. And
as for their Habitation here, with the Church, 'tis
certain that the Structure of both was wholly made
at the Cost of good People; so great a Respect did
the World, in those Days, bear towards them, by
reason of their devout and austere Lives. For it
appears, that in An. 1234, 19 Henry III, *Ralph Fitz-*
Nicholas, then Sheriff of *Warwickshire*, in his Ac-
counts, makes mention of Shingles allow'd by the
King for covering their Oratory here, and deliver'd
out of the Woods at *Kenilworth* for that purpose;
which being but eleven Years after their first com-
ing into *England*, does argue clearly, that then
was the Time they were first settled in *Coventry*;
the Ground whereon this House was built, being
allow'd unto them by *Ranulph*, the last of that
Name Earl of *Chester*, out of his Manor of *Cheyle-*
more, as is evident. And therefore upon the Grant
of *Coventry*, made in Fee-Farm to the Monks, by
Roger de Montalt, and *Cecily* his Wife, 34 Henry III,
it, together with the Manor-House and Park of
Cheylemore, were reserv'd to the said *Roger* and *Ce-*
cily, and their Heirs.

It seems, that these Friers had afterwards also
many good Benefactors; for so fair a Church as that
has been, by View of the Steeple yet standing,
could not be built without very great Cost. But
that the same Structure was made in *Edward* the
Third's Time, I am induc'd to believe, partly from
the Form of its Fabrick, and partly because I find
that *Edward*, Prince of *Wales*, commonly call'd the
Black Prince, by his Charter, bearing Date 14 Dec.
32 Edw. III. gave Leave to these Friers, of whom,
as the same Grant expresses, he was Patron, to
take so much Stone out of his Quarry, in the Park
of *Cheylemore*, as they should have Occasion to use
about their Buildings and Walls; and likewise Li-
berty to have a Postern from their Mansion into his
Park, to carry out any of their Convent that should
be diseas'd, so that they were not to go further than
the said Quarry; the Key of which Door to be
always kept by the Warden of the same Friers, or
his Substitute, and no other to pass that way, but
such as were sick.

And as I am of Opinion, that then was the Time of its building, so do I imagine that some of the *Hastings* were good Benefactors thereto; in regard that divers of them lay bury'd in a Chapel of the same Church, call'd *Hastings's Chapel*, and some in the very Habit of *Friers-Minors*, so great an Esteem had they of this Order. Wherefore, to fortify my Conjecture, I have here added a very notable Memorial touching those honourable Persons of that Family who lie here inter'd.

Note, That this in Dugdale is in old French, here translated as follows.

" In the Chapel of the *Friers-Minors* of Coventry, call'd *Hastings's Chapel*, is a Window in the North Part, on which is a Scutcheon of the Arms of *Hastings*, the second Part Or and Sinople, charg'd with a Lion Rampant, Gules; the third Azure three Garbs of Cummin, Or, bound about the middle, Gules. On a Window in the East are the Arms of *Hastings*, of *Cantelow*, and of *Valence*; on the other Window are the Arms of *Hastings*, and Azure, six Lioncels Argent, and *de la Spenser*.

" Item, on another Window, in Base, are the Arms of *Hastings*, and of *Huntingfeld*, viz. Or, a Fess Gules, between three Torteaux, Argent. In the second is *Hastings*, and Argent, two Bars, Gules, with a Label of *Valence*. In the third are the Arms of *Hastings*; and the fourth is Gules, an Eagle Argent, beaked Or.

" And there are bury'd two Knights, viz. Sir *Henry Hastings*, and *Joanna* the Daughter of Sir *William Cantelow*, and Sister to *Thomas* of *Hereford* the Bishop. And near him lies the said *Joanna*, with the Arms of *Hastings* and *Cantelow*. The other Knight is where the Arms of *Hastings* are with those of *Valence*, his Name was *John Hastings*. And near him lies Dame *Elizabeth* of *Valence*, with the Arms of *Hastings*; and by the said *Elizabeth* lies Dame *Joanna Huntingfeld*, Daughter to Sir *John Hastings*, and *Elizabeth* of *Valence*, in a Gown powdered with the Arms of *Hastings*, and Or Fesse, Gules; and on her Mantle over the same is Argent, two Fesses Gules; and on her Sleeves the Arms of *Valence*. And there is a Pillow under her Head, on which are the Arms of *Hastings* and *Huntingfeld*, four times, viz. Or, a Manche Gules, and Or a Fess Gules, and three Torteaux Argent.

" On the Table was writ (this that follows in Latin) Sir *Henry Hastings*, with the Lady *Joanna* his Consort, the Daughter of Sir *William Cantilupe*, and Sister to St. *Thomas* of *Hereford*; and Sir *John Hastings* their Son, with the Lady *Elizabeth*, his Consort, Daughter of the Lord *William* of *Valence*, Earl of *Pembroke* and *Wexford*, bury'd in the Habit of the Brothers *Minors*. *John* dy'd the ninth of March 1312, and *Elizabeth* the third of October 1305. On whose Right lies the Lady *Joanna Huntingfeld*, Daughter to the afore said *John* and *Elizabeth*.

" *Robert de Shotesbroke*, a most valiant Esquire, once Standard-Bearer to the said Sir *Henry*, and afterwards his Steward.

" And there lie *John*, *Edmund*, and *Henry*, Sons to Sir *William Hastings*, the Son of Sir *John Hastings*; and *John Huntingfeld*, the Son of *William Huntingfeld*, and the Lady *Joanna*, his Consort."

That this Order of *Friers* was very much esteem'd and reverenc'd by all sorts of People, is evident enough; for whosoever shall take Notice of such Bequests, as by the Testaments of most Men and

Women were made in antient Time, may find, that as they seldom neglected to give more or less to one or other religious House of this Rule; so, if they were Persons of Quality, they did frequently make Choice of their Sepulture in them. Neither was it the least Policy of these *Friers* to obtain from great Persons such Disposall of their Bodies, considering how they were employ'd and trusted in making their Testaments; for wherever they sped in that kind, they were sure to have a good Legacy from the Testator, and not without Hope, by so fair an Example, to obtain no less Advantage from his Posterity.

Before the Suppression of the Monasteries, this City of *Coventry* was very famous for the Pageants, that were play'd therein upon *Corpus Christi* Day, which occasioning very great Confluence of People to it from far and near, was of no small Benefit thereto; which Pageants being acted with mighty State and Reverence by the *Friers* of this House, had Theatres for the several Scenes, very large and high, placed upon Wheels, and drawn to all the eminent Parts of the City, for the better Advantage of Spectators; and contain'd the Story of the Old and New Testament, compos'd into old *Englisch* Rhimes, as appears by an ancient Manuscript, entitl'd, *Ludus Corporis Christi*, or *Ludus Coventrie*, that is, the Play of *Corpus Christi*, or the Play of *Coventry*. In *Bibl. Cotton. sub Effigie Vesp. D. VIII.* A Specimen whereof shall follow, after we have here given an Account of the Suppression of this Monastery.

The next thing whereof I am to take Notice, in relation to this Friery, is King *Henry* the VIIIth's Survey, in the 26th of his Reign; at which Time it did appear, that they had no Lands or Tenements, nor other Possessions Spiritual or Temporal, but only a Liberty in the Country to receive the Charity of good People. This being so, I expect that some may demand, why it was not dissolv'd in 27 *Henry VIII.* when the lesser Houses went to rack; whereunto I answer, that the Act for that purpose extended only to Monks, Canons and Nuns; but if it be ask'd, why these were then so shelter'd from the first Storm, the Reason, I think, is apparent, viz. there was nothing to be got by their Ruin, forasmuch as they had no Endowments of Lands, &c. tho' God was as much dishonour'd by the lewd Lives of the *Friers*, for want of good Government, as the Preamble of the Act imports, in case it say true, as by any other, whose Houses were certify'd to be of less Value than 200*l. per An.* which Favour, we see, gave these poor *Friers* Liberty to breathe here a while longer, in Expectation of their Ruin, till 30 *Hen. VIII.* that all the great Houses were dissolv'd; they being then forc'd to subscribe an Instrument, whereunto their common Seal is affix'd, and in which the Error of that regular Course they had practis'd is confess'd; whereby they surrender this House into the King's Hands, as the Copy thereof, being not ordinary, and therefore here inserted, does manifest.

" For as moche as wee the Warden and Freers of the House of Saynt *Frances* in *Coventre*, commonly callyd the *Grey-Freers* in *Coventre*, in the County of *Warwick*, doo profoundly consider, that the Perfection of Christian Livinge dothe nott consist in dome Ceremonies, werynge a grey Coot, disgeasinge our selfe after straunge Fashions, dokynge, noddynge, and beckynge, in gurdyng our selves withe a gurdle fulle of Knotts, and other like Papistical Ceremonies, wherein we hade ben mooste principally practised end mislyd in

" tymes

" tymes paffe ; but the very tru waye to
 " plesse God, and to live a tru Christian Mon;
 " wytheout all Ypocrisie, and fynyed Difeymula-
 " tion, is sincerely declared unto us by our Mr.
 " Christe, his Evangelists, and Aposteles ; being
 " myndyd hereaftur to followe the same, confor-
 " mynge ourself unto the Will and Plesure of our
 " supreme Hedde, under Gode, in Erthe, the
 " Kynges Majestie ; and not to followe, henseforth,
 " the superstitius Traditions of ony forinsecall Po-
 " tentate or Peere ; wythe mutuall Assent and Con-
 " sent, doo submitt ourselves unto the Mercy of
 " owre seide Soverayng Lord. And wythe like
 " mutual Assent and Consent, do surrendre and
 " yelde up, into the Hondes of the same, all our
 " seide House of Saynt Frances, in the Cite of Co-
 " ventre, commonly callyd the Grey-Freers in Coven-
 " tre, wythe alle the Londs, Tenements, Gardens,
 " Medows, Waters, Pondiards, Fedings, Pastures,
 " Comens, Rents, Reversions, and alle other our
 " Interest, Ryghtes, or Titles, appertaining unto
 " the same, mooste humbly beseeching his mooste
 " nooble Grace, to dispose of us, and of the same,
 " as beste shall stonde wythe his mooste gra-
 " cious Pleasure. And further, frely to graunte
 " unto every on of us his License, under Wretyng
 " and Secalle, to chaunge our Habitts into secular
 " Fashion ; and to receve suche maner of Livings
 " as other secular Priests commonly be preferred un-
 " to. And we all faithfully shall pray unto Al-
 " mighty God, long to preserve his mooste noble
 " Grace, wythe increse of moche Felicitie and
 " Honor. And in witnes of alle and singuler the
 " Premisses, wee, the seide Warden and Covent of
 " the Grey-Freers in Coventre, to thes Presences, have
 " putte our Covent Seealle, the fivithe Day of
 " October, in the thertythe Yere of the Raynge of
 " our mooste Soveraynge Lord King Henry the
 " Eyghte.

Per me Johannem Safford, Guardian.
 Per me Thomam Maller.
 Per me Thomam Sanderson.
 Per me Johannem Abell.
 Per me Johannem Woode.
 Per me Rogerum Lilly.
 Per me Thomam Aucock.
 Per me Matheum Walker.
 Per me Robertum Walker.
 Per me Thomam Bangsit.
 Per me Willielmum Gofnelle.

Which said House, or Site, was, in 34 Henry VIII, granted by the King, *inter alia*, to the Mayor, Bayliffs, and Commonalty, of this City, and their Successors for ever. Dugdale's Warwickshire, p. 113.

Having gone through all that relates to this Monastery, we come now to the Plays, or Theatrical Representations, abovemention'd, said to have been, in former Ages, acted by Direction of these Friars, and compos'd by them, which are still in the Cotton Library. The whole being a large Quarto, as containing the History both of the Old and New Testament, would be too long for this Place ; but a short Specimen will not, it's thought, be disagreeable to any, and it is likely some would have been well contented to have had more of the same. Thus it is impossible to please all, for some, who are not curious in this way, may, perhaps, carp at so much as they will here find ; to whom we may answer, that it is not objected to Sir William Dugdale, as any Fault, that he has, in his Monasticon, afforded a Place to the Dance of Machabree, or of Death ; and therefore this may as justly have a Place here. If it shall find a greater Approbation than what is expected, the whole may either be publish'd by itself, or in some other Volume of this Nature. We proceed now to the Play itself, literally taken from the said Manuscript, which is as follows.

Cotton Li-
 brary, Vef.
 p. 113, D.
 VIII.

A Collection of Plays in old English Metre: h. c. Dramata sacra, in quibus exhibentur Historiæ Veteris & N. Testamenti, introductis quasi in scenam personis illic memoratis, quas secum invicem colloquentes pro ingenio fingit Poeta.

Videntur olim coram populo, sive ad instruendum sive ad placendum, a fratribus mendicantibus representata.

That is, sacred Representations, wherein are exhibited the Histories of the Old and New Testament, the Persons therein mention'd being brought upon the Stage, whom the Poet, according to his Fancy, brings in talking to one another.

They seem to have been formerly represented before the People, either to instruct or divert them.

A Plaie called CORPUS CHRISTI.

19 Vexilla
 tor.

NOW gracious God groundyd of all goodnesse,
 As thy grete glozie neyr begynnyng had ;
 So you succour and save all those that sytt and lese,
 And lytlenyth to our talkyng with tylenus styll
 (and sad.

For we purpose no pertly styll in vis plesse,
 The pepyl to plesse with pleyss full glad,
 Now lytlenyth us lonly both mar and lesse,
 Gentyllys and zemanry off goodly lyf lad,
 Vis tyde,
 We call you hewe as that we kan,
 How that vis word fyrst began,
 And howe God made bothe molde and man,
 If that ze wylt abyde.

In

29 Vexilla-
tor.

In the fyrst pagent we penke to play,
How God dede make powe his owyn myth,
Hebyn so cler upon the fyrst day,
And therein he sett Angell full byrth;
Chan Angell with longe vis no nay,
Ful worchep God as it is ryth;
But Lucifer, that Angell so gay,
In suche pompe van is he pyth,
And set in so grette pride,
That Goddys letc he gynnyth to take,
Hese lordys per hymself to make,
But van he skallyth affend ful blake,
From hebyn in helle to a—hide.

39 Vexilla-
tor.

In the secunde pagent by godys myth,
We penke to shewe and pley be dene;
In the other sex days by opyn syth,
What pence was wrought rei xal be sene,
How best was made and foule of syth,
And last was man made as I wene,
Of mannys o ryb as I zow plyth,
Was woman wrought mannys make to bene,
And put in paradysc
Ther wer flours bothe blewe and blake,
Of all fruts rei myth there take,
Saff frute of ainyng rei xal be forlake,
And toweche it in no wyle.

The serpent toke Eve an Appyl to byte,
And Eve toke Adam a murcel of the same,
Whan rei had do yus azens the rewle of ryte;
Chan was our lord wroth and greved al with
(grame,

Our lord gan oppose pem of the gret delpte,
Worthe to askuse hem of that synful blame;
And van almythy god, for that gret dyspice,
Assigned hem grevous peyn, as ze shall se in game
In dede;

Seraphyn, an Angell gay,
With byennynng sword is verray,
From paradise bete hem away,
In bybyl as we rede.

19 Vexilla-
tor.

We purpose to shewe in the third pagent,
The stozy of Cayin, and of hese brother Abelle,
Of her tythyng now be we bent,
In vis pagent the trewth to telle;
How that tythyng of Abel with fey was byent,
And accept to god yf ze will dwelle;
We purpose to shewe as we have ment,
And how he was kyllpd of his brothir so felle;
And than,
How Cayin was cursyd in all degre,
Of godys owyn mowthe ye xal ze se,
Of trewe tythyng vis may wel be,
Exawple to ebery man.

29 Vexilla-
tor.

The 3^{de} pagent is now zow tolde,
The fourte pagent of Noe xal be,
How God was wroth with man on molde,
Because fro synne man dede not fle;
He sent to Noe an Angel boide,
A shyp for to makyn and stowmen on the se,
Upon the water both wodd and colde,
And 8 solwes ther labyd xal be;
And 1 peyr of eberych bests in bynge,
Whan 400 days the flood had flowe,
Chan sent Noe out a crowe,
And after hyme he sent a dowe,
That brouth ryth god tydyng.

Of Abraham is the fyfte pagent,
And of Ysaac his sone so fre;
How that he xalde with fere be byent,
And slayn with sword, as ze xal se;
Abraham toke with god atent,
His sone Ysaac, and knelyd on kne;
His suerd was than ful redy bent,
And thouth his chylde yet offered xal be,
Upon an hyll full byff;
Chan god toke tent to his god wyl,
And sent an Angel ryth sone hym tyl,
And bad Abraham a shyp to kyl,
And labyd his chyldeys lyff.

39 Vexilla-
tor.

The sexte pagent is of Moyfes,
And of tweyn tabelys that god hym toke,
In the which wer wrote with out les,
The lawes of god to lerne and lok;
And how god charged hym be wordys these,
The lawes to lerne al of that bok;
Moyfes than doth nebyr moze lese,
But prechyth dully bothe zer and woke,
The lawes as I zowe telle,
The ten comaundements alle be dene,
In our play ze xal hem sene,
To alle you that wyl bene,
If that ze thenke to duelle.

19 Vexilla-
tor.

Of the gentyl Jesse rote,
The seynt pagent for sothe xal ben,
Out of the which dothe spryng our bote,
As in prophete we redyn and sen,
Kyngeys and prophete with wordys ful sote,
Schull prophete al of gwen,
The which xal staunche our stryff and mowe,
And wynnyn us welthe with out ye wen,
In hebyn to abyde,
They xal prophete of a mayde,
All fendys of her xal be afrayde,
Her sone xal save us, be not dysmayde,
With hese woundys wyde.

29 Vexilla-
tor.

Of the grette bushop Abyacar,
The tende pagent xal be without lesyng,
The which comaundyth men to be war,
And bynge her douters to dem wedding,
All that ben 14 yer and more,
To marryage he byddyth hem byng,
Wether ebyr rei be he chargyth for,
That rei not fayne for no lett yng,
The lawe byddyth so that,
That Joachym, and Anne so mylde,
Rei bynge forthe Marye, that blyssyd chylde,
But he wolde not be desylyde.
With spot nor wam of man.

39 Vexilla-
tor.

In chastyte that blyssful mayde,
Abowyd ther her lyff to lede,
Pan is the bushop soze dysmayde,
And wonderyth for al of vis dede,
He knelyd to god as it is layde,
And prayth than for help and rede,
Pan seyth an Angel be not afrayde,
Of ys dowte take you no drede,
But for the kynrede of Davyd then send,
Letc him come with her offryng,
And in her hand ys whyte zedys bynge,
Loke whose zerde doth flour and spryng,
And he xal wedde that mayden hende.

19 Vexilla-
tor.

12
19 Vexilla-
tor. In the x^{te} pagent sothe to say,
A maslanger forthe is sent,
Davyd is kynrede without delay,
They come ful sone with good entent,
Whan Joseph offeryd his zerde that day,
Anon ryth forth in present
The ded styk do flour ful gay,
Pan Joseph to wedlok went,
Ryth as the Angel bad; *openly*
Than he plyth to his wyff,
In chastyte to ledyn her lyff,
The bishhop toke her 3 maydonys ryff,
Som comfote per she hadde.

29 Vexilla-
tor. In the 11^{de} pagent goth Gabryell,
And doth salute our lady fre,
Than gret with chylde as I zow tell,
That blyssyd mayde for sothe is she,
The 3 maydenys that with her dwelle,
Her gret spech but non yei se,
Than they suppose that sum Angell,
Goddys maslanger that it xulde be;
And thus,
The holy gost in her is lyth,
And Goddys sone in her is pygth,
The Angell doth telle what he xal hyght,
And namyth the chylde Jhesus.

39 Vexilla-
tor. In the 12 pagent, as I zow telle,
Joseph comyth hom fro fer countre,
Our ladyes wombe with chylde doth swelle,
And pan Joseph ful hevy is he,
He dothe forlake her with hert ful felle,
Out of countre he gynneth to fle,
He neytr mox thankyth with her to dwelle,
And than our ladye ryth sox wepyth she;
An Angell seyd hym ryf,
God is with yi wyff sertayn;
Therforez Joseph turne hom agayne,
Pan is Joseph in herte ful fayn,
And goth ageyn onto his wyff.

49 Vexilla-
tor. The xiii^{te} pagent I sey zow be dene, *Done*
Xal be of Joseph and mylde Marye,
How they wer sclawndryd with trey and tene, *tray*
And to her purgacon yei must hem hye.

29 Vexilla-
tor. In the xv pagent shewe we xal,
How Joseph went withoute baryaunns,
For mydwyvys to help our lady at all,
Of childe that he had delveranns.

39 Vexilla-
tor. In the 16 pagent Cryst xal be born,
Of that joy Angelys xul synge,
And telle the sheppherdes in that moorn,
The blyssful byrth of that kyng;
The sheppherdes xal come hym be forn,
With reberens and with worcheping;
For he xal sabyn that was forlozn,
And graunt us lyff ebyr mox lestyn,
I wys,
His gle ingyth,
Is mater of myrth,
How Crystys byrth,
Wypng us to his blys.

The 15^{te} pagent come kyng in,
With gold, myrrer and frankysens;
Kyng Herowdys styward hem doth se,
And bypnyth all to his presens;
The kyngs of Coleyn, with hert ful fre;
Colde kyng Herowude her wyllygens,
That yei south in that countre,
A kyng of kyngs from fer thens
A sterr led hem the way;
The chylde is zounge, and lyth in stall,
He xal be kyng of kyngs all,
Befor hym we thynk on kne to fall,
And worchep hym pis day.

In the 16 pagent, as wroth as wynde,
Is kyng Herowude the soth to sage,
And cruel knyght and unkennde,
To se male chyldeyn he sendyth that day;
But Cryst Jhesus yei may not fynde,
For Joseph hath led that childe away,
Unto Egypt, as we have mende,
As Angel to Joseph dyd byd and say,
In hyght,
Young chyldeyn that spt in her moders lay,
To sotokin ful swetly her moders pay,
The knyghte de fle hem ebery at a swap,
Pis is a rewly syth.

In the 17 pagent the knyghte be dene, *Done*
Shull bynge dede chyldeyn befor the kyng,
Whan kyng Herowude that syth hath sene,
Full glad he is of her kylling.
Than kyng Herowude withoute then wene,
Is sett to mete at his lpyng,
In his most pride xal come gret tene,
As ze xal se at our pleyng,
His soxwe xal awake,
Whan he is set at hese most pyde,
Sodeyn deth xal thrylle his syde,
And kille his knyghte that with hym byde,
The devyl ther soulys xal take.

In the 18 pagent we must purpose,
To shewe whan Cryst was 12 zer of age,
How in the temple he dede oppose,
And answerd Doktors ryth wyse and sage,
The blyssyd babe withholde glofe,
Overcam olde clerks with synch langage,
That yei medeyld, ze xal suppose,
How that he cam to suche knowlage,
And in pis whyte,
Thre days he was oute,
fro hys modyr, withoute doute,
Weppng she sowth hym rolonde aboute,
Ihrlm many a myle.

In the 19 pagent xal seynt Ihon,
Baptys Cryst, as I zow say,
In the Watyr of flour Jordon,
With which debys, as we best may,
The holy gost xal oby: hym on,
The faders boys xal be herd that day,
Out of Hebryn, that blisful tron,
The sadyr xal be heard pis is noma:,
And forth with pleynt,
The holy gost xal be his gyde,
Into desert therein to abyde,
40^{ti} days, a terme full wyde,
And 40^{ti} nyghte to faste serteyn.

3⁹ Vexilla- In the 20th pagent all the debylys of hell,
tor. They gader a Parlement as ze xal se,
They have gret doute the trewth to telle,
Of Cryst Jheus, what he xulde be ;
They sende Sathan, that fynde so felle,
Cryst for to tempte in fele degre,
Alle xal 30w thewe, if ze wyl dwelle,
How Cryst was temptyd in synys thre,
Of the Debyl Sathan,
And howe Cryst answerd unto alle,
And made the sende away to falle,
As we best may vis thewe we xalle,
Therwo grace of God and man.

1⁹ Vexilla- The 21 pagent of a woman xal be,
tor. The which was take in adultrye,
The Pharysewys falsed theit ze xal se,
Cryst to conbytte how they wer slye,
They conseybpd this sorlyte,
Pf fryst vis woman dede damyne trewly,
Ageyn hys prechyng than dede he,
Which was of pece and of mercy ;
And pf he dede her save,
Pan wer he azens Moyfes lawe,
That byddyth with stonys he xulde be slawe,
Thus they thowth undyr their awe,
Cryst Jheus for to have.

2⁹ Vexilla- The grettest miracle that ebyr Jheus,
tor. In erthe wrouth beforn hys passyon,
In 22th pagent we purpose us,
To thewe in dede the declaracon,
That pagent xal be of Lazarus,
In whos place and habytacou,
Cryst was logyd, the gospel seyth thus,
And este tyme toke the consolacon,
But 3pt,
Lazarus, as I 30w say,
Was 4 days ded and berped in clay,
From Deth to lyve the 4th day,
Cryst reyled hym from that ppyt.

3⁹ Vexilla- In the 23th pagent palme sunday,
tor. In pley we purpose for to thewe,
How chylideryn of Chyrew with flours ful gay,
The wey that Cryst went yei gun to strewe.

1⁹ Vexilla- In the 24th pagent is that we may,
tor. Cryst and hys Apostelys alle on rewe,
The matonde of god there xal they play,
And sone declare it with wordys selwe ;
And than,
Judas, that fals traytor,
For 30th platys of worldly tresor,
Xal betray our Sabyor,
To the Jewys certain.

2⁹ Vexilla- For grebous peyn vis is no les,
tor. In the 25th pagent Cryst xal pray,
To the fadyr of heven yat peyn for to les,
His shamful deth to put away,
Judas, that Traytor, be for gret pres,
Xal hys his mouth and hym betray,
All hys dyscyples than do dyscres,
And forlake Cryst the soth to say,

For doute yei do hem hede,
Hese dyscyplys, all ebery chon,
Do renne away and love hym alon,
They lete hym stoundyn amonge his fon,
And ronne away for drede.

Chan in the 26th pagent,
To Cayphas, Cryst xal be brouth,
Pou reweys ful redy there xul be bent,
Cryst to accuse with word and thouth,
Seynt Petyr doth folwe with good Intent,
To se with Cryst what xuld be wrouth,
For Crysts dyscyppe whan he is hent,
Therpes he doth swer he knew hym nowth ;
A kok xal crowe and crye,
Then doth Petyr gret sorwe make,
For he his lordes pus dede forlake,
But God to grace hym sene doth take,
Whan he doth aske mercye.

In the 27 pagent ser Pylar,
Is set in sete as hye justyce,
Whan he is set in his astat,
Ther thebys be brouth of synful gyle,
And Cryst that loyde nebyr stryff noz bat,
But trewth and goodnes on ebery wyse,
As for a thef, with ryth gret hat,
Is brouth to stoundyn at the same syde,
And pan, as I 30w say,
The Wyff of Pylar gotte to rest,
Coverd with clothys al of the best,
Chan for to slepe he is full prest,
All pis we thenke to play.

In the 28th pagent, xal Judas,
That was to Cryst a fals traytor,
With wepyng for ebery crye alas,
Pat ebery he solde our Sabyor,
He xal be sorp for his trespas,
And bynge azen all his tresor,
All 30 pens to ser Cayphas,
He xal them bynge with gret dolowz,
For the which Cryst was bowth,
For gret whan hope, as ze xal se,
He hangyth hym self upon a tre,
For he noth trostyth in godys pete,
To helle his soule is brouth.

In the 29 pagent to Pylatus Wyff,
In slepe aperyth the debyl of helle,
For to saven Crysts lyff,
The debyl her temptyth, as I 30w telle ;
She sendyth to Pylat a non full ryff,
And prayth that Cryst he xuld not qwelle,
Pan Pylat is beyr and ryth blyff,
Cryst for to saven he 30yryth councele,
For he dede nebyr trespassie ;
The Jewys do crye fast for to kille,
The rythful inan yei aske to spille,
A thef yei save with hery wyllie,
That callyd is Barrabas.

In the 30th pagent yei bete out Crysts blood,
And naye hym all nakyd upon a rode tre,
Betwen 2 thebys, I wys they wer to word,
They hyng Cryst Jhus, gret shame it is to se,
7 Murdys

1⁹ Vexilla-
tor.2⁹ Vexilla-
tor.3⁹ Vexilla-
tor.1⁹ Vexilla-
tor.

7 Murdys Cryst speketh hangyng upon the rode,
The weche 3c xal her all you that wyl there be,
Pan doth he dye for our all ther god,
His modyr doth se that gret moynyng makyth he,
For serwe he gynnyth to swolne,
Seynt John ebyn ther, as I 3ow plyth,
Doth cher our lady with all hys myth,
And to the temple anon forth ryth,
He ledyth her in that stownde.

12
The purpose to helwe, in our pley place;
In the 31st pagent porwe godys myth,
Howe to Crysts herte a sper gau pace,
And rent our lordys byst in ruly plyth,
For longens, that elde knyth, blynd as he was,
A rythe sharpe sper to Crysts herte xal pyth,
The blod of his waunde, to his oyn xal tras,
And porwe gret miracle that hath he syth,
Than in that moyn,
Crysts soule goth down to helle,
Ther obyr comyth the fend so felle,
Comfortyth the soulys that therein dwelle,
And sabyth that was forloyn.

39 Vexilla-
tor.
Joseph and Nycodemus, to Cryst treis serbaunt,
In the 32 page, the body yei aske to have,
Fylit ful redyly the body doth hem graunt,
Pan yei with reverens do put it in grave,
Pe reways mox wyched pan ony grawunt,
For Crysts ded body keepers do yei crabe;
Pylat sendyth 4 knyte that be ryth hardaunt,
To kepe the bloody body in his dede conclave,
And zit be his owyn myth,
The body that was heby as led,
Be the Jewys nebyr so gwed,
Arpleth from grave that there lay ded,
And fragyth than ebery knyth.

19 Vexilla-
tor.
In the 33 pagent the soule of Cryst Jhu,
Xal bynne all his frendys from helle to paradyse.
The soule goth than to the grave and be ryth gret
(bertue,
That body that longe ded hath loyn, to lyf azen
(doth ryse;
Than doth Cryst Jhus onto his modyr sew,
And comfortyth all her ear in temple there he lyse,
With such cher and comfort his modyr he doth
(indew,
That joy it is to her the spech for to debyle;
And than,
Our lady of hene so cler,
In herte he hath ryth glad cher,
Whan her sone yus doth aper,
Her ear away is tan.

29 Vexilla-
tor.
In the 24 pagent xal Maryes thye
Seke Cryst Jhus in his grave so colde;
An Aungel hem tellyth that arysen is he,
And whan that vis tale to them is tolde,
To Crysts dysceplys with murdys ful fre,
They telle these tydyngs with breste ful bolde;
Than Petyr and John, as 3c xal se,
Down rennyn in hast ober londe and wolde,
The trewth of vis to have,
Whan yei there comyn as I 3ow say,
He is gon from undyr clay,
Pan yei wytnesse a wun that day,
He lyth not in his grave.

On to Mary Mawdelyn, as we have bent,
Cryst Jhus xal then appear,
In the 35th pagent,
And she weynth he be a gardener,
Mary be name verament,
Whan Cryst ber callyth, with spech ful cler,
She fallyth to ground with god entent,
To kys his sete with gladsem cher:
But Cryst byddyth her do way,
He byddyth his feet that she not kys,
Tyl he have styed to hene blys,
To Crysts dysceplys Mary I wys,
Than goth the trewth to say.

In the 36th pagent xal Cleophas,
And sent Luke to a Castel go,
Of Crysts deth as yet forth pas,
They make gret moynyng and be ful wo,
Than Cryst yem obyr tok as his wyl was,
And walkyd in felachep forth with hem tw,
To them he doth expowne bethe mox and las,
All that prophets spak ad of hym self also,
That nyth in say,
Whan yei belet within the Castell,
In bykynge of byed yei knew Cryst well;
Than sodeynly, as I 3ow tell,
Cryste is gon his way.

In the 37th pagent pan purpose we,
To Thomas of ynde Cryst xal aper,
And Thomas ebyn there, as 3c xal se,
Xal put his hand in his wounds der,

In the 38th pagent up styte xal he,
Into hene that is so cler,
All hese Apostell there xal be,
And wounder for and have gret dwer,
Of that ferly syth,
Per xal come Aungell tweyn,
And comforte hem, vis is certeyn;
And tellyn that he xal comyn ageyn,
Ebyn by his owyn myth:

Than folwyth next sekryly,
Of Wyttfunday that solempne fest,
Whych pagent xal be 9 and thretty,
To the Apostelys to aper be Cryste hest,
In Hierusalem wer gaderyd 12 opynly,
To the Cenacle comyng from West and Est,
The holy gost apperyd ful vernently,
With byennynge fer thrylyng her brest,
Procedyng from hebyn trone,
All maner langage hem spak with tung,
Latyn, Grek, and Ebrew among,
And after yei departyd and targed not long,
Her deth to take ful sone:

The 40th pagent xal be the last,
And dompsday that pagent xal hyth,
Who se that pagent may be agast,
To grebyn his lord god eyther day o: nyth,
The Erth xal quake bothe bryke and brest,
Wervelys and grabys xal ope ful tyth,
Ded men xal rysen and that there in hast,
And fast to het answere yei xal hem dyth,
Wefor Godys face,
But piente wyl vis in your mende,
Whoso to God hath be unkende,
Frenchepe there xal he non fynde,
He there get he no grace.

39 Vexilla-
tor.

19 Vexilla-
tor.

29 Vexilla-
tor.

39 Vexilla-
tor.

19 Vexilla-
tor.

29 Vexilla-
tor.

39 Vexilla-
tor. Now have we told you all be dene,
The hool mater that we thynke to play,
Whan that ze come ye shal ze sene,
This game wel pleyd in good aray,
Of holy wrytte yis game shal bene,
And of no fables be no way,
Now God yem save from trey and tene,
For us that prayth upon that day,
And quyte them wel that mede;
A Sunday next, yf that we may,
At 6 of the belle we gynne our play,
In N. town; wherfor we pray,
That God now be your spede.

Amen.

Ego sum Alpha & Omega, prin- cipium & finis.

God. MY name is knowyn God and kynge,
My werk for to make now wyl I wende,
In myself restyth my reynenge,
It hath no gynnynge ne non ende,
And all that ever shal have begynge,
It is clofyd in my mende,
Whan it is made at my lpyng,
I may it save I may it shende,
After my plesours,
So gret of myth is my pouste,
All thyng shal be wrotych be me,
I am w God in personys thre,
Knypt in w substans.

I am the trewe treynte,
Her walkyng in yis wone,
Thre personys my self I se,
Lekyn in me God alone;
I am the fadyr of powste,
My sone with me gynneth gon,
My gost is grace in mageste,
Welldyth welthe up in Hebyn tron,
O God thre I calle,
I am fadyr of myth,
My sone kepeth ryth,
My gost hath lpyth,
And grace with alle.

My self begynnynge nebyr dyd take,
And endeles I am thow myn owyn myth,
Now wole I begynne my werke to make;
First I make Hebyn, with sterryss of lpyth,
In myth and joy evermore to wake,
In Hebyn I bylde Angell ful byth,
My serbaunts to be, and for my sake,
With merth and melody worchepe my myth,
I belde them in my blyss,
Angell in Hebyn ever more shal be,
In lpythful cler byth as ble,
With myth and song to worchip me,
Of joy yet may not mys.

Here the
Angels in
Heaven are
to sing.

Hic content Angeli in Caelo.* J Tibi omnes Angeli,
tibi Celi & universe potestates. Tibi Cherubyn
& Seraphyn incessabili voce proclamant, Sanctus,
Sanctus, Sanctus, Deus, Deus, Sabaoth.

To whos wurthipe syng ze yis songe,
To wurchip God or reverens me,
But ze me wurthipe ze do me wronge,
For I am the wurthpest that ever may be.
The wurthipe God of mythe most stronge,
Whiche hath formyd both us and the,
We may nebyr wurchyp hym to longe,
For he is most worthy of mageste;
On knes to God we falle,
Our lord God wurchyp we,
And in no wyse honowr we the,
A gretter lord may nebyr non be,
Than he that mad us alle.

Lucifer.

The good
Angels.

A wurthyer lord, forsothe, am I,
And wurthyer than he. Ever wyl I be
In evydens that I am more wurthy,
Wyl go spytyn in Goddys se,
Above sunne, and mone, and sters on sky,
I am now set as ze may se,
Now wurchyp me for most mythyty,
And for your lord honowr now me,
Syttyng in my sete;
Goddys myth we forsake,
And for more wurthy we ye take,
Ye to wurchepe honowr we make,
And falle down at yei sete.

Lucifer.

The ba.
Angels.

Chu, Lucifer, for yei mekyl pyde,
I bydde ye falle from Hefne to Helle,
And all ye that holdyn on that spde,
In my blyss nebyr more to dwelle,
At my comawndement anon down you shde,
With merth and joy nebyr more to melle,
In myschyf and manas ever shalt you abyde,
In bytter brennyng and fyer so felle,
In peyn ever to be pyght.
At thy byddyng yei wyl I werke,
And pas fro joy to peyne smerte,
Now I am a Debyl ful derke,
That was an Angell byght.

God.

Lucifer.

Now to Helle the wey I take,
In endeles peyn there to be pyght,
For fere of fyr a fart I crake,
In helle donjoon myne dene is dyth.

Now Hebyn is made for Angell sake,
The fyrst day and the fyrst nyth,
The secunde day watyr I make,
The Watryn also ful fayr and lpyth,
The 3^{de} day I parte Watyr from Erthe,
Tre and ebery growyng thyng,
Both erbe and flour of suete smellyng,
The 3^{de} day is made be my werkynge,
Now make I the day that shal be the ferte.

God.

Sunne, and mone, and sterryss also,
The forthe day I make in same,
The 5^{te} day worm and fysh that swymme and go,
Wyddes and bests, bothe wylde and tame;
The sexte day my werke I do,
And make the man Adam be name,
In erthelech paradys withowryn wo,
I graunt the bydyng lasse you do blame.

Flesch

flesch of thi flesch, and bon of thi bon ;
 Adam her is thi Wyf, and make
 Bothe fysche and foulps that swymmen, and gon
 To ebyrpech of hem a name thou take.
 Both tre and frute and bestys echon
 Red and qwyte, bothe blew and blake
 Thou zebe hem name be thi self alon,
 Erbys and gresse, both beets and bzake.
 Thi wyff thou zebe name also,
 Like that ze not les
 Zow frute to enctes,
 That per may be pres,
 He worchipe for to do.

Now come forth Adam to paradys,
 Ther xalt thou have all maner thynge,
 Bothe flesche and fysch, and frute of pyss,
 All xal be burum at thi bydding.
 Her is peppy, pyan, and swete lycorps,
 Take hem all at thi lykyng,
 Bothe appel and per, and gentyl rys ;
 But towche nowth vis tre, that is of Cunnyng.
 All thyng, last vis, for ye is wrought,
 Her ys all yinge that ye xulde plese,
 All redy on to yei ese,
 Ete not vis frute, ne me dysplese,
 For than thou derst, thou skappst nowth.

Now have I made all yinge of nowth,
 Heven and erth, foul and best,
 To all thyng that myn hand hath wrought,
 I graunt myn blyssing that eber xal lest.
 My wey to heve is redy solowth,
 Of werkynge I wole the 7th day rest,
 And all my creature that be aboute,
 My blyssing ze have both Est and West.
 Of werkynge the 7th day ze sees,
 And all you that sees of laborynge her
 The 7th day withowtyn dwer,
 And wurchyp me in good maner,
 Per xal in heve have endles pes.

Adam go forth, and be prynce in place,
 For to heve I sped my way,
 Thi wyttys wel loke thou chafe,
 And gostly governe the as I say.

Adam. Holy fadyr, blyssyd thou be,
 For I may walke in welth = = = iow
 I fynde datys gret plente,
 And many fele frute ful ebery bow.
 All pis wole is zebyn to me,
 And to my wyf that on me lowh ;
 I have no nede to towche zow tre
 Azens my lordys wyl to werke now.
 I am a good Gardener ;
 Every frute of ryche name,
 I may gaderen with gle and game,
 To breke that bond I wer to blame,
 That my lord bad me keppyn her.

Eve. We may both be blythe and glad,
 Our lordys comaimement to fulfyll,
 With fele frutys be we fayr sad,
 Monndyr dowcet, and neber on ill.
 Every tre with frute is sprad,
 Of them to take as plesyth us, till
 Our wytte wer rakyl, and obyr don bad,
 To forsete agepys our lordys wyl,
 In ony wise.

In pis gardyn I wyl go se
 All the flours of fayr beaute,
 And tastyn the fruts of gret plente,
 That be in paradyse.

Serpent. Heyl, fayr Wyff, and comely Dame,
 Pis frute to ete I the counselle,
 Take pis Appyl, and ete this same,
 Pis frute is best as I the telle.

Eve. That Appyl to ete I wer to blame,
 From joy our Lorde wolde us expelle ;
 We xuld dye, and be put out with schame,
 In joye of paradyse neber mox to dwellz.
 God hymself yus sayde,
 What day of that frute we ete,
 With yese wurdys God dyd us threte,
 That we xuld dye, our lyf to lete,
 Perfor I am affrayde.

Serpent. Of pis Appyl yf ze wyl byte,
 Ebyn as God is, so xal ze be
 Lys of connyng as I zow plyte,
 Lyke on to God in al degre.
 Sunne and Mone and Sterrys byth,
 Fysch and foule, bothe lond and se,
 At zow byddynge bothe day and nyth,
 All thyng xal be in zow polwste,
 Ze xal be Goddys per ;
 Take pis Appyl in yin hond,
 And to byte perof thou fond,
 Take another to yin husbond,
 Perof have thou no dwer.

Eve. So wys as God is in his gret mayn,
 And felaw in kyngynge fayn wold I be.
 Serpent. Ete vis Appyl, and in certeyne,
 That I am trewe sone xalt thou se.

Eve. To myn husbond with herte full fayn
 Pis Appyl I ber as thou byddyst me,
 Pis frute to ete I xal asayn,
 So wys as God is yf we may be.
 And Goddys per of myth ;
 To myn husbond I walke my way,
 And of vis Appyl I xal asay,
 To make hym to ete yf that I map,
 And of vis frewte to byth.

Here Eve returns to her Husband Adam, and shall say to him:

My semely spowse, and good husbond,
 Lystenyth to me ser, I zow pray,
 Take pis fayr Appyl all in zow hond,
 Perof a murfel byte and asay.
 To ete this Appyl loke that ze fonde ;
 Goddys felaw to be alway,
 All his wisdom to undyrstonde,
 And Goddys per to be for ay ;
 All thyng for to make,
 Both fysch and foule, se and lond,
 Wyrd and best, watyr and lond,
 Pis Appyl you take out of myn hond,
 I bete perof you take.

Adam. I dar not towch thin hand for dred
 Of our Lorde God omnyppotent,
 If I xuld werke after thi reed,
 Of God our maker I xuld be hent.

If that we do this synful dede,
We shal be ded by Goddys judgement ;
Out of thy hand, with hasty speche,
Cast out that Appyl anon present,
For fer of Goddys threte.

Eve. Of this Appyl yf you wylt byte,
Goddys per you shal be pyght ;
So wys of kunnyng I the plyght,
This frute yf you wylt etc.

Adam. If we it ete our selfe we kille,
As God us tolde we shuld be ded,
To ete that frute, and my lyf to spylle,
I dar not do aftyre thy reed.

Eve. A fayr Tunggell yus seyd me tyll,
To ete that Appyl take never no drede,
So kunnyng as God in hebyn hille
You shal sone be what rune a sted ;
Therfor this frute you ete.

Adam. Of Goddys wysdam for to lere,
And in kunnyng to be his per,
Of thyn hand I take it her,
And shal sone taste this mete.

Alas, alas, for this fals dede
My fleschly frend my so I fynde,
Schameful synne doth us unhede,
I se us naked befor and behynde.
Our Lord's word wold we not drede ;
Perfor we be now Captyvys unhynde,
Our por ppybtes for to hede
Summe fygge lerys sayn wold I fynde,
For to hyde our schame.
Woman ley this leff on thi ppybte,
And with this leff I shal hyde me,
Gret schame it is us naked to see,
Our Lord God yus to grame.

Eve. Alas that ever that speche was spoken
That the fals Tengel seyd unto me :
Alas our Makers bydding is broken,
For I have towchyd his owyn der tre ;
Our fleschly eyen ben all unlokyn,
Naked for synne our self we se ;
That fory Appyl that we hau lokyn,
To deth hath brouth my spouse and me,
Wyth grebouns is our synne,
Of mekyl shame now do we knowe,
Alas that ever this Appyl was growe,
To dreadful deth now we be thowwe,
In payne us ever to pynne.

God. Adam, that with myn handys I made,
Wher art thou now ? what hast thou wrought ?

Adam. O Lord, for synne our flours do fade,
I her thi boys, but I se the nought.

God. Adam, why hast thou synned so sone,
Yus hastly to breke my bone,
And I made the Mayplet undyr mone ?
Trewly of every tre,
O tre I kept for my owe,
Lyf and deth therein I know ;
Thi synne tre lyf now we hath thowwe,
From deth thou mayst not fle,

Lord, I have wrought agens thi wyl,
I payd nat my self to spylle ;
The Woman that you toke me tyll,
She brought me herto.
It was her counsell and her reed,
Seche bad me do the same ded :
I walke as werm withowtyn wede,
A wey is schrowde and ho.

Woman, that arte this Mannys wyffe,
Why hast thou sterpd zow bothers tryffe ?
Now ze be from zow fayr lyffe,
And ar demyd for to deye.
Unwys Woman sey me why
That thou hast don this fowle foly,
And I made the a gret lady,
In paradys for to pleye.

Lord, whan thou wentest from this place,
A werm with an Tunggels face,
He hyth us to be ful of grace
The frute yf that we etc.
I dyd his bydding, alas, alas,
Now we be boundyn in dethis las,
I suppose it was Sathanas,
To payne he gan us pete.

Thou Werm, with thi wyllys wyk,
Thi fals fablis sei be ful chyk,
Why hast thou put dethis pyck
In Adam and his Wyf ?
Thow sei bothen my bydding have broken,
Out of whoo zet art not wroken,
In helle logge thou shal be loky,
And never mo lacche lyf.

I shal you sey wherfor and why
I dede hem all this belong,
For I am ful of gret enye,
Of wretch and wyckyd hate,
That Man shulde lede above the sky,
Wher as sum tyme dwellyd I,
And now I am cast to helle sty
Strepte out at hebyn gate.

Adam, for thou that Appyl boot
Agens my bydding well I woot,
So teyl thi mete with swynk and swoot
Unto thi lerys ende.
Goo naked, ungy and barfoot,
Ete both erbps, gres and root,
Thy bale hath non other boot,
As wrecch in werlde you wende.

Woman, thou sowtest this synnyng,
And bad hym breke myn bydding,
Perfor thou shal ben undyrlyng,
To Mannys bydding bend ;
That he byddyth the do thou that thynge,
And ber thi Chyldern with gret gronpynge,
In daunger and in deth dedynge,
In to thi lerys ende.

Thou wyckyd Wom ful of pryde,
Fowle enye sei be thi lyde,
Upon thi gutt thou shal glyde,
As werm wyckyd in kende,
Tyl a mayden in medplerth be boyn,
Thou sende I warn the be foryn,
Thowwe her thi hed shal be toyn,
On wombe a wey you wende.

The Devil. At thi bydding fobole I falle,
I kepe hem to my synkyng halle,
Helle pyt and Heben halle
 Enl do thi bydding bone :
I falle down her a fobole freke,
For vis falle I gyne to qweke,
With a fart my breech I bryke,
 My forwe comyth ful sone.

God. For zow synne that ze have do,
Out of vis blyse sone xal ze go,
In erthly labor to leyn in wo,
 And forwe the xal a talt ;
For zow synne and mysdoing,
In Angell, with a swerd byennyn,
Out of vis joye he xal zow dyng,
 Zow welth alwey is past.

Here God vanishes, and an Angel with a flaming Sword
drives Adam and Eve out of Paradise.

Scraphin. Ze wrecchis unkend and ryht unwyse,
Out of vis joye hys zow in hast,
With flaming swerd from paradise
 To peyn I bete zow of car to talt ;
Zow myrth is turnyd to carfull syle,
Zow welth with syne a wey is wast ;
For zow false dede of synful gyle,
 Vis blyse I spere from zow ryht fast.
 Herin come ze no moz,
Eyl a chylde of a mayd be bozn,
And upon the rode rent and tozn,
To save all that ze have forlozn,
 Zow welth for to restoz

Eve. Alas, alas, and wele away
That ever towchyd I the tre,
I wende as wrecch in welcom way,
In blake bushys my bour xal be.
In paradys is plente of pleye,
Fayr frutys ryth gret plente,
The zartys be schet with Godys kepe,
My husbond is lost because of me.
 Lebe Spouse now thou fonde,
Now stumbe we on staw and ston,
My wyt a wey is fro me gon,
Wrythe on to my necke bon,
 With hardnesse of yin honde.

Adam. Wyff, thi witt is not worth a rosch,
Lebe Woman turne thi thought,
I wyl not sle flesch of my flesch,
For of my flesch thi flesch was wrought ;
Our hap was hard, our wytt was nesch,
To Paradys whan we wer brought ;
My wepyng xal be longe fresche,
Schozt lykyng xal be long bought ;
 No moz telle thou that tale ;
For yf I kulde sle my wyff,
I sclow my self with owyn knyff,
In helle longge to lede my lyff,
 With woo in wepyng dale.

Adam begat } Caym }
 } Abel } Caym begat Enoch
 } Seth }

But lete us walke forth into the sonde,
With ryth great labor our fode to fynde,
With delbyng and dyggyng with myn hond,
Our blyse to bale, and car to pynde ;
And, Wyff, to synne now must thou fonde,
Our nakyd bodyes in cloth to wynde,
Eyl sum comfort of Godys sonde
With grace relebe our careful mynde.
 Now come, go we hens Wyff,

Alas that ever we wrought vis synne,
Our bodely sustenauns for to wyne,
Ze must delbe, and I xal synne,
In car to leyn our lyff.

I wolde fapn knowe how I kulde do
To serbe my Lord God to his plesyng,
Therfor Caym brother let us now go
Unto our fader withowte lettyn,
Suenge hym in vertu and in noztur,
To com to the hys joy celestyall,
Remembryng to be clene and pur,
For in anys rebble we mygh lythly fall
 Hens heben hynge.

Lete us now don our dyligens
To come to our faders pilens ;
Good brother passe we hens
 To knowe for our levyng.

As to my fader lete us now tee,
To knowe what xal be his talkyng ;
And that I holde it but vanyte
To go to hym for any spekyng,
 To ler of his lawe ;
For if I habe good anow plente,
I kan be mery, so moty the,
Thow my fader I never se,
 I zyt not perof an hawe.

Ryth sobereyn fader, semely sad and sur,
Ever we thanke zow in hert, body and thowth,
And alwey shull whyll our lyf may indur,
As inwardly in hert it kan be sought,
 Bothe my brother and I.
fader, I falle on to zow kne,
To knowe how we kuld reblyd be ;
For Godys, that sailyth bothe hym and me,
 I wolde fapn mete trewly.

Sonys ze arn to speken naturaly,
The fyrst frute of hendely engendur,
Besozn whom, last zow Hodyr and I,
Were never non of Hannys natur,
And zit wer we al of another portatur,
As ze have me herd seyd sothly ;
Therfor Sonys, yf ze wyl lyff sad and sur,
Fyrst I zow counsell most syngulerly
 God for to love and drede,
And suche good as God hath zow sent,
The fyrst frute offer to hym in sacryfice bent,
Hym ever besechyng, with meke entent,
 In all zow werkys to save and spede.

begat Iradhy begat Maynael begat Matuffahel
begat Lamech, that slow Caym. This Lamech had
two Wyffes, Ada and Selle. Of Ada com Isabel, Fader
of Tente and of Herdman.

Abel. G'amercey, fadyr, for zow good doctrine,
For as ze us techyn so xal we do ;
And as for me, yow Goddys grace dyvye,
I will forth with applye me p'erto.

Caym. And yow me be loth I wyl now also
On to zow Counsell, fadyr, me inclyne,
And jut, I say, now to zow both too
I had leyer gon hom well fer to dyne.

Adam. Now God graunt good Sacrifyce to zow both too
He bowchelaft to acceptyn zow and all myne,
And zeve zow now grace to plesyn hym soo
That ze may come to that blyne that hymself is
With gosly grace, (rune ;
That all zow her lebeng,
May be to his pleseng,
And at zow hens parteng,
To come to good place.

Abel. Almyghty God and God ful of myth,
We whom all ying is made of nowth,
To the myn hert is redy dyht,
For upon the is all my thought.
O Sovereyn Lord regnyng in Eternyte,
With all the mekenesse that I kan oz may,
This lombe xal I offre it up to the ;
Accept it blyssyd Lord I the pray.
My gyft is but symppel this is no nay,
But my wyl is good and eber xal be,
The to serben and worchepyn both nyht and day,
And p'erto thy grace Lord graunt you me,
Thowh thi great mercy
Which in a lambys lyknes
You xalt for mannys wyckednes
Dnys ben offeryd in peyn fulnes
And deynful dolfoly.
For trewly Lord thou art most worthy,
The best to have in eche degre,
Both beste and worst ful certeynly,
All is had yow we grace of the.
The best schep full hertely
Among my flock that I kan se,
I tythe it to God of gret mercy,
And bettyr wolde if bettyr myght be :
Ebyn her is myn offryng,
I tythe to the with ryht good wylle,
Of the best you sentyst me tyll,
Now gracious God on hevyn hille,
Accept non my tythyng.

Caym. Amongst all folys that gon on grownd,
I holde that you be on of the most,
To tythe the best that is most sound,
And kepe the werst that is ner lost.
But I mo: wisly xal werke this stownde,
To tythe the werst and make no best,
Of all my coynys that may be stownde,
I all my feldys both croste and cost,
I xal lokyn on ebery syde,
Her I tythe this unthende sheff,
Lete God take it, oz ellys les,
Pom it be to me gret rep'ess,
I gebe no foris this tyde.

Abel. Now Caym, Brother, you dost ful ill,
For God the sent both best and werst ;
Therfor you heve to hym good wyl,
And tythe to God eber of the best.

Seth begat Enos begat Caynan begat

Caym. In septh you shewyst now a febyll skyll,
It wolde me hynder, and do me gress,
What wer God the bettyr you sey me tyll
To zebyn hym away my best sheff
And kepe my self the wers ;
He wyl neyther etc no: dyneke ;
For he doth neyther swete no: swynke,
Pou shewyst a febyl reson me thynke,
What you sonnyst as a best I gesse.

Abel. Fit me thynketh my wytt is good,
To God eber mo: sum love to heve,
Of whom we have our dayly food,
And ellys we had but lytyl d'etwe.

Caym. Fitt me thynkeht thi wytt is wood,
For of thi lo: I fynde but fewe,
I will neber the mo: chalunge my mood
For no wordys that thou dost heve :
I sey I wyl tythe the werst.

Abel. Now God that syt in heve above,
On whom is sett all myn hool love,
Pis wyckyd wyl from the he shome
As it plesyth hym best.

Here the Tithes of Abel and Cain burn ; and then they
say.

Caym. Herke, Abel, Brother, what a ray is pis !
Thy tythyng brennyth as fur ful bryght,
It is to me gret wondyr I wps ;
I trow pis is now a straunge syght.

Abel. Goddys wyl forsothe it is,
That my tythyng with fyr is lpyth,
For of the best wer my tythis,
And of the werst you dedyst hym dyght,
Wad thyng you hym bede.
Of the best was my tythyng,
And of the werst was yin offryng,
Perfor God Almyghty, hevyn kyng,
Alowght ryht nowth thi dede.

Caym. What you spukynge losel, and is it so ?
Doth God the love, and hatyht me ?
You xalt be ded I xal the slo,
Chi Lord thi God you xalt nebyr se.
Tythyng mo: xalt you nebyr do,
With pis chabyll bon I xal se the,
Chi deth is dyht, thi days be go,
Out of myn handys xalt you not se,
With pis strok I the kille.
Now pis boy is slayn and dede,
Of hym I xal nebyr mo: hab d'ede,
He xal herafter nebyr etc b'ede,
With pis gresse I xal hym hille.

God. Caym, come forth and answer me,
Floye my questyon anon ryght,
Thy Brother Abel, wher is now he ?
Ha don and answer me as tyght.

Caym. My Brother's keper ho made me,
Syn whan was I his keepyn knyght ?
I kan not telle wher that he be,
To kepe hym was I nebyr dyght ;
I knowe not wher he is.

A cur

Malalehel begat Jared begat Enoch begat
Matusalem begat Lamech begat Noe.

God. A cursyd Caym thou art untrewe,
And for thi dede thou shalt for rewe;
Thy brothers blood that thou slewe,
 Alkylt bengeauns of thi mys.
Thu shalt be cursyd on the grounde,
Unprophitable wher so thou wende,
Both begyn and nowhtyng and no thyng sounde,
With what ying thou medele thou shalt it shende.

Caym. Alas! in whoo now am I wounde,
A cursyd of God as man unkende,
Of any man yf I be founde,
He xal me slo, I have no frende,
 Alas and wele away.

God. Of what man that thou be slayn,
He xal have 7 folde moze payn,
Hym wer bettyr never to be slyn
 On lyve be nyth ne day.

Caym. Alas! alas! whedyr may I go,
I dar neytr se man in the besage;
I am woundyn as a wrecch in wo,
And cursyd of God for my falsage;
Unprophytabyll and bayn also,
In felde and town, in strete and stage,
I may neytr make merthis mo,
I wor neytr whedyr to take passage,
 I dare not here abyde.
Now wyl I go wende may way,
With for syng and welaway,
To loken wher that I best may,
 From manys spght me hyde.

Noe. God of his goodnesse and of grace grounde,
By whops glorious power all thyng is wrought,
In whom all vertu plenteboundis is founde,
With owtyn whos wyl may be ryth ought:
Thy serbaunts save Lord fro synneful sownde,
In wyl, in werk, in dede and in thouht,
Our welth in woo lete neytr be sownde:
His help Lord from synne that we be in brought,
 Lord God ful of myght.

Noe Hers my name is knowe,
My wyff and my chylderyn her on rowe,
To God we pray with hert ful lowe,
 To plese hym in his syght;
In me Noe the secunde age,
Indede begynneth as I zow say,
Aftyr Adam with owtyn langage,
The secunde fadyr am I in fay,
But men of lebyng be so owt rage,
Bothe be nyght and eke be day,
That lesse yan synne the lower swage,
God wyl be vengyd on us sum way
 In dede.
Ther may no man go ther owt,
But synne regnyth in every rowte,
In every place rownde aboute,
 Cursydnes doth sprynge and sprede,

Noe's Wife. Allmyghty God of his gret grace,
Enspyre men with hertely wyl,
For to lese of her trespass,
For synfull lebyng our soule xal spyll.

Noe begat { Sem
 Cham } Sem, begat
 Japhet }

Synne offendyth God in his face,
And agreyth our Lord full pite;
It causyth to man ryght gret manace,
And scrapyth hym out of lyvys bylle,
 That blyssyd book.
What man in synne doth all wey selepp,
He xal gone to helle ful depp
Than xal he neytr after crepp
 Out of that breyngng brook.
I am your wyff, your chyldeyn yese be,
On to us thweyn it doth longe
Hem to teche in all degre,
Synne to forlaken and werkys wronge,
Therfor so far for love of me,
Enforme hem wele ebyr among,
Synne to forlake and brynge,
And vertu to folwe that yei fonge,
 Our Lord God to plese.

I warne zow chyldeyn on and all,
Drede our Lord God in heby hall,
And in no forfete that we ne fall,
 Our Lord for to dysplese.

I der fadyr, God forbede
That we sulde do in ony wyse
Ony werke of synful dede,
Our Lord God that sulde agryse,
My name is Shem your son of pise,
I xal werke after your rede,
And also wyff the weyll a wyse
 Alkylkd werkys that thou non brede
 Neytr in no degre.

Forsothe ser be Goddys grace,
I xal me kepe from all trespase,
That sulde offende Goddys face
 We help of the trynpte.

I am Cham your secunde son,
And purpose me be Goddys myght,
Neytr suche a dede for to don,
That suld agrebe God in syght.

I pray to God me graunt yis bone,
That he me kepe in such a plyght;
Moznyng, hebenyng, mydday and none,
I to assendyn hym day noz nyght.
 Lord God I the pray,
Bothe waknyng and eke in slepe,
Gracyous God thou me keppe,
That I neytr in daunger crepe,
 On dredfull domys day.

Japhet yei thirde sone is my name,
I pray to God wher so we be,
That he us borwe fro synfull shame,
And in vertuouns lebyng ebyr moze kepe me.

I am your wyff and pray the same,
That God us save on sende and se;
With no grebauns that we hym grame,
He graunt us grace synne to se.
 Lord God now her our bone.

Gracyous God, that best may,
With herty wyl to the we pray;
You save us sekyl bothe nyght and day,
Synne that we noon done.

Ararat. begat Sale. begat Heber. begat

Do what menyht this myschyng man,
Whiche myn hand made and byldyd in blyse;
Synne so soz grevht me za in certayn,
I wol be vengyd of vis grett myse:

Myn Jungel der pou ralt gan,
To Noe that my serbaunt is,
A hypp to make on hond to ran;
You byd hym swyth for hym and his.

From drynchyng hem to save,
For as I am God of myght,
I ral tyltroye vis werld downryghte;
Her synne so soz grevht me in syght,
Pei ral no mercy have.

Fecisse hominem nunc poenitet me,
That I made man soz doth me rewe,
Myn handwerk to se soz grevht me;
But that her synne her deth doth brewe.

Go sey to Noe as I bydde ye,
Hymself his wyf his chylderyn trewe,
Tho eyght sowlys in hypp to be;
Thei ral not drede ye floodys flowe.

The flood ral harme them nowht.
Of all sowlys and bestys pei take a peyr,
In hypp to save bothe foule and faper;
From all dowrys and gret dyspeyr,
This vengeauns or it be wrought.

An Angel to Noe. Noe! Noe! A hypp loke you make,
And many a chaumbyr you ralt have yer inne
Of every kyndys best a cotwyl you take
Within the hypp bord her lybys to wyne.
For God is for grevht with man for his synne,
That all vis wyde werld ral be dreynt with flood,
Saf you and thi wyff ral be kepe vis gynne;
And also thi chylderyn with her vertups good.

Noe. How ruld I have wytt a hypp for to make,
I am of ryght gret age 500 zere old;
It is not for me vis werk to undertake,
For feynesse of age my leggs gyn folde.

The Angel. This dede for to do be bothe blythe and holde,
God ral enforme ye and rowle ye ful ryght
Of byrd and of beste take as I the tolde,
A peyr into the hypp and God ral the qwyght.

Noe. I am ful redy as God doth me bydde,
A hypp for to make be myght of his grace,
Alas! that for synne it ral so be; betydde
That vengeauns of flood ral werke vis mabale;
God is for grevht with our grett trespass,
That with wyldre watyr the werld ral be dreynt;
A hypp for to make now lete us hens pas,
That God azens us of synne have no compleynt.

Here Noah and his Family go to the Ship; then enter Lamech led by a Youth, and says,

Lamech. Gret mornyng I make and gret cause I have,
Alas! now I se not for age I am blynde;
Blyndenels doth make me of wytt for to rabe,
Whantynge of eyelgyht in peyn doth me bynde,

Phaleg begat Ren. he begat Sarug. he begat

Abel I had syht pe myht neyr man fynde
My pere of archerpe, in all vis werld aboute.
For zitt schet I neyr at hert ar, ner hynde:
But yf that he deyde, of vis no man have doute;
Lameth the good archer myn name was obyr all,
For the best best archer myn name dede ever sprede,
Record of my boy her wytnes vis he ral
What merk that wer set me to deth it ruld blede.

The Youth. It is trewe mayster that ze seyn in dede,
For that tyme ze had your bowe bent in honde,
If that zow prycke had be half a myle in brede,
Ze wolde the pryk have hitte if ze ny had stonde.

I ruld neyr a faylid, what marke that ever wer sett *Lamech.*
Abel that I myght loke, and had my cler syght,
And zitt as me thynkyht no man ruld herte bert,
Than I ruld do now, if myn hand wer sett aryght.
Alpe som marke boy, my bowe ral I bende wyght,
And sett myn hand ebyn to herte at som best;
And I dar ley a wagour his deth for to dyght;
Pe marke ral I hitt, my lpf do I best.

The Youth. Under zon grett busche mayster a best do I se,
Take me pin hand swyth and holde it ful stpille;
Now is pin hand ebyn as ebyr it may be,
Drawe up pin takyll zon best for to kyle.

Lamech. My bowe ral I drawe ryght with herty wplle,
This brod arwe I herte that best for to sayll;
Now have at that busch zon best for to spelle,
A sharpe schote I hote per of I ral not fayll.

Caym. Out out and alas, myn hert is on sonder,
With a brod arwe I am ded and sclayn,
I dye her on grounde, myn hert is all to tandyr;
With vis brod arwe iti s clobyn on twayn.

Lamech. Herke boy cum telle me the trewth in certeyn,
What man is he that vis cry doth yus make.

The Youth. Caym you hast kyllid, I telle pe ful pleyn,
With thi harp hetyng his deth hath he take.

Lamech. Have I slayn Caym, alas! what have I done,
You synkyng lardeyn, what hast you wrought,
Thou art pe why I sle hym so lone,
Perfor ral I kyll the her, thou skapyt nowght.

Here Lamech beats the Youth to death with his Bow, the Youth saying.

The Youth. Out out I depe her, my deth is now sought,
Vis theffe with his bowe hath broke my brayn;
Pe may non helpe be, my dethe is me brought,
Ded her I synke down, as man that is sclayn.

Lamech. Alas what ral I do wretch wykkyd on woolde,
God wyl be vengyd ful sadly on me;
For deth of Caym I ral have seven folde
Mor peyn pan he had, yat Abel dede se.

Abraham
Nacho he begat Chare. he begat
Nacor
Aran begat Loth.
Aran

These

These to mennys deeth full for bought xal be
Upon all my blood God wyll venge vis dede ;
Wherfor for wepyng heus wyl I fle,
And loke wher I may best my hede sone heyde.

Exit Lamech, and enter Noah with the Ship singing.

Noe. * With doolful hert spenge sad and for,
Gret mo:nyng I make for this dredful flood ;
Of man and of best is dreyned many a shore,
All vis world to spyll yese floodys be ful wood,
And all is for synne of mannys wylde mood ;
That God hath ordeyned vis dredful Vengeance,
In vis flood spyllt is many a mannys blood,
For synfull lebyng of man we have gret grevauns.
All vis 100 yer ryght her have I wrought,
This Schyp for to make as God dede byd me ;
Of all manoz bests a coppl is in brought
Within my Schypborde, on lybe for to be.
Ryght long God hath soferyd amendyng to se,
All vis 100 yer God hath shewyd grace.
Alas, fro gret synne man wyl not fle,
God doth vis vengeauns for our gret trespase.

Noe's Wife. Alas for gret ruthe of vis gret vengeaunce,
Gret doyl it is to se, vis watyr so wyde,
But zit thankyd be God of vis ordenaunce,
That we be now sabyd on lybe to abyde.

Seem. For gret synne of lecherp all vis doth betpde,
Alas, that ebyr such synne xulde be wrought ;
Vis flood is so gret on ebery asyde,
That all vis wyde world to car is now brought.

Seem's Wife. Becawse of chylideryn of God that weryn good
Dede forfete ryght for, what tyme that pei wer ;
Synfully compellyd to Caymys blood,
Therfor be we now cast in ryght gret care.

Cham. For synful lebyng vis werlde doth for far,
So grebouns vengeauns myght neybr man se
Ovr all vis world wyde there is no plot bar
With watyr and with flood God beryd wyl be.

Cham's Wife. Rustynes of synne is cabse of these walwys ;
Alas, in vis flood vis world xal be lozn,
For of fens to God, brekping his lawys
On rokkyz ryght sharp is many a man tozn.

Japhet. So grebous floodys wer neybr zett befozn ;
Alas, that lechery vis vengeauns doth gynne,
It wer well bettpe eber to be unbozn,
Than for to forfetyr eber mo: in that synne.

Japhet's Wife. Our Lord God I thanke of his gret grace,
That he doth us save from vis dredful payn ;
Hym for to wurchipe in ebery stede and place,
We both gretly bownde with myght and with mayn.

Noe. Forti days and nights hath lasted vis rayn,
And forti days vis grett flood begynneth to flake,
This crowe xal I sende out to seke sum playn,
Good tydyng to bryng vis massage I make.

Here he is to let out the Crow, and pausing a little says again.

This crowe on sum careyn is fall for to ete,
Perfor a newe maslanger I will forth now sende ;
Fly forth you fayr dobe ovr yese waterys wete,
And aspye after sum drye lond our mo:nyng to
amend.

Here the Dove flies out, and returns with a Branch of green Olive.

Joye now may we make of myrth pat that wer frende,
A grett olybe bush vis dome doth us bryng,
For joye of vis tokyr ryht hertply we tende,
Our Lord God to werchep a sounge lete us spenge.

*Here they sing these Verses. " Mare vidit & fugit, Jor-
danus conversus est retrorsum. Non nobis, Domine, non
nobis ; sed nomini tuo da gloriam. " Then the Ship
and they go off the Stage, and enter Abraham.*

Most myghty maker of sunne and of mone,
Kyng of kyngs, and Lord ovr all :
Almyghty God in hebyn trone,
I the honowr and ebyr mor xal.

Oy Lord my God to the I kall,
With herty wyl Lord I ye pray,
In synful lyff lete me neybr fall,
But lete me lebe ebyr to thi pay.

Abraham my name is kydde,
And patryrke of age ful old,
And zit be ye grace of God is bredde ;
In myn old age a chylde full bolde.

Ysaac, lo her his name is tolde ;
Oy swete sone that stonnyth me by,
Amongs all chylideryn that walkyn on wolde,
I lobelyr chylde is non trewly.

I thanke God with hert well mylde
Of his gret mercy and of his hey grace,
And pryncypaly for my suete chylde,
That xal to me do gret solace.

Now suete sone fayr far yei face,
Ful hertply do I lobe the,
For trewe herty lobe now in vis place,
Oy swete childe com kyss now me.

At zour byddynge zour mouth I kys,
With lowly hert I zow pray ;
Zour fadyrly lobe lete me neybr mysse,
But blysse me zour chylde both nyght and day.

Ysaac.

Almyghty God that best may
His der blyssyng he graunt the,
And my blyssyng thou habe alway,
In what place that ebyr thou be.

Abraham.

Now Ysaac my sone so suete,
Almyghty God loke you honour,
With that made both drye and wete,
Shyngyng sunne and sharpe schour :
Thu art my suete childe and paramour ;
Ful wele in herte do I the lobe,
Loke that yei herte in hebyn tour,
We sett to serbe our Lord God abowe.

* Noe Schyp was in lenglht 300 Cubytes, in brede 50, and
the heyth 30. The flod 14 above r. west Montayn.

In yei zonge lerne God to plesse,
 And God xal quyte the weyl yei mede.
 Now suete sone of wordys these,
 With all yein hert thou take good hede.
 Now far weyl sone, God be yein spede,
 Euen her at hom thou me abyde,
 I must go walkyn for I have nede,
 I come azen with inne a tyde.
 I pray to God fader of myght,
 That he zow spede in all zour waye;
 From shame and shenshipp day and nyht,
 God more zow kepe in zour jornay.

Abraham.

Now far weyll sone, I ye pray,
 Euer in yein hert loke God thou wynde,
 Hym to serbe bothe nyght and day,
 Pray to God sende the good mynde.
 Ther may no man love bettyr his childe,
 Pan Isaac is lobpd of me:
 Almighty God merciful and mylde,
 For my swete son I wurchyp the;
 I thank the Lord with hert ful fre,
 For yis fayr frute thou hast me sent:
 Now gracious God wher so he be,
 To save my sone euer moze be bent.
 Der Lord I pray to the also,
 Me to save for yei sermaunte,
 And sende me grace neytr for to do
 Thyng that xulde be to yei despleaunte.
 Bothe for me and for myn rnsaunte,
 I pray the Lord God us to help;
 Thy gracious goodnesse thou us graunt,
 And save yei serwaunt from helle gwel.

The Angel. Abraham, how Abraham,

Lyst and herke weyll on to me.

Abraham.

Alredy ser her I am,
 Tell me zour wyll what that it be.

The Angel.

Almyghty God pus doth bydde the,
 Ysaac yei sone anon thou take
 And loke hym, thou see a noon lete se
 A sacrifice to God hym make.
 Thy welbelovyd childe thou must now kille;
 To God thou offyr hym as I say,
 Euen upon zon hey hille,
 That I the shewe her in the way.
 Tarpe not by nyght noz day,
 But smertly yei gate thou goo;
 Upon zon hille thou kille and pray
 To God, and kille the childe per and seloo.

Abraham.

Now Goddys commandement must nedys be done,
 All his wyll is wourthy to be wrought,
 But zitt the fader to sele the sone,
 Grett car it causyth in my thought.
 In byttr bale now am I brought,
 My swete childe with knyffe to kille,
 But zit my sozwe avaplyth ryght nowth,
 For nedys I must werke Goddys wyll.
 With eyn hert I waloe and wende,
 My childys deth now for to be.
 Now must the fader his suete sone shende,
 Alas, for ruthe it is pete.
 My swete sone come hedyr to me,
 Now Isaac my sone der,
 Com to yei fader my childe so fre,
 For we must wende to gedyr in ser.

All redy fader, euen at zour wyll,
 And at zour byddynge I am zow by,
 With zow to walk oyer dale and hille
 At zour callynge I am redy.
 To the fader euer most comly,
 It obeyth the childe euer buxom to be;
 I wyll obey ful hertly
 To all thynge that ze bydde me.

Isaac.

Now sone in yei necke yis fagot thou take,
 And yis fyr ber in thine honde,
 For we must now sacrefyse go make,
 Euen aftyr ye wyll of Goddys sonde.
 Take yis breunynge bronde,
 My swete childe, and lete us go,
 Ther may no man that lebyth in londe
 Have moze sozwe than I have wo.

Abraham.

Fader, fader, ze go ryght styll,
 I pray zow fader speke on to me.

Isaac.

My gode childe what is yei wyll,
 Telle me thyn hert I pray to the.

Abraham.

Fader, fyr and wood her is plente,
 But I kan se no sacrefyse;
 What ze xulde offyr sayn wold I se,
 That it wer don at the best abyse.

Isaac.

God xal that ordeyn that sytt in hevyne,
 My swete sone for yis offrynge;
 A derrer sacrefyse may no man nempne,
 Pan yis xal be my der derlyng.

Abraham.

Let be good fader zour sad wepyng,
 Zour hevy cher agrevyth me for;
 Tell me, fader, zour grett mozynge,
 And I xal seke sum help perfor.

Isaac.

Alas der sone for nedys must me
 Euen her the kille as God hath sent,
 Thyn owyn fader yei deth must be;
 Alas that euer yis bowe was bent.
 With yis fyr bryght thou must be brent;
 An aungelle seyde to me ryght so,
 Alas my childe thou xalt be hent;
 Yei careful fader must be yei so.

Abraham.

Almyghty God of his grett merce,
 Ful hertly I thanke the sertayne;
 At Goddys byddynge her for to dye,
 I obepe me her for to be sleayne.

Isaac.

I pray zow fader be glad and fayne,
 Trewly to werke Goddys wyll;
 Take good comfyrte to zow agayn,
 And have no dowte zour childe to kille.
 For Godys byddynge forsothe it is,
 That I of zow my deth schulde take;
 Azens God ze don awys,
 His byddynge pf ze xuld forsake.
 Zowr owyn dampnacyn xulde ze bake,
 If ze me kepe from yis reed.
 With zour swerd my deth ze make,
 And werk euer moze the wyll of God.

The wyll of God must nedys be done;
 To werke his wyll I seyde neytr nap,
 But zit the fader to se the sone,
 My herte doth clynge and clebe as clay.

Abraham.

Ysaac. Zitt werk Goddys wyll fadyr I zow pray,
And se me her anon forth ryght,
And turne fro me zow face away,
Myne heed when that ze sul of smyght.

Abraham. Mas, der childe, I may not chese,
I must nedys my swete sone kyle ;
My der derlyng now must we lese,
My olyn lybb blood now sal I spylle.

Zitt pis dede o: I fulfille,
My swete sone thy mouth I kys.

Ysaac. Al redy fadyr, ebyn at zow wyll,
I do zow byddyng as reson is.

Abraham. Mas, der sone, her is no grace,
But nedis ded now must thou be ;
With pis kercher I kur thy face,
In the tyme that I se the.
Thy lobely besage wold I not se,
Not for all pis werldys good ;
With pis swerd that so: grebht me,
My childe I se, and spylle his blood.

Angel. Abraham, Abraham, thou fadyr fre.

Abraham. I am her redy, what is zow wyll ?

Angel. Extende thy hand in no degre,
I bydde thou hym not kyle.

Her do I se by ryght good skylle,
All myghty God that thou dost drede,
For thou sparyst nat thy sone to spylle ;
God wyll awhyte the well thy mede.

Abraham. I thank my God in hebyn abowe,
And hym honowr for pis grett grace ;
And that my lord me pus doth probe,
I wyll hym wurchep in ebery place.

My childes spf is my solace,
I thank myn God ebyr for his lyff ;
In sacrifice her er I hens pace,
I se pis shepe with pis same knyff.

Now pis shepe is deed and slayn,
With pis fur it sal be bzent ;
Of Isaac my sone I am ful fajn,
That my swete childe sal not be hent.

This place I name with good entent,
The hill of Godys vespacion ;
For hedyr God hath to us sent
His comfote after grett trybulacion.

Angel. Herke, Abraham, and take good heyd
By hymself God hath pus sworn,
For that thou woldyst a done pis dede,
He wyll the blyse both ebyn and mozn.

For thy der childe thou woldyst habe lozn,
At Goddys bydding as I the telle,
God hath sent the word befozn,
Thy seed sal multiplie wher so thou duelle.

As stars in hebyn byn many and sele,
So sal thy seed encrese and growe ;
Thou salt ovyr come in welth and wele,
All thy fomen rekynd be rowe.

As sond in the se both ebbe and flowe,
Hath cheselys many unnumerabyll,
So sal thy se, thou mayst me trowe,
Encrese, and be ebyr prophytabyll.

For to my spech thou dedyst obeye,
Thyn ennyes ports thou halt possede,
And all men on erthe as I the seye,
Thei sal be kyblystyd in thi se.

Almyghty God pus the wyll mede,
For that godd will that thou alt done :
Therfor thank God in word and dede,
Both thou thy self, and Ysaac thy sone.

A, my Lord God to wurchep on kne now I fall, Abraham.
I thank the Lord of thy mercy,
Nowe, my swete childe, to God you kall,
And thank we that Lord now hertyly.

With lowly hert to God I crye,
I am his serbaunt both day and nyght ; Isaac.
I thank the Lord in hebyn so hyze,
With hert, with thought, with mayn, with myght.

Gra mercy, Lord, and kyng of grace,
Gra mercy, Lord, ober lordys all ; Abraham.
Now my joye returnyth his trace,
I thanke the Lord in hebyn thy halle.

Obyr all kyngs crownyd kyng I the kalle, Isaac.
At thi byddyng to dye with knyff,
I was ful buxum ebyn as thi thralle,
Lord, now I thank the thou grauntyst me lyff.

Now we have wurcheypt our blyssyd Lorde Abraham.
On grounde knelyng upon our kne,
Now lete us thweyn, sone, ben of on a corde,
And goo walke hom into our countre.

Fadyr, as ze wyll, so sal it be, Isaac.
I am redy with zow to gon :
I sal zow folwe with hert full fre,
All that ze bydde me sone sal be don.

Now God all thyng of nowth that made, Abraham.
Ebyr wurcheypt he be on water and londe,
His grett honowr may nebyr mor fade,
In feld, nor town, se, nor on sonde.

As al thyng, Lord, thou hast in hounde,
So save us all wher so we be,
Whethyr we sytyn, walk, or stonde,
Ebyr on thy hand werke thou habe pyte.

Explicit.

NORTHAMPTON

Monastery of Franciscans, Grey-
Friars, or Friars-Minors.

THE same who had laid the first Foundation of the Order at Oxford, proceeding to Northampton, began to settle there in the Parish of St. Giles, as Ecclesion testifies. Our Monastery was the largest and finest of any of those of the Mendicants ; seated somewhat behind the Market-Place, toward the Northward ; the Ground was given by the Town, and therefore the Inhabitants were reckon'd the Founders. *Francis de Sta. Clara, in Hist. Frat. Min. p. 6. from Leland's Itinerary.*

John Windlowe, last Warden, and ten Brethren, surrender'd this House, 20 October 1539, 30 Henry VIII. Mr. Willis's Hist. of Abbeys, Vol. II. p. 160.

SALISBURY

Monastery of Franciscans, Grey-Friers, or Friars-Minors in Wiltshire.

KING Henry III gave the Ground on which to build the Monastery of the Franciscans at *Salisbury*, or *Sarum*. The Church was built by a Citizen, whose Name was *Richard Pende*, according to *Eccleston*. *Francis de Sta. Clara, ubi supra.*

PRESTON

Monastery of Franciscans, Grey-Friers, or Friars-Minors, in Lancashire.

Edmund, the Son of King Henry III, and Earl of Lancaster, was the principal Founder of this Monastery. *Robert Holland*, Knight, who impeach'd *Thomas Earl of Lancaster* of High-Treason, contributed much towards it, and was there bury'd. One *Preston*, a Gentleman, had given the Ground, and he grew very rich after this pious Grant, and was made High-Sheriff of the County. Many of his Name were there bury'd, insomuch that several of the same Surname were brought over to be bury'd there. *Ibid.* from *Leland's Itinerary.*

WARRINGTON

Monastery of Franciscans, Grey-Friers, or Friars-Minors, in Lancashire.

I Have not found who were the Founders of it, nor any other Particulars, but that there was such a Monastery mention'd in *Leland's Itinerary*, and quoted by the same Author as above.

LINCOLN

Monastery of Franciscans, Grey-Friers, or Friars-Minors.

Reginald Miller, a most wealthy Citizen of *London*, founded this Monastery at *Lincoln*; and *Henry Lacy Earl of Lincoln*, and one *Nunny* a Priest, and Chaplain to that Earl, were singular Benefactors to the same. The same Author from *Leland's Itinerary.*

LEICESTER

Monastery of Franciscans, Grey-Friers, or Friars-Minors.

Simon Montfort was the Founder, where King Richard III was bury'd. *Ibidem.*

William Gyles, last Warden, with seven Brethren, surrender'd this House to King Henry VIII, November 10, 1539. Mr. Willis's Hist. of Abbeys, Vol. II. p. 114.

BEVERLEY

Monastery of Franciscans, Grey-Friers, or Friars-Minors, in Yorkshire.

WAS founded by the noble Family of the *Huthams* of *Scarborough*, near *Leckfield*; the Earls of *Northumberland*, under Henry VII, piously contended that they were the Founders of this Monastery. *Francis de Sta. Clara, ubi supra.*

BODMYN

Monastery of Franciscans, Grey-Friers, or Friars-Minors, in Devonshire.

THIS was a very famous Monastery. One *John*, a Merchant of *London*, begun the Building: *Edmund*, Earl of *Devonshire*, very much advanc'd it; and *Hugh* and *Thomas Peverells* were Benefactors, and bury'd there. *Ibid.*

GLOCESTER

Monastery of Franciscans, Grey-Friers, or Friars-Minors.

ONE Baron *Barclay* was the Founder. *Ibid.*

HEREFORD

Monastery of Franciscans, Grey-Friers, or Friars-Minors.

William Pembrung, Knight, was the Founder. The Bishop also gave these Friars some Lands, Here were bury'd some of the Family of Baron *Chandois* and *Cornwallis*; as was *Owen Merdith*, alias *Tudor*, in the Nave of the Church. *Ibid.*

In the Collections of the late Mr. *Hugh Thomas*, I find the Original Will, with the Seal to it, of

John Wylton of Hereford, wherein he gives 5s. to these Friars Minors, besides other Legacies to Churches. I have therefore inserted the said Will entire in the Appendix, Vol. 2. NUMB. I. A.

S H R E W S B U R Y

Monastery of Franciscans, Grey-Friers, or Friars-Minors, in Shropshire.

Founded by the Family of the Charltons; and the Lady Charlton, the Foundress, is there bury'd. *Ibid.*

L I C H F I E L D

Monastery of Franciscans, Grey-Friers, or Friars-Minors, in Staffordshire.

WAS founded by Alexander, Bishop of that City, in the South West Part thereof. He dy'd in 1239, 23 Henry III, bury'd at Lichfield. *Ibid.*

M A I D S T O N *in Kent, and*
W A L S I N G H A M *in Norfolk*

Monasteries of Franciscans, Grey-Friers, or Friars-Minors.

KING Edward III, with his Brother the Earl of Cornwall, founded the Monastery of Maidston in Kent, and obtain'd Leave of Pope Clement VI, to build these Friars an House in the Town of Walsingham. This was a Place of great Devotion, and famous for the Pilgrimage to the Chapel of the blessed Virgin. This King built the Church of the Franciscans at Bourdeaux, in Honour of St. Edward the Confessor, whence the Monastery retains the Name of St. Edward; so much were the Kings of England affected to the Franciscans. *Francis a Sta. Clara, Hist. Frat. Min. pag. 7.*

L L A N V A I S *or* B E A U -
M A R I S

Monastery of Franciscans, Grey-Friers, or Friars-Minors, in Anglesey, Wales.

THE Kings of England were the principal Benefactors, as well on Account of the Sanctity of the Brothers, as because the Daughter of King John, the King of Denmark's Son, the Lord Clifford,

and many Barons, Knights and Noblemen, slain in the Welch Wars, were bury'd there. *Leland's Collect. Vol. I. p. 53.*

The Franciscans were in such Esteem, and so numerous, that there was a famous Monastery of theirs in the farther Part of Wales, near Beaumaris, at Llanvais; whereof there are still extant some Ruins of Walls, and the Church, almost entire, profan'd to other Uses. Our Kings were Patrons thereof, that is, they supply'd it with necessary Alms. After the Suppression of Monasteries, some few of the most noted Tombs were translated thence to the Parish-Church of Beaumaris, as Camden testifies, and are still there to be seen. In short, there were about seventy Monasteries of this Order in England. *Francis de Sta. Clara, Hist. Frat. Min. p. 7.*

This Monastery being much ruined by the Wars, King Henry V. reliev'd the same, and ordain'd that there should be always eight Friars in it, as appears by his Charter in the Appendix, Vol. 2. NUMB. I. B. Note, That it is there call'd Llamayfi, but is the same with this.

S t. E D M U N D ' s - B U R Y

Monastery of Franciscans, Grey-Friers, or Friars-Minors, in Suffolk.

IN how great Reputation the Franciscans were with all sorts of Persons, from the highest to the lowest, among other things, sufficiently appears, by their settling at St. Edmund's-Bury, notwithstanding all the Opposition they met with from the Abbat and Monks of that Place, being admitted by Authority of the Pope, and Princes, and the Consent of the People. The Matter was thus: In the Year 1258, the Friars-Minors took Possession of a Place in the Town of St. Edmund's-Bury, as is reported in the Annals of an anonymous Author, quoted by Leland; but because the Monks pretended that this was contrary to the Liberties and Privileges of that Church, at length, in the Year 1263, they prevail'd, that the Friars should withdraw themselves out of the Town, and a Place was assign'd them without the four Crosses; and the Monks, that they might never return, threw down, and totally demolish'd their House within the Place. *Francis a Sta. Clara, Hist. Frat. Min. pag. 14.*

C A M B R I D G E

Monastery of Franciscans, Grey-Friers, or Friars-Minors

KING Edward I, who was descended both from the Saxon and Norman Kings, for in him the Saxon Line was restor'd, erected the Franciscan Monastery at Cambridge, in the Place where Sidney College now stands, as our Histories testify.

Eccleston says the Citizens granted them the old Synagogue, which was adjoining to the Prison. How noble this Franciscan Monastery at Cambridge was,

was, appears in *Ascham's Epistles*, where he has these Words: "The House of the *Franciscans* was not only an Ornament and Grace to the University; but has great Conveniences for holding of the Assemblies, and doing all the Business of the University." Which is so true, that the Convocations, as they call them, and the Solemnities of giving Doctors Degrees, were wont to be kept in the Church of the *Franciscans*, as appears by the Monuments of Cambridge. *Francis de Sta. Clara, Hist. Frat. Min. p. 17.*

COLCHESTER

Monastery of Franciscans, Grey-Friers, or Friars-Minors in Essex.

Francis de Sta. Clara. Hist. Frat. Min. p. 19.

IN the Year 1309, the most illustrious Lord *Fitz-Walter* built the Monastery at Colchester, and enter'd himself into the Order there, in the Year 1325. He was a Peer of England, and therefore is usually inserted into the Catalogue of Emperors and Princes that took this Order upon them, as *Weaver* testifies from a Manuscript in the Cotton Library. His History is very like another mention'd by *Bzovius*, in the Year 1261, of *Adolphus* Earl of *Holstein*, who becoming a *Franciscan*, built a Monastery of the Order in the Town of *Kiel*, where the Workmen wanting Food to refresh them, he begg'd Milk from Door to Door; and meeting the Counts his Sons, humane Nature prevailing, he blush'd; but presently recovering himself, he, in the Presence of his Sons, lifted up the Pitcher full of Milk, and pour'd it on his own Head, thus washing himself all over with Milk, and said, *Unhappy Man, you blush'd at the Poverty of CHRIST, carrying the Milk in your Hands; now show on your Head what it was you carry'd.* *Francis a Sta. Clara Hist. Frat. Min. p. 19.*

Newcourt, Vol. 2. p. 147.

Newcourt says the same as above, touching this Monastery, as to its Original, and the Founder; what he adds is only as follows. Whether this religious House was within the Walls of this Town, or without, I cannot find; but am apt to believe, that the House beyond the Castle, near the East-gate, within the Walls, now commonly call'd the *Friers*, but in *Speed's* little Map of Colchester, printed *Black-Friers*, of which I have never met any thing elsewhere, either in Print, or Manuscript, may be this House of *Grey-Friers*; for after the Suppression, I find, that in *Queen Elizabeth's* Time, one *William Watson* held all that Site call'd *Le Grey-Friers* in Colchester, of the Queen, in capite, by Knight's Service, and dy'd seiz'd thereof, 15 Eliz. *John Watson* being then his Son and Heir, who the same Year held by like Service all that Messuage call'd *Le Grey-Friers*, in Colchester, by his Livery. And in 24 Eliz. the Queen pardon'd *William Wilson*, for that he had acquir'd the Site of *Le Grey-Friers*, in Colchester, without Licence.

GREENWICH

Monastery of Franciscans, Grey-Friers, or Friars-Minors in Kent.

KING Henry VII the Founder. *Leland's Collect. Vol. 1. p. 97. Camb. p. 327.*

The whole Order having been suppress'd in England, under King Henry VIII; in the Reign of King Philip and Queen Mary, after 24 Years Banishment, the *Franciscans* were the first recall'd by those Princes, and return'd to their Monastery at Greenwich, which Queen Mary caus'd to be repair'd at her own Cost, in Gratitude for the signal Resolution of those Friers, in asserting her Mother's Cause; and accordingly, she pick'd up all the Friers that were still left. But in the second Year of Queen Elizabeth, the Monastery was again suppress'd, and the Friers oblig'd to fly into Flanders, Germany, and other Parts. *Francis a Sta. Clara, Hist. Frat. Min. p. 54.*

SOUTHAMPTON

Monastery of Franciscans, Grey-Friers, or Friars-Minors, in Hampshire.

KING Henry VII the first Founder. *Leland's Collect.*

STANFORD

Monastery of Franciscans, or Friars-Minors, or Grey-Friers, in Lincolnshire.

IT was seated a little way out of Stanford, on the East Side of it, and North of St. Leonard's Monastery; but when, or by whom founded, I have not been able to find, nor any other Particulars concerning the same, besides what follows. In the Town-Coffer of Stanford, is preserv'd this Memorial: That in the 48th Year of King Edward III, *William de Stone*, Guardian of the *Friers-Minors*, and the Convent of the same in Staunford, did make an exchange of a Fountain at *Stacyes Milne*, called *Estwell-sheved*, with the Town of Stanford, *John Brown* being then Alderman, for another Fountain lying, in what is now call'd *Emblen's Close*, just opposite to them, whereby the Water was convey'd to them by leaden Pipes, at an easy Charge. This was a pretty neat Spring since I can remember; but now it is fallen in and destroy'd. The other, about a Bow-shot from the Town, now serving the leaden Conduit in *Paul's-street* with Water; and that Water which runs waste from it, supplies the Stone Conduit in the *Butchers-Row*, near St. Michael's Church, there being Land in the Field left for the Support of it for ever.

From

From the Manuscript Collections of the late Rev. Mr. Forster, Rector of St. Clement's Danes, &c.

To this may be added the Surrender of this Monastery by the Guardian and Friars of the same, taken from Fuller's History of Abbeyes, p. 319, who quotes for it the Records of the Court of Augmentation.

The Surrender of the Warden and Friars of St. Francis in Stanfords.

"For as much as we, the Warden and Freers of the House of Saynt Francis, in Stanfords, comenly callyd the Gray-Freers in Stanfords, in the County of Lincolne, doo profoundly consider, that the Perfection of Christian Lying dothe not consist in the dome Ceremonies, weryng of the grey Cootte, disgeasing our selfe after straunge Fashions, dokyng and bekyng, in gurdyng our selfes wyth a gurdle full of Knots, and other like Papist. cal Ceremonies, wherein we have byn moost principally practysed and misselyd in Times past; but the very tru waye to please God, and to live a tru Christian Man, wytheowte all Ypocrasie, and fayned Dissimulation, is sincerely declaryd unto us by our Master CHRISTE, his Evangelists and Apostles. Being mindyd hereafter to followe the same; conformyng our selfe unto the Will and Pleasure of our supreme Hedde under God in Erthe, the Kinges Majestye; and not to followe hensforth the superstitious Tradicions of ony forinycal Potentate, or Poore, with mutual Assent and Consent, doo submytt our selfes unto the Mercy of our said Soveraigne Lorde. And wythe like mutual Assent and Consent, doo surrender, and yelde upe unto the Hand of the same, all our saide House of Saynt Francis in Stanfords, comenly callyd the Greey-Freers in Stanfords, withe all Lands, Tenements, Gardens, Medowes, Waters, Pondyards, Feedings, Pastures, Comens, Rentes, Reversions, and all other our Interest, Ryghtes, and Tythes, aperteyning unto the same; mooste humbly besechyng his mooste noble Grace, to dispose of us, and of the same, as best schall stonde wythe his mooste gracious Pleasure. And farther, freely to graunt unto every one of us his Licens, undre Wretyng and Seal, to change our Abites into secular Fashion, and to receive such maner of Livyngs as other secular Priestes comenly be preferryd unto. And we all fytthfully schall pray unto Almighty God long to preserve his mooste noble Grace, wyth encrease of moche Felicitie and Honor.

"And in witnes of all and singuler the Premisses, we the saide Warden, and Covent of the Grey-Freers in Stanfords, to these Presents have put our Covent Seall, the yeght Day of Octobre, in the thyrtythe yere of the Raigne of our moost Soverayne King Henry the yeght.

Fassum Johannis Schemy, Gardian.
Per me Fratrem Johannem Robards.
Per me Fratrem Johannem Chadworth.
Per me Fratrem Ricardum Pye.
Per me Fratrem Johannem Clarke.
Per me Fratrem Johannem Quoyle.
Per me Fratrem Johannem Jarman.
Per me Fratrem Johannem Yong.
Per me Fratrem Johannem Lovel.
Per me Fratrem Willielmum Tomson.

This is the Form of Resignation, as above quoted, wherein three things occur worthy to be consider'd. First, whether this, and several other such like Resignations, were not entirely forg'd without the Knowledge or Consent of any of the Parties therein nam'd. Secondly, That if such Persons did so far comply, as to subscribe such Resignations, it is almost out of dispute that they were compell'd to it thro' Fear and Dread, as well for their Reputation as Life, well knowing that no Methods, tho' ever so insidious, were spar'd to defame them; and that the King, who never spar'd Man in his Wrath, or Woman in his Lust, would use no Moderation towards them if they oppos'd him. Thirdly, That it is certain there were very few Monasteries of Franciscans, and particularly that of Stanford, which is known to have been very large, that contain'd so few as ten Friars, the Number of Subscribers above; so that it will appear, that if ever such Instruments were subscrib'd at all, the same was not done by one fourth Part of the Proprietors. These Particulars are all the more probable in the Franciscans, because all our Historians agree that they were the boldest in opposing of King Henry VIII, wherein they outdid all religious Orders, for which they were the first suppress'd; and even before their total Suppression, above 200 of them were imprison'd throughout all England.

W A R E

Monastery of Franciscans, or Grey-Friers, or Friars-Minors in Hertfordshire.

ABOUT the 18th Year of the Reign of King Henry III, of our Lord 1233, Margaret, Countess of Leicester, and Lady of the Manor of Ware, founded a Monastery for Franciscan Friars, in the North Part of the Town of Ware, dedicated the same to St. Francis, and gave the Tithes of the Church there, and of that of Thunderick, to the Maintenance of them and their House, which they enjoy'd till the 9th of May, Anno 1534, 26 Henry VIII, when that House was, after the manner of that Time, surrender'd into the Hands of the King, who convey'd it from the Crown to Thomas Byrch, who held it in the Time of Edward VI, by the yearly Rent of 3 s. Afterwards it was sold to James Stanley, Citizen and Scrivener of London, Chauncy's Hist. Antiq. of Hertfordshire, p. 208.

E X E T E R

Monastery of Franciscans, Grey-Friers, or Friars-Minors in Devonshire.

ALL I can find of this House, is in Itack's Antiquities of Exeter, p. 21, and 29, which only amounts to these few Lines, viz.

In the Year 1284, the Franciscan Friars at Exeter obtain'd Licence to remove their House, and to build a new one without the South Gate of that City.

Bishop *Quivel*, of *Exeter*, being choak'd by hasty swallowing a Syrup, in the Year 1291, the *Franciscans*, or *Grey-Friers*, reported, that he dy'd of God's Judgment, because he favour'd them not, nor would suffer them to build their new intended House, notwithstanding his Promise made to the King of so doing.

B R I S T O L

Monastery of Franciscans, Grey-Friers, or Friars-Minors, in Gloucestershire.

THIS House is also almost bury'd in Oblivion, there being no other Account of it come to my Knowledge, but the following Dimensions in Mr. *Willis's* Hist. of Abbeys, Vol. II. p. 326.

The Church and Convent of the Friars of St. Francis at Bristol, in *Lexenysme-street*, in the Parish of St. James, viz.

The Choir of the Church contains in Length 28 Rods, or 50 Paces.

The Breadth of the Choir contains nine Rods, or 18 Paces.

The Length of the Nave of the said Church, with the two great Wings, contains 28 Rods, or 50 Paces.

The Breadth of the said Nave, with the two Wings, contains 27 Rods, or 52 Paces.

The Breadth of the Belfry Square Tower, contains four Rods, or seven Paces.

There are four Arches in the North-Isle of the Church, and as many in the South.

This is literally translated from the Latin, and after it follow these Words.

MINORS. The Length of the Church of the Friars-Minors at Bristol contains 54 Steppys; the Breadth contains 52 Steppys.

Now the *Franciscans* and the *Minors* being the same, as has been often repeated, these two Accounts are of the same Church; and we find that the Breadth is the same, being in both 52 Paces, however the Difference is in the Length, which plainly appears to be a Mistake in the latter, there being no Likelihood that the Church should be so near square as to be only two Paces longer than it was broad.

N O R W I C H

Monastery of Franciscans, Grey-Friers, or Friars-Minors, in Norfolk.

THE same Obscurity attends this Place as the last above, so that we have nothing concerning it more than such another Account as that there, and from the same Author, p. 329.

The Length of the Choir of the Church of the Friars of St. Francis at Norwich contains 60 Paces.

The Length of the Interspace of the Belfry, the Choir-Door, and the Gates of the Nave of the Church, contains 24 Paces.

The Length of the Nave of the Church from the West to the first Gates Eastward, contains — Paces; and contains 35 Rods, or 150 Feet.

The Breadth of the said Church contains 32 Paces.

The Length of the Cloister on the side of the Chapter-House, contains 61 Paces; but the aforesaid Breadth of the Church, from the West to the first Gates of the Church, contains 35 Rods, that is, 105 Feet; by my Measure with a Rod three Foot long.

The Length of the Nave of St. Francis's Church at Norwich, from the West End of the Choir to the West Window, contains 82 Paces.

The Breadth of it — 32 Paces.

This is a literal and exact Translation of the Latin.

B E R W I C K and S C A R B R O U G H

Monasteries of Franciscans, Grey-Friers, or Friars-Minors: The first on the Borders of Scotland, the latter in Yorkshire.

Nothing occurs to be said of these more than two Charters to be seen in the *Appendix*, Vol. 2. NUMB. I. C. and I. D. That of *Berwick* is of King *Edward III.* confirming an Allowance of 20 Marks yearly, settled on those Friars by the Kings of Scotland: That of *Scarborough* contains a Grant, from the Knights-Hospitallers of St. John of Jerusalem, to the said Convent, of a Messuage in the Town of *Berwick*.

L I N N

Monastery of Franciscans, Grey-Friers, or Friars-Minors, in Norfolk.

SINCE we have no Account of the Foundation, or other Particulars, concerning this House, we will here give what we find concerning its Subversion, and what follow'd thereon, from the famous Sir *Henry Spelman*, in his History of Sacrilege, where treating of the religious Houses destroy'd at Linn in Norfolk, he says thus:

1. Friars Carmelites, alias *White-Friers*, in *South-lane*. Spelm. Hist. Sacril. p. 247.
2. Friars-Minorites, alias *Grey-Friers*.
3. Friars-Precachers, alias *Black-Friers*.
4. *Augustin-Friers*.
5. A Cell, or College of Priests belonging to Norwich.

The four first were purchas'd of *Henry VIII.* by *John Eyer Esq;* one of the King's Auditors or Receivers, a great Receiver of Monasteries, and amongst others of that of St. Edmund's-Bury; he marry'd *Margaret*, the Daughter of Sir *Thomas Blendhassell*, Widow of Sir *John Spelman*, eldest Son of Sir *John Spelman*, and dy'd without Issue.

He, in his Life-time, convey'd the four Monasteries to a Priest, from whom the Corporation of Linn purchas'd the Carmelites, and Minorites; and being



The illustration is a reproduction of a painting by J. M. W. Turner, titled 'Rain, Steam, and Great Central Railway Bridge'.

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A Minorefs or Franciscan Nun with her Mantle

being thus enter'd into Things consecrated to God, purchas'd also the Impropriation of the Church of St. Margaret there, and defacing the Church of St. James, perverted it to be a Town-House, for the Manufacture of Stuffs, Laces, and Tradesmen's Commodities, whereby they thought greatly to enrich their Corporation, and themselves. Great Projects, and good Stocks, with a Contribution from some Country Gentlemen, were rais'd for this purpose, two several times, of my Knowledge, but the Success was, that it came to nought; and all the Money employ'd about the new Building, and transforming the Church, has only increas'd Desolation; for it has stood almost during the whole time of my Memory, till they lately attempted, by the Undertaking of Mr. R. Gurney, and some Artisans of London, to revive the Enterprize of their Predecessors; but speeding no better than they did, have now again, with Loss of their Money and Expectation, left it to future Ruin. This in this Particular has been the Success of their Corporation. For other Matters, I will only note what I have observ'd touching them in general. When I was young, they flourish'd extraordinarily with Shipping, Trading, Plenty of Merchandize, Native and Foreign, some Men of very great Worth, as Killingtree, Grave, Clayburne, Vilet, Lendall; many of good Note, as Grant, Overend, Hoe, Baker, Waters, and many more of later Time; but all of them, with their Male-Posterity, are in effect extinct, and gone; and as at this Day they have little Shipping, or Trade, otherwise than to the Black-Indies, as they call it (that is, Newcastle, for Coal) so there is not a Man amongst them of any Estimation for his Wealth, or of Note, (that I can hear of) descended from any that was an Alderman there in the Beginning of Queen Elizabeth. Thusthis learned Writer concerning those Subverters or Purchasers of religious Places, which I have here mention'd, in as much as it concerns the Franciscans, or Grey-Friers.

These are all the Particulars I have been hitherto able to procure concerning this Order, though it is certain they had in England 65 Convents, as may be seen, pag. 95 and 96, where the several Custodies they were divided into, are treated of. And that they had preserv'd the Memorials of their Affairs in their several Houses, is not to be question'd, having had so many Men noted for Learning among them, that we have been able to give a Catalogue of above 120 of them, besides the vast Number that lies bury'd in Oblivion; but it is likely that these Houses being poor, and the first suppress'd, all their Writings perish'd with them, through the Malice or Ignorance of those into whose Hands they fell. Besides, that these having no considerable Endowments, being Mendicants, there were not so many Charters to preserve the Memory of their Founders and Foundations, nor Grants and Deeds, to secure Possessions, which they had not. What little has occur'd of that Nature is in the Appendix, Vol. 2. as refer'd to already; besides which there are six more, two of King Edward I, relating to the Minoreesses, near Aldgate, London, NUMB. I. E. and I. F. three of King Edward III, concerning an Allowance to be made to the Friers of this Order in the Diocese of Bourdeaux, NUMB. I. G. I. H. and I. I. and one of King Richard II, taking these Friers into his special Protection, NUMB. I. K.

Here follows what little we have concerning the Nunneries of this Order.

L O N D O N

Monastery of Minoreesses, or Poor Clares, without Aldgate.

FROM the West Part of Tower-Hill towards Aldgate, being a long continual Street, amongst other smaller Buildings in that Row, there was some time an Abbey of Nuns of the Order of St. Clare, call'd the Minories, founded by Edmund Earl of Lancaster, Leicester, and Derby, Brother to King Edward I, in the Year 1293, the Length of which Abbey contain'd 15 Perches, and seven Foot, near unto the King's-street, or High-way, &c. as appears by a Deed dated 1303. A Plague of Pestilence being in this City, in the Year 1515, there dy'd in this House of Nuns profess'd, to the Number of 27, besides other Lay-People, Servants in the House. This House was valu'd to dispend 418 l. 8 s. 5 d. yearly, and was surrender'd by Dame Elizabeth Savage, the last Abbess there, unto King Henry VIII, in the 30th Year of his Reign, and of CHRIST 1539.

In Place of this House of Nuns are built divers fair and large Store-Houses for Armour and Habilliments of War, with divers Work-Houses serving to the same purpose. There is also a small Parish-Church for the Inhabitants of the Close, call'd Holy Trinity.

Near adjoining to this Abbey, on the South side thereof, was some time a Farm, belonging to the said Nunnery, &c. Stow's Survey of London, pag. 118.

Note, That this Farm last above mention'd, appears to be the same lately call'd Goodman's Fields, since built into handsome Streets, for Stow says it belong'd to one Goodman, and was by him let out to grazing. It is a gross Mistake here, and in what follows to call this an Abbey, and the Superiorest an Abbess, because those of this Order never use those Names. Leland, in his Collectanea, Vol. I. says the same as above concerning the Founder, Valuation, and Suppression of this Nunnery. See the Monasticon, Vol. I. p. 542, and of the English Abridgment, p. 67.

Francis de Sta. Clara, in Hist. Frat. Min. p. 18, writes thus of this Monastery. In the Year 1293, under King Edward I, was built and endow'd the Monastery of the Poor Clares, to this Day call'd the Minoreesses, by the Lady Blanch, Queen of Navarre, and her Husband Earl of Leicester, Brother to King Edward I. This Monastery was call'd the House of Grace of St. Mary, and was possess'd of the Church of Hertingdon, with all its Profits, which was of the Patronage of the noble Edmund, Brother to King Edward. It had also great Privileges from the Popes. Elizabeth, Mother to King Edward III, dy'd in this Order, and was bury'd at the Franciscans in London.

The two Charters of King Edward I, licencing the Founding, and endowing of this Nunnery, are in the Appendix, Vol. 2. NUMB. I. E. and I. F.

WATERBECH

Nunnery of Minoreesses, or of the Order of St. Clare, in the County of Cambridge.

Dionysia de Monte Caniso, Lady of Anesty, in the County of Cambridge, gave the Manor of Waterbeche to Joanna de Nevers, Abbess, and the Convent of Waterbeche, and is the Original Foundress in the Reign of King Edward I.

The Witnesses to the Donation were, William Bishop of Ely, Robert de Vere, Earl of Oxford, and Hugh his Son; Reginald de Argentein; Hugh Walington, then Sheriff of Cambridgeshire; Richard Frevile, Henry Colerile, William Crikcor, John Wanthawp, Thomas de Scalariis, Henry Lacy, Ralph, the Son of Felton; Simon Gradenham, Knights.

Mary of St. Paul, Countess of Pembroke, obtain'd a Grant of Edward II, for translating the Nuns, with their Possessions, from Waterbech to the Abbey of Deneye, whereof she had been the first Foundress, and thus the Union came to pass.

The Witnesses to the Donation of the Manor of Histon, which Philip Tilney, Knight; John Brove, and Walter Goddard granted to the Abbey of Deneye, in the Reign of King Richard II, Lord Hugh de la Zouche, William Cheney, Knight; John Hengham, Knight; Baldwin St. George, Knight; William Castelbaler, Knight; William Papworth, Knight; Richard Srukeley, Knight; Robert Paris, Simon Wytham.

From the Donation Deed of the Church of Goderston, in the County of Norfolk.

We Mary of St. Paul, Countess of Pembroke, Lady of Weyssford and Montinac.

And in the same.

For the Health of the Soul of Lord Adamar de Valenia, once Earl of Pembroke, our Husband, and of the Souls of Guido de Casteliom, late Earl of St. Paul, our Father, and of Mary de Sorctamen, alias Britann, my Mother.

Adamar Dascellis, among the Witnesses.

Elizabeth Throgmerton, late Abbess of Deney.

They have the Manor of Hibal, in the County of Cambridge.

They have the Manor of Stroode in Kent.

Mary of St. Paul gave also to the Nuns all her Manor of Deneye.

Mary of St. Paul sometimes liv'd in the Monastery of Dufte, in the County of Hertford.

The Manor of Deneye was given among other Things to Mary of St. Paul, by the King, on Account of her quitting to the King the Claim and Right she had to the Manors of Hertford, Haverford, Heggam-Ferrers, Monemuth, and Henenak.

The Manor of Stroode in Kent, near Rochester, was given to Mary of St. Paul, in Favour of her Daughter Joanna of Wodestoke, whom she bred, and carefully observ'd.

Leland's Collect. Vol. I. p. 98, 99.

BRISEYARD

Nunnery of Minoreesses, or Poor Clares, in Suffolk.

THE Duke of Clarence the first Founder. Leland Collect. Vol. I. p. 62.

DENNEY

Nunnery of Minoreesses in Cambridgeshire.

Founded by the Lady Mary de Valence, Countess of Pembroke, Baroness of Veister and Montenaft, Daughter to Guy Chastillon, Earl of St. Paul in France, and his Wife Mary, the Daughter of John the 2d Duke of Britany, and Earl of Richmond, by his Wife Beatrix, the Daughter of King Henry III, third Wife to Audomar de Valence, Earl of Pembroke, is reported to have been the same Day, Maid, Wife, and Widow, her Husband Audomar being on the Wedding-Day kill'd at a Tilting. She was however left his Executrix, and being struck with the unfortunate Death of her Husband, gave herself up to a religious Life, bestowing most of her Possessions on religious Uses, part on Churches, part on the Poor, and part on her Servants. Among her other pious Works was the founding of this Nunnery, to which she brought Nuns from Waterbeach, and endow'd it with considerable Lands, and the Manor of Stroud in Kent. Parker's View of Cambridge, in his Account of Pembroke-Hall.



Vol: 1. p: 160.



A Minorella or Poor Clare without her Mantle.

J. Collins sculp.



St. Elizabeth, patroness of the Holy Child



O F T H E

O R D E R

O F

St. B E N E D I C T.

The Life of St. BENEDICT, the Patriarch of the Western Monks.

Hist. des
Ordres Mo-
nastiques,
&c. Vol. 5

ST. BENEDICT, the Father and Founder of this antient and renowned Order, was born at Nursi, a Town in the Dukedom of Spoleto, in Italy, about the Year 480. It is no great Addition to the Honour of this holy Man, that he was of the Family of the Anicii, of which there were several Consuls in Rome, as some Authors of that Order do affirm, or his being Grandson to the Emperor Justinian, as others have advanc'd, without reflecting, that, the said Emperor was so far from being of the Family of the Anicii, that he was, on the contrary, by Nation a Thracian, and of a very mean Extraction, as Father Dom John Mabillon observes, who also rejects the Titles of Earl of Nursi, and Marchioness of Ferrara, which Trithemius has bestow'd on the Father and Mother of that great Founder; the Title of Comes being at that time no other than the Name of an Office, and no way confer'd in Fee, or Hereditary, and that of a Marquess not yet known. It is true, that that Founder's Parents were noble, even according to the Testimony of St. Gregory the Great, who was the first that writ his Life. His Father's Name was Eutropius, and his Mother's Abundantia; and that holy Pope says, that the Name of Benedict was given him as a mysterious Token of the heavenly Blessings he was to be fill'd with.

His Parents having sent him to Rome to his Studies, he was apprehensive lest the ill Example of the other Scholars there should make some Impression on him; and tho' he was but just come into the World, he resolv'd to withdraw himself, for fear of being infected with its noxious Principles. Accordingly he went out of Rome, without having made any Progress in his Studies, and took the Way of the Desert. His Nurse, whose Name was Cyrilla, follow'd him alone as far as the Place call'd

Asilum; but he privately left her; and pursuing his Journey, hid himself in a Desert call'd Sublacum, forty Miles distant from Rome, abounding in cool and clear Waters, which first form a Lake, and thence run out in a River. There he was met by a Monk, whose Name was Romanus, who ask'd him whither he was going. Being acquainted with his Design, he not only kept his Secret, but assisted, gave him the religious Habit, and did him all the good Offices he could. Benedict chose for his Place of Abode a very small and low Cave, form'd by Nature in a Rock, and almost inaccessible to Man, which is now call'd the Holy Grotte, or Cave, and where to this Time is to be seen the Place where St. Romanus did from time to time let down to him with a Line some Pieces of Bread, which he spar'd from himself at his Meals; hanging a little Bell to it, to give St. Benedict Notice for him to come and take it.

After he had been there some time, certain Shepherds spy'd him at a distance, and were frighted, not thinking that any Man could reside among those Rocks. He being clad in Skins, they fancy'd at first Sight that he had been some Beast; but they soon perceiv'd that he was a Servant of God. Many of them were so mov'd as to be converted, and whereas they before liv'd like Beasts themselves, they began to become spiritual Persons. Tho' so much hid in that Desert, yet was he assaulted by Temptation. The Remembrance of a Woman he had seen at Rome, imprinted itself so strongly in his Imagination, and so violently egg'd him on to sin, that in his own Defence he was oblig'd to rowl himself stark naked among the Briers, which are still to be seen in that Solitude; on which St. Francis, afterwards going to visit that holy Place, grafted Rose-Trees, which still yearly produce curious Roses.

The Fame of his Sanctity, which began to spread abroad, having made him known to the religious Men of the Monastery of *Vicovaro*, between *Sublaco* and *Tivoli*, they were very desirous to have him for their Abbat. They press'd him so earnestly, that at last he gave his Consent; but being us'd to Liberty, and not able to bear his Reproofs, they soon repented of their Choice; and some of them gave so much way to their Passion, that they resolv'd to poison him. Accordingly, they put Poison into Wine, and when the holy Abbat was at Table, they set that Liquor before him to bless it, pursuant to the Custom of the Monastery; but the Saint making the Sign of the Cross on it, the Glass flew in pieces, by which he understood what was in it. He again gave them another charitable Reproof, and then left them, as Persons incapable of being improv'd by his Care. That Monastery was afterwards destroy'd; but the religious of the Order of *St. Francis* have caus'd another to be built on its Ruins, where they have always preserv'd *St. Benedict's* little Cell, and those of the Religious Men, which were cut into the Rock, as may be seen in the Cut given thereof, by *F. Dom Bernard de Montfaucon*, in his *Journal of Italy*, and *F. Dom John Mabillon*, in his *Benedictin Annals*.

Our holy Man return'd to his former Solitude, which soon became a very populous Place; for his Virtue, and the Miracles he wrought, continually drew Visitors to him, and many Persons, who conjur'd him to conduct them in the way of Salvation. He was oblig'd to receive them for his Disciples, and to build twelve Monasteries at *Subiaco*. The Monasteries were those of *St. Cosmus* and *St. Damianus*, now *St. Scholastica*; the holy Angel by the Lake; *St. Mary*, now *St. Laurence*; *St. Jerome*; *St. John Baptist*, now *St. John of the Waters*; *St. Clement* beyond the Lake; *St. Blaise*, now *St. Romanus*; *St. Michael* the Archangel, above the Grotto, or Cave; *St. Vitorinus*, at the Foot of Mount *Porcarius*; *St. Andrew*; and of the *Eternal Life*, now the *Holy Vale*; but all those Monasteries, excepting the two first, are now reduc'd to only Oratories, or Chapels, or at least, so much ruin'd, that nothing of them remains but the bare Walls. *St. Benedict* put into each of those Monasteries twelve religious Men, with a Superior, still reserving to himself the full Authority over them, going from Time to Time, as General of those Monasteries, to stir up the religious Men to a higher Pitch of Piety, to strengthen the Weak, to encourage the Slothful, to exhort the Imperfect, and to keep up the Steady, his only Employment being to convince them of the Necessity of Penance, and the Importance of Salvation.

However, in distributing his Disciples into those several Monasteries, he kept some with himself, whom he thought to stand more in need of his Presence, in order to be better form'd to Perfection. The two most renowned that put themselves under his Conduct, were *Maurus* and *Placidus*, the first of them Son to *Equitius*, and the second of *Tertullus*, both Senators of *Rome*, who brought themselves to *St. Benedict*, to be by him form'd in Piety. *Placidus*, whom *St. Gregory* calls a Child, tho' he was then 15 Years of Age, fell into a Lake, where he was drawing Water: The Saint, tho' absent, by Revelation knew the Danger he was in, and commanded *Maurus* to go help him. *Maurus* being all Obedience, did as he was order'd, with so much Eagerness, that he did not perceive he had walk'd upon the Water, till he had drawn out *Placidus*, and sav'd his Life. This Accident, which befall

Maurus, shows, that *St. Benedict's* usual Residence was not, as some have said, in the Monastery of the *Holy Grotte*, or Cave, which is very remote from the Lake, but in that of *St. Scholastica*, which is near it.

Florentius, a Priest, unworthy of that Character, having impeach'd the holy Man's Reputation, by a Multitude of heinous Slanders and Calumnies; having endeavour'd to corrupt the Chastity of his religious Men, by sending seven young Women, stark naked, into the Garden of his Monastery; and having sent him a poison'd Loaf of Bread, *St. Benedict* resolv'd to give way to that wicked Man's Envy, retir'd from *Subiaco*, and was conducted to *Monte Cassino*, by two Angels, in the Shape of two Youths, who put him into Possession of that Place, where *Apollo* was still worship'd. He was provok'd to see those Remains of Idolatry; he presently fell to work to abolish the same, and to enlighten the neighbouring People with the Light of Faith; and after having broken the Idol in pieces, overthrown the Altar, and burnt the superstitious Woods consecrated to him, he caus'd a Chapel to be built in Honour of *St. Martin*, upon the very Temple of *Apollo*; and another under the Invocation of *St. John Baptist*, on the Place where before was the Altar of that false Deity.

In short, he there built a large Monastery, and all his religious Men being employ'd in building of that House, the Devil enrag'd to see a Structure rise, wherein so many Men were to be form'd to Piety, and to become the sweet Odour of *JESUS CHRIST*, by the Light of so many Virtues, as have been since admir'd in an infinite Number of Saints that have proceeded from thence, endeavour'd by all means to thwart *St. Benedict's* Designs, sometimes by giving the Monks a Disgust of the Work, sometimes by drying up the Springs that furnish'd them with Water for building, sometimes by rendering the Stones they were to make use of, as it were, immoveable, sometimes by throwing down in the Night what they had rais'd in the Day, sometimes burying under the Ruins some of the religious Men, whose Lives were thereby endanger'd, as it happen'd to a Novice, who was crush'd under a great Wall which the Devil had overthrown.

But what can the Enemy avail against the Councils of God? *Benedict*, full of Fervour to execute his good Designs, and of Faith in the Power of God, easily redress'd all those unlucky Accidents, by a Word full of Zeal; he rais'd the sinking Courage of his religious Men with the Sign of the Cross, he render'd the heaviest Stone light with a short Prayer, he rais'd the Novice to Life in the Sight of all the People; and the Devil, confounded and vanquish'd, was oblig'd to suffer the Work of God to be finish'd, and to fly before the Voice of *St. Benedict*, as he had formerly done at that of *St. Antony*.

We shall not here go about to speak of his Miracles, mention'd in *St. Gregory the Great's* Dialogues, the second Book of which contains the Life of this Saint; but shall only say, that he was look'd upon as the *Elisa* of his Time, cloath'd, in a manner, with the Power of God, commanding all Nature, enlighten'd by the divine Spirit, and seeing, like the Prophets, into Futurity, as appear'd in the Case of *Torila*, King of the *Goths*, who resolving to make an Experiment himself of *St. Benedict's* prophetick Spirit, accosted him under a Disguise, and was told by him, that he should sack *Rome*, by God's Permission, the number of his Conquests,

quents, the Fall of his Kingdom, and the End of his Life.

This holy Man, by the same Spirit, foretold the Destruction of his Monastery of *Monte Cassino* by the *Lombards*, and the Time of his own Death; and being seiz'd by a violent Fever, on the sixth Day of his Sickness, he caus'd himself to be carry'd to the Church of his Disciples, where, after having receiv'd the blest'd Sacrament with perfect Piety, he gave up his Soul to God in the Year 543. His Body was bury'd in the Chapel of St. *John Baptist*, which himself had caus'd to be built; but the Monastery of *Monte Cassino* being afterwards destroy'd by the *Lombards*, as he had foretold, he remain'd there a long time unknown, and hid under the Ruins, till in the Year 633, or 20 Years later, according to some, St. *Aigulfus*, Monk of the Abby of *Fleury*, now call'd St. *Benedict of the Loir*, being sent thither by his Abbat *Mommol*, brought it to his Monastery in *France*, where it continu'd till it was translat'd to *Orleans*, for fear of the *Normans*, whence he was afterwards carry'd back to *Fleury*.

This Life of St. *Benedict*, as has been hinted above, is taken from the Second Book of the Dialogues of St. *Gregory the Great*, leaving out the Miracles; and this is the most authentick Account we have of him.

Of the Progress of the Order of St. *Benedict*, and the Excellency of his Rule.

Authors do not agree about the Time when St. *Benedict* writ his Rule, or whether he did it at *Subiaco*, tho' they there show the Place, where they pretend he did it. Some being of another Opinion, say it was at *Monte Cassino*; and others, that he compleated it there, having begun at *Subiaco*. Be that as it will, that Rule is so eminent for Wisdom and Discretion, so solemn and so plain, with respect to the Language and Style, as St. *Gregory* expresses it, and so famous in the Church, that Councils have entitl'd it holy, as the Second of *Douzy*, held in 874, which acknowledges, that it was dictat'd to St. *Benedict* by the same Spirit, that is the Author of the sacred Canons, adapted to form and guide a great Number of holy Men; and the Council of *Soissons*, which, by way of Preference, has given it the Name of the Holy Rule.

St. *Benedict* therein ordains, that they receive into his Order all sorts of Persons, without any Distinction, Children, Boys, Youths, the Poor and the Rich, Gentlemen and Peasants, Servants, and such as are born free, the Learned and the Unlearned, Lay-Men and Clergy.

The Children, the Novices, and those that were profess'd, lay in several Dormitories, or Dortors. Every one had his Bed apart, divided with Cloth, or Boards, and there was one religious Man to every Dortor, to observe the Behaviour of the rest. The Prior presid'd over the whole Community, which was divided into Tens, over each of which was a Dean, and the Abbat had absolute Power over all the Monks, whom he govern'd rather by his Example and Prudence, than by his Authority. He help'd the Cellerer in such things as regarded their Temporalities, and the Prior, Deans, and Masters in the Spiritual. All the Monks help'd one another by turns, in the Service of the Kitchen, the Bakehouse, the Garden, and the other Offices; and even in entertaining of Strangers and Pilgrims, who had their Apartments and their Refectories apart, and had the same Diet given them as the

Monks, there being no Allowance to serve any Person with Flesh, upon any Pretence whatsoever, either of Distinction or Dignity.

As for the Divine Service, St. *Benedict* takes up eleven Chapters of his Rule, to regulate the Method thereof, setting down the Number of Lessons, Canticles, and Responses. From *November* to *Easter*, they were to rise at the eighth Hour of the Night, as it was there call'd; that is, according to us, at two in the Morning. The Abbat himself was to ring to the several Hours of Service; or, at least, to give that in charge to some very regular Father. They were not to go to Bed again after *Nattins*, the Time that remain'd till Day, was to be spent in Reading, Meditation, and learning the Psalms. After *Prime* they went to work, where they were employ'd from the first Hour till the fourth, that is, from six till ten, beginning from *Easter*, till the first of *October*; and after the first of *October* till *Lent*, the Work began at the third Hour, and ended at the ninth; that is, from nine in the Morning till three in the Afternoon. At the first erecting of this Institution, no Mass was said on working Days, but only on *Sundays* and solemn Festivals, on which all the religious Men were oblig'd to receive the holy Communion. After Dinner they read and work'd again; but if there was any one that could not meditate nor read, he was to do the more Work. The easiest Labour was given to such as were weak, and tenderly bred, the hardest to such as were stronger; and if the Monks were employ'd without the Monastery, either at Harvest, or any other Work, when the Bell rung to Divine Service, they perform'd it where they were, kneeling.

Every religious Man had two Portions a Day, and sometimes a third of Herbs, a Pound of Bread, and a Measure of Wine which contain'd about three Quarters of a Pint, the third Part whereof was laid by when they were to sup. There were no fasting Days between *Easter* and *Whitsontide*; but from *Whitsontide* till the 13th of *September*, they fasted *Wednesdays* and *Fridays*; and from the said 13th till *Easter*, every Day. The *Lent* Fast was more rigid. During that Time the Monks mortify'd themselves, retrenching something of their Food, their Drink, their Sleep, their Conversation, and other Conveniences of Life. During both Fasts they had but one Meal. On the Fasts of the Order, that Meal was eaten after *None*, that is, after three in the Afternoon; but in that of *Lent*, after *Vespres*, or *Evening*.

Their Abstinence from Flesh, at least from four-footed Creatures, was perpetual, and only the Sick were allow'd any. Many have been of Opinion, that St. *Benedict* having prohibited only the Flesh of four footed Animals, had tacitly allow'd the eating of Fowls; and among them, *Heslenius* is of this Opinion, grounding himself on the Authority of St. *Hildegard*, and of *Rabannus Maurus*; but F. *Mabilion* says, there is no Likelihood, that St. *Benedict*, who had appointed his Monks none but mean Food, and such as could not please the Appetite, would permit those that were in Health to eat Fowls, which was then only serv'd up to the Tables of Kings, as exquisite Dainties, according to the Report of *Gregory of Tours*.

The very Children that were offer'd up to the Monasteries, at five Years of Age, were also oblig'd to Abstinence, and the Council of *Aix la Chapelle* also obliges them to it, ordaining that they should not eat Flesh unless they were sick. The manner of

of receiving of Children is also appointed by the Rule of St. *Benedict*, where that holy Man, after having, in the 58th Chapter, set down the Form of the Vows for his religious Men, which consist in a Promise of Steadiness and Obedience, and Conversion of Manners; in the next Chapter he says, that if the Child offer'd is under Age, his Parents are to make the Promise for him, wrapping up their Offering, and their Petition, with the Child's Hand, in the Altar-cloth. After that Ceremony, those Children were so far engag'd, that when they arriv'd at the first Years of Manhood, they could not quit the Order without being look'd upon as Apostates; which was approv'd by several Synods, and among them, by the fourth of *Toledo*, where it was decided, that those who had from their Infancy been offer'd up to Monasteries by their Fathers, and who had there receiv'd the Habit of Religion, should not afterwards be permitted to quit the same; but should continue religious Men during the Remainder of their Lives. But that Method of engaging Children seem'd too severe to the Fathers of the 10th Council held in the same City, in the Year 656; for in the sixth Canon they ordain'd, that Children, whom their Parents had caus'd to be shav'd, or to take on them the Monastical Habit, in their Nonage, might return to their secular Habit; and at the same time prohibited Parents offering their Children for the future, till they were ten Years of Age, allowing the Liberty to those who had been already offer'd, either to remain in the Order, or to return into the World, when they were come to the first manly Years.

Notwithstanding that this Council had abolish'd that ancient Rigor, it was nevertheless practis'd in *England*, where they receiv'd Children at seven Years of Age, nay at five, at two, and at one. It held still in *Italy* in the Year 726, and still longer in *Germany*; but at length, in the 12th Century, that Custom was totally abolish'd, by the Authority of Pope *Clement III*, and the same was prohibited by the Council of *Trent*, so that none now can profess till 16 Years of Age.

As for the Habits of the Monks, they were left to the Discretion of the Abbats, according to the Nature of the Country, as it was either hotter or colder. In temperate Climates, a Coull and a Tunick was sufficient, the Coull thicker for Winter, and thinner for Summer, and a Scapular to work in. The Scapular was the upper Garment, during the time of Labour, which was put off, and the Coull worn during the rest of the Day. Every one had two Tunicks and two Coulls, either to change at Night, or to wash them. The Stuff they were made of, was the cheapest the Country afforded. To the end that no Man might have any Property, that is, any thing he could call his own, the Abbat found them all with every thing that was necessary; that is, besides the Habit, an Handkerchief, a Knife, a Needle, a steel Pen, and Tablets to write. Their Beds were a Mat, a Straw-Bed, a Piece of Serge, a Blanket, and a Pillow.

St. *Benedict* did not decide of what Colour the Habit should be; but it appears by ancient Pictures, that the Garment the first *Benedictins* wore, was white, and the Scapular black. That Scapular was not of the same Shape, that those of the same Order do use at present. It was more like the Jerkins worn by Mariners, bating that it was not open before, but only a little on the Sides, as may be seen in the Figure here annex'd, which has been taken from F. *Mabillon's* Annals of the *Benedictins*.

That sort of Scapulars had been long before the common Garment of the Poor, and of Peasants.

The first Mission of this Order, out of *Italy*, was that of St. *Placidus*, whom St. *Benedict* sent into *Sicily*, in the Year 524, with *Gordian* and *Donatus*, who there built a Monastery, upon the Lands which *Tertullus*, the Father of *Placidus*, had given to St. *Benedict*.

St. *Innocent*, Bishop of *Mans*, having sent *Flodegard*, his Archdeacon, and *Hardegard*, his Steward, to ask some Monks of St. *Benedict*, he pitch'd upon St. *Maurus*, and for his Companions, *Simplicius*, *Constantinian*, *Antony*, and *Fausus*, to make the Settlement that holy Bishop desir'd. They set out from *Monte Cassino* in the Year 543, and arriv'd the same Year in *France*. But *Maurus*, and his Companions, when they came to *Orleans*, being inform'd that *Innocent*, the holy Bishop of *Mans*, was dead, and that his Successor was not well dispos'd to advance the Design they came upon, they went into *Anjou*, where they built the Monastery of *Glanfeuil*, whence issu'd many more, producing a great Number of Monasteries in *France*, which have been as famous as any in the World. When this Order was first carry'd into *Spain* is altogether uncertain; for the learned F. *Mabillon*, after all his diligent and laborious Enquiry, cannot find it out, and only delivers it as a Guess of his own, that it was there in the Year 633.

The Time when this Order came into *England* is well known, for to it the *English* owe their Conversion from Idolatry. It is true, Christianity had been establish'd there much sooner under the *Britons*; but it had been so entirely abolish'd by the Pagan Saxons, that scarce any Footsteps of it remain'd. In the Year 596, St. *Gregory the Great*, then Pope, sent thither St. *Augustin*, Prior of the Monastery of St. *Andrew* at *Rome*, with several other Monks, who, in a short time, drew those People out of the Darkness of Paganism. St. *Augustin* preach'd at first in *Kent*, and was the first Archbishop of *Canterbury*. The *Benedictins* founded not only several Monasteries in *England*, but also the Metropolitan Church of *Canterbury*, and all the Cathedrals that were afterwards erected; those Churches being all serv'd by Monks, which continu'd for many Ages.

Nor is it *England* alone that receiv'd the Light of Faith from the *Benedictins*. *Friseland* receiv'd the same Blessing by the means of St. *Willibrod*, in the Year 690. St. *Boniface*, Archbishop of *Mentz*, was also a *Benedictin*, who is reputed the Apostle of *Germany*. In short, there was no Province without Monasteries of this Order; and they were so numerous in the Year 1336, that Pope *Benedict XII*, resolving to reform the same, prescrib'd the Regulations by his Bull, call'd *Benedictin*; wherein he divides it into 37 Provinces, allotting some whole Kingdoms for Provinces, as those of *Scotland*, *Bohemia*, *Denmark*, *Sweden*, &c. which testifies the vast Extent of that Order, and the wonderful Number of its Monasteries.

We are also told, that Pope *John XXII*, who was chosen in the Year 1316, and dy'd in 1334, after an exact Enquiry he caus'd to be made, found, that since the first Birth of that Order, there had been of it 24 Popes, near 200 Cardinals, 7000 Archbishops, 15000 Bishops, 15000 Abbats of Renown, the confirming of whom belongs to the holy See, above 40000 Saints and holy Men, of which Number 5500 had been Monks of *Monte Cassino*, and there bury'd. As to the Number of Monasteries of this Order, they are so many, that it



The Original Habit of the Benedictin Monks.

it is almost impossible to ascertain the same; but in a small Book, call'd *Tabella Rerum illustrium Ordinis Sanctissimi Benedicti*, printed at Salamanca, in the Year 1569, I find them computed at 37000. The same Book gives us Catalogues of the Popes, Emperors, Kings, Princes, Dukes, Earls, Doctors, and other illustrious Men, who converted many Nations to CHRIST, collected from the most authentick Authors, the which Catalogues will be acceptable to the Curious, and are therefore here inserted.

A Catalogue of the Popes that were of the Order of St. Benedict.

1. St. Gregory the Great, being a Monk of the Order of St. Benedict, in the Monastery of St. Andrew at Rome, was chosen Pope, and sat in that See 14 Years. He instituted many things not us'd before, some few whereof I will mention. He was the first, that in his Bulls writ himself, *The Servant of the Servants of God*. He ordain'd, that at the Beginning of all the Canonical Hours, should be said, *Deus in adiutorium meum*, &c. as also *Gloria Patri*, &c. which had been before commanded by St. Benedict, in the ninth Chapter of his Rule. He order'd the Introit of the Mass to be with a Verse of one Psalm, and *Kyrie eleison* to be repeated nine times in the Mass; and in the Canon, *Dies nostros in pace sua disponat*. He also instituted the greater Supplications, and several Stations; and that the Lord's Prayer should be recited presently after the Canon, over the Host; and, in short, he settled the Song, and all the Method of the divine Office. He also caus'd a Council to be held at Rome, about the Exemption of Monks.

2. St. Boniface IV, of the Monastery of St. Sebastian at Rome; he rul'd six Years, eight Months, and twelve Days. He ordain'd, that the Festival of St. Mary, and All-Saints, should be kept on the fourth of the Ides of May, which Gregory IV, of the Order of St. Benedict, transferr'd to the first of November. He also granted the Monks leave to preach.

3. St. Adeodatus, of the Monastery of St. Erasmus, on Mount Celius, was Pope four Years, two Months, and twelve Days.

4. St. Agatho, sat two Years and six Months.

5. St. Benedict II, rul'd ten Months and twenty-seven Days.

6. St. Sergius I, sat thirteen Years, nine Months, and twenty-two Days. Among other Things, he instituted the saying of AGNUS DEI, &c. in the Mass.

7. St. John VI, three Years, two Months, and thirteen Days.

8. Gregory II, seventeen Years.

9. Gregory III, ten Years, eight Months, and twenty-four Days. He depos'd the Emperor Leo III, and did many more memorable Things.

10. Zachary I, ten Years, three Months, and fifteen Days.

11. Stephen III, of the Monastery of St. Chrysogonus, five Years and two Months.

12. Philip I, Abbat of St. Vitus at Rome, one Year.

13. Leo III, twenty Years, five Months, and eighteen Days.

14. Stephen IV, of the Monastery of St. Chrysogonus at Rome, six Months, and 23 Days.

15. Pascal I, Abbat of St. Stephen's, near St. Peter's, seven Years, three Months, and sixteen Days.

16. Valentin I, one Month and ten Days.

17. Gregory IV, of the Monastery of Fossanova, one Year and six Months.

18. St. Leo IV, of the Monastery of St. Martin at Rome, eight Years, three Months, and six Days.

19. Stephen VI, of the same Monastery, one Year, two Months, and nineteen Days.

20. Leo V, one Month and ten Days.

21. Sylvester II, of the Monastery of Floriac, four Years, six Months, and twelve Days.

22. John, two Years and two Days.

23. Sergius IV, two Years, nine Months, and twelve Days.

24. John XX, or as others say, XIX, of the Monastery of St. Anastasius at Rome, eight Years, nine Months, and nine Days.

25. Leo IX, five Years, two Months, and eight Days.

26. Stephen IX, Abbat of Monte Cassino, seven Months, and twenty-eight Days.

27. Benedict X, of the Monastery of St. Anastasia at Rome, created Pope during the Schism, was oblig'd to lay it down; but held it eight Months, and twenty Days.

28. Alexander II, eleven Years, six Months, and twenty-two Days.

29. Gregory VII, Monk of Clugni, afterwards Abbat of St. Paul's at Rome, twelve Years, one Month, and three Days.

30. Victor III, Abbat of Monte Cassino, one Year, three Months, and twenty-four Days.

31. Urban II, of the Monastery of Clugni, eleven Years, four Months, and eighteen Days. He made the Archbishop of Toledo Primate of all Spain, and instituted the saying the Office of the blessed Virgin.

32. Pascal II, of the Monastery of Clugni; or, (according to Peter Calzolari) of that of Monte Cassino, eighteen Years, five Months, and nine Days.

33. Sylvester III, Abbat of the Monastery of Farfa, chosen Pope during the Schism, one Month and nine Days.

34. Gelasius II, of the Monastery of Monte Cassino, one Year and five Days.

35. Callixtus II, Monk of Clugni, five Years, ten Months, and thirteen Days.

36. Eugenius III, Abbat of the Monastery of St. Vincent and St. Anastasius, of the Cistercian Congregation of the Order of St. Benedict, eight Years, four Months, and twelve Days.

37. Anastasius IV, Abbat of the Monastery of St. Rufus, one Year, four Months, and twenty-four Days.

38. Adrian IV, Abbat of the Monastery of St. Rufus, four Years, eight Months, and thirty-eight Days.

39. Paschal III, Abbat of the Monastery of Scrinium, chosen during the Schism, five Years.

40. Gregory VIII, one Month and twenty-seven Days.

41. Gregory IX, of the Monastery of Camaldule, yet some question whether he was a Monk, fourteen Years, five Months, and three Days.

42. Celestin V, Abbat of the Congregation of the Celestins, of the Order of St. Benedict, five Months and seven Days.

43. Benedict XII, Abbat of a Monastery of St. Benedict, of the Cistercian Congregation, seven Years, four Months, and six Days.

44. Clement VI, Abbat of the Monastery of Casai Dei, and afterwards of that of Fescan in Normandy; ten Years and seven Months.

45. Urban V, Abbat of the Monastery of St. Victor at *Marfeilles*, eight Years, two Months, and 23 Days.

46. *Constantin II*, having abdicated the Papacy, became a Monk in the Monastery of *Novercella*, or, according to others, in that of *Monte Cassino*.

47. *Christophor I*, having abdicated the Papacy, became a Monk at *Monte Cassino*.

48. *Gregory XII*, quitting the Papacy, became a Monk at *Ancona*.

The Lives of all these Popes may be read at large in several Authors, and particularly in *Peter Calzolari*'s Monastical History. They are in all, excepting two that quitted the Papacy to become Monks, 46, who govern'd the Church 293 Years, one Month, and 26 Days.

Emperors, who resigning the Empire, became Monks of the Order of St. BENEDICT.

	The Year of our LORD.
<i>Anastasius II</i> , Emperor	715
<i>Theodosius III</i> , Emperor	720
<i>Michael I</i> , Emperor	800
The Emperor of the <i>Bulgarians</i>	886
<i>Hugh</i> , Emperor	920
<i>Michael IV</i> , Emperor	1036
<i>Isacius</i> , Emperor	1060
<i>Emanuel</i> , Emperor	1068
<i>Alexius Caesar</i>	841
<i>John</i> , the Eunuch, Cæsar	855
<i>Constantin Cæsar</i>	1039

Kings who voluntarily resigning their Crowns, became Monks of St. BENEDICT.

<i>St. Sigismund</i> , King of <i>Burgundy</i> , and Martyr	515
<i>Casimir</i> , King of <i>Poland</i>	550
<i>St. Sigisbert</i> , King of <i>Northumberland</i>	639
<i>St. Sebbe</i> , King of the <i>Angles</i>	639
<i>Bamba</i> , King of <i>Spain</i>	670
<i>Ethelred</i> , King of the <i>Mercians</i>	704
<i>Offa</i> , King of the <i>Mercians</i>	709
<i>Kenred</i> , King of the <i>Mercians</i>	729
<i>Ira</i> , King of the <i>West-Saxons</i>	740
<i>Rachis</i> , King of <i>Italy</i>	740
<i>Ceolulph</i> , King of <i>Northumberland</i>	780
<i>Veremund</i> , King of <i>Castile</i>	786
<i>Egbert</i> , King of <i>Northumberland</i>	800
<i>Pepin</i> , King of <i>Italy</i>	805
<i>Trebellus</i> , King of <i>Bulgaria</i>	862
<i>Santocopius</i> , King of <i>Moravia</i>	894
<i>Alphonso IV</i> , King of <i>Castile</i> , was a Monk in the Monastery of <i>St. Facundus</i> , and <i>Primitivus</i>	916
<i>Solomon</i> , King of <i>Hungary</i>	1045
<i>Henry</i> , King of <i>Denmark</i>	1136
<i>Ramiro</i> , King of <i>Aragon</i>	1147

Peter Calzolari mentions other Emperors and Kings, who submitted themselves to the Rule of St. BENEDICT, whose Names here follow.

<i>Theophilus</i> , Emperor	800
<i>Ludovicus Pius</i> , Emperor	840
<i>Michael V</i> , Emperor	1083
<i>Romanus Cæsar</i>	910

	Year of our LORD.
<i>Childeric II</i> , King of <i>France</i>	721
<i>Theodorick</i> , King of <i>France</i>	695
<i>Pipin</i> , King of <i>Aquitain</i>	815
<i>Alfonso</i> , the sixth King of <i>Castile</i> , was a Novice in the Monastery of <i>St. Facundus</i> , where his Body now lies	1088
<i>Simeon</i> , King of <i>Bulgaria</i>	922
<i>Magnus</i> , King of <i>Dacia</i>	1040
<i>John</i> , King of <i>Portugal</i>	1380

Some Sons of Kings and Emperors, that were Monks of the Order of St. BENEDICT.

<i>St. Trefus</i> , <i>St. Folianus</i> , and <i>St. Ultranus</i> , Brothers, and Sons of a King of <i>Ireland</i>	638
<i>St. Eudocus</i> , Son of a King of <i>Britain</i>	657
<i>Drogus</i> , Son to <i>Charlemagne</i>	822
<i>Pipin</i> and <i>Hugh</i> , Sons to the same <i>Charlemagne</i>	830
<i>Lothair</i> , and <i>Carlomen</i> , Sons to <i>Charles</i> King of <i>France</i>	841
<i>Frederick</i> , Son to <i>Lewis III</i> , King of <i>France</i>	962
<i>Landulphus</i> , Prince of <i>Salerno</i>	1000
<i>Guafier</i> , Prince of <i>Salerno</i>	1012

Dukes that have been Monks of the Order of St. BENEDICT.

	Year of our LORD.
<i>Anselm</i> , Duke of <i>Modena</i>	740
<i>Tasilus</i> , Duke of <i>Bavaria</i>	801
<i>John Pertinax</i> , Duke of <i>Venice</i>	810
<i>Bugisus</i> , Duke of <i>Salerno</i>	815
<i>St. Dethrandus</i> , and <i>St. Ancigradus</i> , German Dukes	815
<i>William</i> , Duke of <i>Gascogne</i>	840
<i>St. Ursus</i> , Duke of <i>Venice</i>	864
<i>St. William II</i> , Duke of <i>Gascogne</i>	882
<i>Peter Ursellus</i> , Duke of <i>Venice</i>	990
<i>Tribunus Memus</i> , Duke of <i>Venice</i>	1017
<i>Gerard</i> , Duke of <i>Suevia</i>	1040
<i>St. Adelmar</i> , Tutor to <i>Pipin</i> , King of <i>Italy</i>	1082
<i>Encherbad</i> , Elector of the Empire	1020
<i>Beard</i> , Elector of the Empire	1031
<i>Sigifrid</i> , Elector of the Empire	1070

Some of the many Earls who have been Monks of the Order of St. BENEDICT.

<i>Florus</i> , Earl of <i>Enguien</i>	564
<i>Bandisilus</i> , Count-Palatin	603
<i>Radelchius</i> , Earl of <i>Cassano</i>	820
<i>Rodulphus</i> , Earl of <i>Barcelona</i>	898
<i>St. Brunus</i> , Earl of <i>Burgundy</i>	895
<i>Herman</i> , Earl of <i>Ederingia</i>	1040
<i>Brunus</i> , Earl of <i>Wittemberg</i>	1105
<i>Hugh</i> , Earl of <i>Matifcon</i>	1113
<i>Guy</i> , Earl of <i>Ambian</i>	1120
<i>Richard</i> , Constable of <i>France</i>	1181
<i>St. William</i> , Lord of <i>Monte Pésulano</i>	1301
<i>Orho</i> , Son of the Marquess of <i>Austria</i> , resigning his Bishoprick, became a Monk.	1199
<i>Philip</i> , Son to the Duke of <i>Albania</i> , was afterwards a Cardinal.	1550

Many more, as well Dukes as Earls, and the Sons of such Noblemen and Kings are omitted, which those who desire it may see in *Peter Calzolari*, and other Authors.

*Empresses that have been Nuns of the Order
of St. BENEDICT.*

	Year of OUR LORD.
Zoa, Empress	613
Mary, Empress	1006
Euphrosine, Empress	815
St. Richarda, Empress	889
St. Cunegunda, Empress	1039
Agnes, Empress	1057
Augusta, Empress	1190
Constantia, Empress	1195
Elizabeth, Empress, with Agnes, Queen of Hungary, and Cueta Countess, her Daugh- ters; Anne, Queen of Poland, and Cecily Dutcheffs, her Daughters	1290

*Queens that have been Nuns of the Order of
St. BENEDICT.*

The holy Batilda, Queen of France	662
St. Elfreda, Queen of Northumberland	670
Nueneca, Queen of Asturias and Leon	686
Sexburga, Queen of Kent	740
Ethelburga, Queen of the West-Saxons	740
St. Ethelreda, Queen of Mercia	740
Thefia, Queen of Papia	740
Elfreda, Queen of Mercia and Northumberland	975
Ferasia, Queen of Toledo	1006
Maud, Queen of England	1010

*Some Women renowned for Learning of the
Order of St. BENEDICT.*

Rosuida,	877
St. Elizabeth,	1165
St. Hildegardis, whose Works were approv'd in the Council of Treves.	1180
St. Hiltrudis,	1300
St. Metilda,	1300
St. Elizabeth, of the Monastery of Comagena; the Time when she liv'd uncertain.	

*Kingdoms and Provinces converted to the
Faith of CHRIST by Monks of the
Order of St. BENEDICT.*

The Holy Father, St. Benedict, converted abundance of People to the Faith of CHRIST, by his continual preaching, as St. Gregory informs us in the second Book of his Dialogues.

England was converted by St. Augustin, St. Mi'etus, St. Jusius, and St. Laurence, Monks of the Monastery of St. Andrew at Rome, sent by St. Gregory the Great, Pope, Anno 604.

St. Lambert, Monk of St. Benedict, converted Part of Germany, An. 622.

St. Rilianus, Martyr, a Scottish Monk, converted Franconia, An. 622.

St. Wilfrid, an English Monk, converted Holland and Friesland, An. 683.

St. Swibert, an English Monk, converted Part of Saxony, An. 693.

St. Ulfrid, an English Monk, converted Part of Sweden, An. 693.

A great Part of Germany was converted by St. Boniface, an English Monk, An. 740.

Part of France was converted by St. Vileald, and St. Fluzder, Monks of this Order, An. 801.

Denmark, Sweden, and Gotland, were converted by St. Ansjarinus, Abbat; Rhambert, Adlgarius, and Elnicus, Monks of the Monastery of Corby, in the Belgick Gaul, sent by the Emperor Ludovicus Pius, An. 830.

Harold, King of Denmark, and his Queen, and Children, were converted to the Faith by Monks of the same Monastery of Corby, An. 826.

Upfal, a great City in Sweden, receiv'd the Faith from the holy Martyr Stephen, Monk of the same Monastery, An. 830.

Gascony was converted by Albus, Monk of the Monastery of Floriac in France, An. 970.

Hungary was converted by St. Adelbert, Martyr, and his Brother Gaudintius, Monks of the Monasteries of Monte Cassino, and St. Alexius at Rome, An. 973.

Hungary again converted by St. Gerard and Maurus, Martyrs, and Monks of the Monastery of St. Gregory at Venice, An. 1007.

Lithuania and Russia, by St. Brunus, Martyr, and Monk of the Monastery of St. Alexis at Rome, An. 1018.

Poland, by the Martyrs St. Benedict, Nathaniel, John, Isaac, and Christian, Monks of the Monastery of Fulda, and Disciples to the holy Adelbert, Martyr, Abbat of that Monastery, An. 982.

The Country of Wenden in Germany, by Vicelinus, Tiedmar, Luthbert, and Brunus, French Monks, who liv'd after St. Bernard, but the precise Year is not known.

Pomerania, by St. Otho, Monk of the Monastery of Bamberg in Germany, An. 1125.

This is the Account we have in the Spanish Author above quoted, which will be found to fall very short, according to the Summary a late English anonymous Author gives us of all the same Particulars. His Words are these: The one Order of St. Bennet receiv'd into it twenty Emperors, and ten Empresses; forty seven Kings, and above fifty Queens; twenty Sons of Emperors, and forty eight Sons of Kings; about an hundred young Ladies, Daughters to Kings and Emperors; an hundred other Princes and Princesses, Dukes and Dutcheffes; Marqueffes, Earls, and Countesses, well near two hundred; fifteen Bishops, who left their Mitres, to live in that happy retir'd Life; and others of the inferior entry innumerable. This same one Order has brought forth fifteen thousand seven hundred Monks, eminent Writers and Compilers of Books. The Academies were all antiently in their Monasteries. At one Abbey in France, call'd Fleury, were brought up at once four thousand Students. Their Rabanus set up the School of Germany. Their Alcuinus founded the University of Paris. Their Bede advanc'd our Oxford University, first renew'd by Theodore and Adrian, Benedictin Monks also. Their Dionysius Exiguus perfected the Ecclesiastical Computation. Their Guido made the Scale of Musick. Their Silvester invented the Organ. Theirs were Anselmus, Ildephonsus, Bernardus, and Rupertus, the four Varian Doctors. The same Order has brought forth forty thousand blessed Confessors; above 3000 Martyrs; Missioners and Apostles, so many and powerful, that they have converted no less than thirty Provinces unto the Christian Faith. This may suffice from that anonymous Author. We will here add two Bulls of Popes confirming this Order, translated from the Latin.

The Bull of Pope Gregory, approving the Order of St. Benedict.

I Gregory, Prelate of the holy Roman Church, have written the Life of the blessed St. Benedict, and read the Rule, which the same Saint writ with his own Hand. I commended and confirm'd it in the holy Synod, and commanded, that throughout the several Parts of Italy, and wheresoever the Latin Letters should be read, all whosoever were to come to the Grace of Conversion till the End of the World, should most diligently observe the same; and I do confirm the twelve Monasteries, which the Saint himself built, and the rest that is contain'd in the Privilege granted to the Monastery of Subiaco.

Another Confirmation of Pope Zachary I.

Zachary Bishop, Servant of the Servants of God, to all that have been redeem'd by the Blood of CHRIST, greeting, and Apostolical Benediction. We return Thanks to Almighty God, whose Mercy is better than our Lives, who is glorious and wonderful in his Saints, and scatters Virtues and Gifts with ineffable Bounty; for it was he who constituted the most blessed Benedict Father of all Monks; it was he, who with merciful Benignity, plac'd him over the Monastery of Monte Cassino, founded on the Land of Tertullus the Patritian, and the most Renowned of all the Monasteries throughout the World; where the Saint himself writ the Rule of the Monks, the which our Predecessor Gregory, of holy Memory, sufficiently approves and commends, in the Book of his Dialogues; and we do approve and commend it, and did institute, and ordain it Holy at the Dedication of the same Church, when we were there present with 13 Archbishops, and 68 Bishops; constituting also, that whosoever shall presume to act contrary to this, shall fall under Anathema.

Of the Original of the Benedictine Nuns.

IT is no easy matter to ascertain the precise Time of the Original of the Benedictine Nuns; the most exact Historians do not agree about it; some pretending, that there were regular Monasteries of them form'd, during the Life of St. Benedict, and others affirming that it was long after. It is true, that St. Gregory the Great, in the Life of that Patriarch, acquaints us with two Facts, both curious and particular enough, which might give Occasion to believe, that there were in his Time Monasteries of religious Women, over whom he had full Authority.

The first is a most severe Reprimand he gave to one of his Monks, who had, without his leave, receiv'd some Handkerchief, for his own Use, of certain religious Women, who dwelt in a Borough at some distance from Monte Cassino, which the holy Abbat had committed to his Direction and Conduct.

The other is of two religious Women, of noble Extraction, as St. Gregory expresses it, against whom a Man of Piety came to make grievous Complaints to St. Benedict, on Account of the little Gratitude they show'd him for the Favours he had done them, and of their Indiscretion and ill Beha-

viour. Upon these Complaints, St. Benedict order'd these very Words to be deliver'd to those religious Women from him. *Govern your Tongues; for if you do not stand corrected, I Excommunicate you.* The rest of this Story I pass by, as being a miraculous Relation, and therefore not acceptable, having mention'd so much only, to shew what is urg'd to prove that there were Nuns at that time.

However, it is no easy Matter to decide, whether those religious Women, mention'd by St. Gregory, liv'd in Monasteries, or in their own private Houses; for at that time there were of both Sorts, tho' some of those that liv'd in Monasteries, did not observe such strict Enclosure, but that they sometimes went about upon just Occasions, or for the Necessities of the Monastery, and those that were in their own Houses went out when they pleas'd; and lastly, there were others, who could never go out of the Place where they were, by reason that the Doors were wall'd up. The Historians of the Order of St. Benedict have differ'd very much about this Particular. Some of them have not hesitated to decide, that the first of those religious Women St. Gregory speaks of, liv'd in a Monastery, which that Saint had caus'd to be built in the aforesaid Borough, which was not far distant from Monte Cassino; that St. Scholastica had profess'd the religious Life in that Place, and that she had govern'd that Community; but F. Mabillon, who is always very nice, dares not affirm it; he only allows it to be a probable Conjecture. F. Antony Yepes, in his Chronicle of the Order of St. Benedict, positively says, that St. Scholastica founded that Monastery in the Year 532, and that she liv'd there according to the Rule prescrib'd to her by St. Benedict. He adds, that the Name of that Place was Piombarola, four Miles distant from Monte Cassino. However, that Author can produce no Proof for his Assertion of that Saint's having built a Monastery at Piombarola, tho' according to the antient Tradition of the Order she liv'd there.

Thus nothing can be positively asserted in relation to the Original of the Benedictine Nuns; and there is reason to believe, that it was not till after the Death of St. Benedict, that some Monasteries of Virgins resolv'd to live according to his Rule; because, if there had been any Nuns of it during his Life, he would have spoken of them in his Rule, which was made for Men only. F. Mabillon confesses, that St. Scholastica was a religious Women, because she is call'd *Sanctimonialis*, that is, a Nun, by St. Gregory; he even looks upon her as the Mother, and Leader of the Benedictine Nuns; but then he owns, it is not certain, that she had at the same time Disciples and Companions that follow'd the same Institute. This Author seems to fix the Original of the Nuns of St. Benedict to the Year 620, at which time he believes that some Nuns receiv'd the Rule of that Saint; and yet at first it was somewhat mix'd with other Rules, but by degrees they came to follow only that of St. Benedict, either by Choice, or by Compulsion; for the Council of Germany, held in the Year 742, or 743, ordain'd, that religious Men and Women, living in Monasteries, or Hospitals, should follow the Rule of St. Benedict; which was also confirm'd by the Council of Lessines, in the Diocese of Cambray, held in 743, where the Abbats and Monks, who were present, receiv'd that Rule; yet it was not exactly observ'd in all the Monasteries as well of Men as of Women, so that being by degrees relax'd, the Rule of St. Benedict was scarce known in them, when the Emperor



A Benedictine Nun without her Coule.



Portrait of a woman, 18th century.

peror *Lewis le Debonaire* caus'd the Council of *Aix la Capelle* to be assembled, in the Year 817, wherein an uniform Discipline was establish'd, by means of Constitutions, which explain'd the Rule, which yet did not obstruct a Relaxation creeping into the Monasteries of both Sexes. Most of the secular Chanoneſſes shook off the Yoke of the Rule of *St. Benedict*, and perhaps many other Monasteries might have done the same, had not God rais'd Virgins, that reform'd the Monasteries they had the Government of, and reviv'd the true Spirit of *St. Benedict*. Their Habits then also differ'd according to the several Monasteries they liv'd in; but now the true Habit of the *Benedictin* Nuns is a black Robe, with a Scapular of the same, and under the black Robe, a Tunick of Wool that has not been dy'd, if it can be had; others wear the Tunick quite white. When they go to the Choir, or upon other solemn Occasions, they wear over all a black Coull, like that of the Monks. The first Vol. of the *Monasticon* having the Figure of a *Benedictin* Nun in her Coull, it will be needless here to repeat the same: But we will here insert a Cut of a Nun without the Coull, which is the Habit they generally go in about the Monastery.

Among these *Benedictin* Nuns, there are some, who exactly observe the Rule of *St. Benedict*, who never eat Flesh, unless they are sick; who rise at Midnight to Mittins, and who fast strictly from the Festival of the Exaltation of the Holy Cross till *Easter*: Others, who call themselves mitigated, eat Flesh three times a Week, that is, on *Sundays*, *Tuesdays*, and *Thursdays*; excepting only during the *Advent* and *Septuagesima*, and from the *Ascension* to *Whitsuntide*, according to the Regulation they pretend was made by the Holy See. They rise not at Midnight to Mattins, but some say them at nine at Night, and others at four or five in the morning. Thus much of the Order of *St. Benedict* in general.

Of the Antient Congregations of *St. Augustin*, *St. Benedict Biscop*, *St. Dunstan*, and *St. Lanfranc*; being all of *Benedictin* Monks in England.

HAVING said as much as is requisite concerning the Original and Progress of this Order in general, for the better Information of the Readers, that they may be fully acquainted with an Institute, which has now flourish'd near 1200 Years, and still continues its former Splendor in all Roman Catholick Countries, we come now to what is our more peculiar Subject, to treat of the same Order in England.

Those who have treated of the several Congregations of the Order of *St. Benedict*, have mention'd four in England, under the Names of *St. Augustin*, *St. Benedict Biscop*, *St. Dunstan* and *St. Lanfranc*: But the *Benedictine* Monks in England, who were call'd *Black Monks*, as well as in other Countries, to distinguish them from the *Cistercians*, never form'd any distinct Congregations; they were all included under the Name of *Black Monks*, excepting the Monasteries that depended on the Congregations of *Glugni* and *Tyron*, which were call'd by those Names,

and those that had their Dependence on other Monasteries in France, as the Abbies of *St. Denys*, *Mar-moutier*, *Fescan*, *Bec*, *St. Ouen*, &c. *St. Benedict Biscop*, *St. Dunstan*, and *St. Lanfranc*, were rather the Restorers of Monastical Discipline in England, than Founders of distinct Congregations; for which reason *F. Clement Reynerus*, *Benedictin* Monk of the *English* Congregation, speaks of that Congregation under several Ages. The first under *St. Augustin*, the Apostle of that Kingdom, in the Year 596; the second under *St. Benedict Biscop*, about the Year 703; the third under *St. Dunstan*, about the Year 900; and the fourth under *St. Lanfranc*, in the Year 1077; in which, says he, there was not as yet the Form of a Congregation, there being rather only the Shadow, and Figure; but in the fifth Age, adds he, it may be truly call'd a Congregation, when in the Year 1215 the general *Lateran* Council ordain'd, that general Chapters should be held in each Province. It arriv'd at greater Perfection in the sixth Age, after Pope *Benedict* the XIIth having in the Year 1336 reviv'd the Decree of the *Lateran* Council, concerning the holding of general Chapters, by his Bull, call'd *Benedictin*, made new Regulations for reforming of the Order of *St. Benedict*, and it continually improv'd till the general Suppression of Monasteries, under King *Henry the VIIIth*, when that flourishing Congregation of *English Benedictins* was at once destroy'd, and in process of Time reduc'd to one single Monk, who in the Year 1607, procur'd the Re-establishment of the same. It was then rais'd again in a strange Country, and spread into other Provinces, where it could find a Sanctuary, being banish'd from home, of which we shall speak in the proper Place, whilst we here proceed to give an Account of the several Reforms, which have had the Name of Congregations given them.

St. Augustin, sent into England with other Monks by Pope *Gregory the Great*, having prov'd successful in converting of the Saxons, as may be seen in the first Volume of the *Monasticon*, he and his Followers founded many Monasteries in England, with the Encouragement and Assistance of the zealous new converted Princes and other great Men. This is the first *English* Congregation of *Benedictin* Monks, or rather the first Age of them in England, and so we proceed to the second.

St. Benedict Biscop had been in the Service of *Oswy*, King of *Northumberland*, and was of a noble Family in that Kingdom. He left the Court at 25 Years of Age, and went to *Rome* for his Devotion. Returning into England, he apply'd himself to the Study of Holiness, and five or six Years after went to *Rome* again, with Prince *Alfred*, the Son of King *Os- wy*. From thence he retir'd to *Lerins*, where he profess'd the Monastical Life. He took another Journey to *Rome*, and returning thence into England, was made Abbat of *St. Augustin's* at *Canterbury*; but when he had continu'd in that Dignity two Years, he resign'd it to *St. Adrian*, to go back into Italy, from whence he brought home abundance of Books. He stay'd some time with *Kentwalk*, King of the *West Saxons*, and after the Death of that Prince, went again into his own Country of *Northumberland*, where King *Egfrid* having given him some Land, he there founded the Monastery of *Wirmoth*, in the Year 674. In his several Travels, he had visited 17 Monasteries, and chose the best of what he had seen to regulate his new Foundation of *Wirmoth*, and that of *Yarrow*, which was also his. These two Monasteries were at a small distance from each other,

and the Monks that inhabited them were so very unanimous, that they seem'd to make but one Congregation.

The next Age the Order of *St. Benedict* increased very much in *England*, and among the other Monasteries then founded, was the famous Abby of *St. Alban*, by *Offa*, King of the *Mercians*. Some say he did it to expiate the Crime of having murder'd *Ethelbert*, King of the *East Angles*, whom he had drawn to his Court, under Colour of giving him his Daughter in Marriage. but *F. Mabillon* is of Opinion, that he had already built that Abby in the Year 790, and he did not murder King *Ethelbert* till 795. That Abby was one of the most noted in *England*; it had 11 Monasteries depending on it, and two famous Hospitals, and the Abbat took the Title of first Abbat of *England*.

The same Year the *Danes* enter'd *England*. The Destruction of the Church of *Lindisfarne*, where they kill'd most of the religious Men, and took the rest away to carry them into Captivity, with the Wealth of that Church, was but a Specimen of their Cruelty. They return'd the next Year, plunder'd the Abby of *Yarrow*, ravag'd many Monasteries, and for above an Age after, there was no Monastery but what felt the Rage and Inhumanity of those Barbarians. It requir'd much time to rebuild the Monasteries destroy'd by those savage People; King *Edgar* rais'd about 50 of them, and enacted Laws for Clergy, who led very disorderly Lives, and would do the same for the Monks, to the end there might be Uniformity observ'd in all Monasteries. That of *Glastonbury* had been repair'd by *St. Dunstan*, having been bred up there by some *Irish*, who resided there to instruct the Youth. There were no Monks then, and the Kings had seiz'd upon all the Revenues of that Monastery. *Dunstan*, after having begun his Studies there, went to *Canterbury*, to his Uncle Archbishop *Athelm*, who recommended him to King *Athelstan*, and put him into his Service. His Worth having provok'd envious Persons, and perceiving that the King had given Credit to their Calumnies, he left the Court of his own Accord, without waiting to be dismiss'd, and retir'd to his Kinsman the Bishop of *Winchester*, who perswaded him to embrace the Monastical State. He receiv'd the Habit at the Hands of the Bishop, who afterwards ordain'd him Priest, giving him the Church of *Our Lady* at *Glastonbury*: for the Monks did not receive Ordination any more than others, without they had some Church. He went thither to serve that Church, near to the which he built himself a little Cell, which was only five Foot long, and two and an half broad, and high enough to stand upright. He constantly pray'd and fasted. That manner of Living soon drew Viscitants to him of all Sorts of People, who proclaim'd his Virtue. His Father and Mother dy'd, he was the only Heir; for at that time the Monks were not barr'd inheriting in *England*, any more than in other Places. *St. Dunstan* gave to his Church the next Lands that belong'd to him, and with the rest of his Patrimony, he founded five Monasteries in several Places. King *Athelstan* having given him all that was his own Lordship at *Glastonbury*, he soon after began to lay the Foundations of a stately Church, and to build regular Places; and when all was finish'd, he there assembled a large Community of Monks, over whom he was Abbat.

After the Death of King *Edmund*, who was murder'd in the Year 946, his Brother *Edred* wholly confided in *St. Dunstan*, and would have given him the Bishoprick of *Winchester*; which he refus'd.

†

That Prince dying, his Nephew *Edwin*, a very lewd and disorderly Prince, not being able to bear *St. Dunstan's* Reproofs, banish'd him, after having seiz'd on all the Possessions of Monasteries. His Officers coming to *Glastonbury*, took an Inventory of all that belong'd to the Monks, and drove away the holy Abbat, who embark'd for *Flanders*, where he retir'd into the Monastery of *St. Peter* at *Gant*. King *Edwin* being become insupportable to his People, was depos'd, and his Brother *Edgar* proclaim'd King, in the Year 957. A few Days after his Exaltation, he held a general Assembly of all his Kingdom, wherein he repeal'd all his Brother's unjust Laws, and honourably recall'd *St. Dunstan* from his Banishment, obliging him to accept of the Bishoprick of *Winchester*, some time after of that of *London*, and lastly, notwithstanding his Opposition, of the Archbishoprick of *Canterbury*. It was he that mov'd King *Edgar*, by his Authority, to cause regular Discipline, which had been neglected by reason of the Ravages of the *Danes*, to be re-establish'd in all Monasteries. That Prince brought Monks from *St. Benedict sur Loire* in *France*, and from *St. Peter's* at *Gant*. All such Customs as seem'd most convenient in the Practice of those two Monasteries were put together, to make a general Regulation, which was to be observ'd in all the Monasteries in *England*; and that Regulation being drawn up by *St. Dunstan*, and he making use of the Prince's Authority, to cause the same to be observ'd, he may be said to have been the Restorer of Monastical Discipline in *England*.

Those Regulations were observ'd in the Monasteries of *England*, till such time as *William*, Duke of *Normandy*, having conquer'd that Kingdom, *St. Lanfranc* was made Archbishop of *Canterbury*, in the Year 1070. He having been Prior of the Abby of *Bec*, and of that of *St. Stephen* at *Caen* in *Normandy*; and perceiving that the Monks of his Church differ'd very much in their Orders from those of *France*, gave them Statutes conformable to the Customs and Practices observ'd in the most famous Monasteries of the Order, only adding and taking away some very small Matters, especially in relation to what regards the Celebration of certain Festivals. There is one particular Chapter relating to the Negligences that may be committed, with respect to the Holy Eucharist: For instance, when the sacred Host was fallen on the Ground, or the precious Blood spilt, either on the Ground, or any other Place, where all could not be taken up, notice was immediately given to the Abbat, or to the Prior, who were to come to the Place with some religious Men, to do as is directed by the Rubrick in such Cases; but at the next Chapter, he who had committed the Fault, declar'd his Offence, and receiv'd Discipline on his Back. Penance was enjoin'd him, and being return'd to his Place, all the Priests that were present arose, and went to offer themselves to receive Discipline, but he who presided, retain'd only seven, and sent back the rest to their Places. At the Conclusion of the Chapter, all being prostrate, said the penitential Psalms, and other Prayers at their going out of the Chapter: If the Blood had only fallen on the Corporal, the Place, on which it had fallen, was three times wash'd, the religious Men were to drink the first Ablution, and the two others were thrown into the Fishpond.

If any Monk happened to be sick, and could not perform the Duties of the Community, he was not nevertheless excluded from living among the Brethren,

thren, after having ask'd the Abbat's leave ; but if the Distemper increas'd so as that he could not continue with the Community, he was carry'd to the Infirmary, where he might eat Flesh ; and from the moment when he had eaten it, whithersoever he went, his Head was always cover'd, and he was to have a Staff to support him. When any one recover'd his Health, if during his Sicknes he had eaten Flesh, he came into the Chapter, where having beg'd Pardon, for having transgress'd against the Rule, he desir'd the Abbat's Absolution ; prostrating himself at his Feet to receive the same ; after which, being return'd to his Place, he return'd Thanks to the Community for their Charity towards him ; and if having been in the Infirmary, he had not eaten Flesh, the Abbat only appointed him the time when he was to return to the Community, after he had beg'd leave so to do.

When any one had made his Vows, the Abbat did put the Hood upon his Head ; then he was to communicate three Days successively, and the third Day at Mass, the Abbat did put down his Hood. He was to keep strict Silence ; he neither went in Procession, nor read, nor sang ; and at the first Chapter, the Master of the Novices was to ask leave of the Abbat, that the new profess'd Person might read, sing and perform the other Duties of the Community. From the Day when the Person profess'd had his Leave granted him, he might exercise the Functions of his Orders, excepting that of Priesthood ; for he might not say Mass, during the first Year after his Profession, unless he had liv'd extraordinarily chaste before his coming into the Order, and had special Licence from the Abbat.

The Manner of offering Children is also prescrib'd in those Statutes. He that was offer'd, after his Head had been shav'd, held in his Hands an Host, and a Chalice with some Wine in it. After the Gospel, his Parents offer'd him to the Priest that said Mass, to receive the Oblation. The Parents wrapp'd up the Child's Hand in the Altar Cloth, and the Abbat receiv'd him. The Parents, as has been said before, promis'd, that they would never perswade the Child to quit the Order, neither by themselves, or by means of any other Person whatsoever ; and that they would never give him any thing that might engage him to his Ruin. This Promise being written in the Presence of Witnesses, it was to be read aloud, and then to be laid on the Altar. This done, the Abbat did put the Cowl upon the Child, and caus'd him to be carry'd away to be shav'd and clad according to the Custom of the Order.

These Statutes of St. Lanfranc were also observ'd in the other Monasteries of the Order of St. Benedict in England, and when in the Year 1215, the Lateran Council had order'd the holding of General Chapters in every Province, the Benedictins in England divided themselves into two Provinces, being those of Canterbury and York, in which, pursuant to the Decree of the General Council, Chapters were held every three Years : But that Practice ceasing by degrees, Pope Benedict the XIIth, about an hundred Years after, having reviv'd the Decree of the Lateran Council, all the Benedictins in England united the two Provinces of Canterbury and York into one, and became one Body. The first General Chapter was held in the Year 1338, at Northampton. Regulations were there made, and there they chose Visitors, Diffinitors, and Presidents to preside in the next Chapter to be held, which was ever after practis'd, till the entire Suppression of the Order in England.

That the Monks in England were Benedictins, and no others.

IT will be needless to repeat any thing of what has been said concerning this Order in the Monasticon, where it makes the principal Figure, and that very deservedly ; but in regard that some Authors have endeavour'd to perswade the World, that St. Augustin, and those who came over with him, and first converted the Saxons, were not Benedictins, but of some ancienter Order, it may not be improper to give some Information as to this Particular. Reynerus, in his *Apostolatus Benedictinorum in Anglia*, has most fully decided this Controversy, in Favour of the Monks of St. Benedict, insomuch, that there remains not the least Doubt to be made, or any Objection to answer ; to which the Reader is refer'd. Among his many Proofs, he informs us, pag. 202. that he procur'd Friends to consult the four famous English Antiquaries, Sir Robert Cotton, Sir Henry Spelman, Mr. John Selden, and Mr. William Camden, who sent him the following Decision.

“ For as much as in this our Age a Controversy has been started concerning the Monastical Order of Gregory the Great, and Augustin of Canterbury, and his Companions, whom we read Gregory sent from his Monastery into England, to preach the Gospel ; some assigning them to the Benedictin Order ; but others earnestly denying the same, and ascribing them to the Order of St. Equitius, or some other. We, who have spent much Time upon Antiquities, as well Civil, as Sacred, and chiefly such as mostly relate to our Britain, being desir'd to bear Testimony for the Truth, and being no way prejudic'd towards either Part, do say and affirm, That there were only two Sorts of Monks in the first Times of the Saxon Church among our Ancestors ; the one of those, who following the Customs of the Egyptians, flourish'd in this Island before the coming of Augustin ; the other of those, who being Benedictins, accompany'd Augustin in his Journey. This Tradition we do attest has been deriv'd from Fathers to Sons, and so deriv'd, as not to be supported by slight Fables, or the ambitious Conjectures of Parties ; but it is made out by ancient Monuments of known Authority among us. Besides, the Benedictin Institute perpetually flourish'd in this Island, from the Time of Augustin till Henry the VIIIth ; nor have we any where found it's Original later, or any Footstep of a later Original. There is so little likelihood that there ever was any Order of Equitius in this Island, that there is no mention at all in the antient Records we are acquainted with of any such Order, or Name. We have truly so well observ'd the Originals of almost all other Orders in this Island, as to have set down the coming in of each, even the least, in its proper Year ; only the Original of the Benedictine Order before St. Augustin's Time we have not found ; that it flourish'd in his Age, we plainly discover. Wherefore we declare it is most certainly known to us, that he and his Companions were of no other Order than the Benedictin ; which therefore took such deep Root in England, because those first Monks, sent into
“ the

“ the Island by Gregory, were such as profess'd the Rule of St. Benedict.

Robert Cotton.
John Selden.

Henry Spelman.
William Camden.

The following Catalogues of Benedictin Monasteries, with their Valuations at the Time of the Suppression, taken from the same Reynerus, are curious, and will doubtless be acceptable to most Readers.

Abbies of the Benedictin Congregation, whose Prelates had a Seat and Vote in the Parliament of the Kingdom.

Note, That they all sate in the House of Lords as Peers.

Reynerus,
p. 211.

I. THE free Abby of St. Alban, the Protomartyr of England; the Prelate whereof was therefore reckon'd the first Abbat of England, in the County of Hartford. The yearly Value 2510 l.

He had under him the following Priories.

1. St. Alban's Hall at Oxford, where the Monks of his Monastery were at their Studies.

2. Belvere, or Belvoir, in Lincolnshire, Value 135 l.

3. Bingham in Norfolk, Value 160 l. had 16 Monks.

4. Hatfield Peverel in Essex, Value 83 l.

5. St. James in Hartford, Value 88 l.

6. Pembroke in Wales.

7. Monkton in Wales, Value 113 l.

8. Redburn in Hartfordshire.

9. Wallingford, Holy-Trinity in Barkshire.

10. Wimondham, Value 72 l.

11. Sopewell Monastery of Nuns in Hartford, founded by Godfrey, Abbat of St. Albans, and dedicated to St. Mary, Value 68 l.

And two Hospitals near the Monastery.

II. The Abby of St. Mary at Abingdon, in Barkshire, Value 2042 l.

1. He had under him the Priory of Coln in Essex, dedicated to St. Mary, Value 175 l.

2. The Priory of St. Frideswide in Oxford, which had been first of Nuns; afterwards given to this Monastery, and not much valu'd, was given up to the regular Canons.

III. The Abby of St. Augustin at Canterbury, dedicated by St. Augustin himself to the holy Princes of the Apostles, Peter and Paul, Value 1412 l.

IV. Battle Abby, dedicated to St. Martin, in Suffex, Value 987 l.

It had under it, 1. The Priory of St. John Evangelist, in the Town of Brecknock.

2. The Priory of St. Nicholas at Exeter, Value 154 l.

V. The Abby of St. Oswald at Bardeney, in Lincolnshire, Value 429 l.

VI. The Abby of St. John at Colchester.

VII. The Abby of St. Guthlac in Crowland in Lincolnshire, Value 1217 l.

VIII. The Abby of St. Mary and St. Eadburga of Evesham in Worcestershire, Value 1268 l.

IX. St. Mary's Abby at York, Value 2085 l.

To this were subject, 1. The Priory of St. Be-gba, commonly call'd St. Bees, in Cumberland, Value 149 l.

2. The Priory of the Holy-Trinity at Wetheral in Yorkshire, Value 128 l.

3. St. Mary's Priory in Lincolnshire.

4. The Priory of Rumborow in Suffolk.

5. The Priory of Warmington in Northumberland.

6. The Monastery of Nuns of St. Gregory at Thetford in Norfolk, founded by the Abbats of this Monastery, Value 50 l.

X. The Abby of St. Edmundsbury in Suffolk, Value 2336 l.

XI. The Abby of St. Mary at Glastonbury in Somersetshire, Value 3508 l.

XII. The Abby of St. Peter at Glocester, Value 1550 l. It had under it,

1. The Priory of St. Guthlac in Hereford.

2. The Priory of Brumfield in Shropshire.

3. The Priory of St. Leonard at Stanley in Glocestershire, Value 126 l.

XIII. The Abby of St. Peter and Paul at Hide in Hampshire, near Winchester, Value 863 l.

XIV. The Abby of St. Benedict at Hulm in Norfolk, Value 677 l.

XV. The Abby of St. Aldelm at Malmesbury in Wiltshire, Value 803 l.

To which were subject, 1. The Priory of Mount St. Michael in Devonshire.

2. The Priory of St. Mary of Pilton, in the same County, Value 56 l.

XVI. The Abby of Peterborough in Northamptonshire, Value 1972 l.

XVII. The Abby of St. James at Reading, in Barkshire, Value 2116 l.

To which was subject the Priory of St. James at Lemster in Herefordshire.

XVIII. The Abby of St. Mary and St. Benedict at Ramsay in Huntingdonshire, Value 1983 l.

To which were subject, 1. The Priory of St. Ivo, and

2. The Priory of Modney, both in the same County.

XIX. The Abby of St. Peter and Paul at Shrewsbury, Value 615 l.

XX. The Abby of St. German at Selby in Yorkshire, Value 819 l.

XXI. The Abby of St. Mary at Tavistock in Devonshire, Value 902 l.

XXII. The Abby of St. Mary at Thorney in Cambridgeshire, Value 508 l.

XXIII. The Abby of St. Peter at Westminster, in Middlesex, near London, Value 3977 l. There were subject to it,

1. The Priory of St. Mary at Hurley in Barkshire, Value 134 l.

2. The Priory of St. Bartholomew at Sudbury in Suffolk, Value 122 l.

XXIV. The Abby of St. Mary at Winchcomb in Glocestershire, Value 759 l.

All the Abbies, whose Abbats sate as Barons in Parliament, 24; the Priories subject to them, 31, besides two Hospitals.

Note, That the Prior of Coventry had also a Seat and Vote in the House of Peers, which makes up the aforesaid Number 25.

The

Abbies, whose Prelates did not sit in Parliament, yet they were look'd upon as Spiritual Barons.

I. **T**HE Abby of St. Peter at Abbotsbury in Dorsetshire, Value 485 l.

II. The Abby of St. John Baptist at Alcester in Warwickshire, Value 101 l.

III. The Abby of Athelney in Somersetshire, Value 209 l.

IV. The Abby of St. Mary and St. Modwen at Burton upon Trent, Value 356 l.

V. The Abby of St. Peter and St. Ethelwold at Cerne in Dorsetshire, Value 623 l.

VI. The Abby of St. Peter at Chertsey in Surrey, Value 744 l.

To it belong'd the Priory of Cardigan in Wales, Value 13 l.

VII. The Abby of St. Mary and St. Eadburga at Eynsham in Oxfordshire, Value 421 l.

VIII. The Abby of St. Saviour at Faversham in Kent, Value 286 l.

IX. The Abby of St. Saviour at Middleton in Dorsetshire, Value 720 l.

X. The Abby of St. Peter at Muchelney in Somersetshire, Value 498 l.

XI. The Abby of St. Mary at Pershore in Worcestershire, Value 666 l.

XII. The Abby of St. Mary at Sherburn in Dorsetshire, Value 682 l. To which were subject,

1. The Priory of Kidwelly in Carmarthenshire, Value 29 l.

2. The Priory of Horton in Dorsetshire.

3. The Priory of Winburn in the same.

XIII. The Abby of St. Mary at Tewksbury in Gloucestershire, Value 1598 l. To which were subject,

1. The Priory in Bristol.

2. The Priory at Cranburn in Somersetshire.

3. The famous Priory of Wenny in Glamorganshire, Value 256 l.

XIV. The Abby of Whitby, formerly of St. Hilda at Strensbal in Yorkshire, Value 505 l.

XV. The Abby of St. James at Walden in Essex, Value 406 l.

XVI. The Abby of St. Werburga at Chester, Value 1073 l.

All the Abbies 16, the Priories subject to them, 7.

Cathedral Priories, whose Abbats were Bishops, and their Monks in the Place of Canons.

I. **T**HE Priory of the Archiepiscopal Church of CHRIST our Saviour at Canterbury, Value 2489 l.

Among other Priories, that of Risburg in Buckinghamshire was subject; wherein 14 Monks generally resided.

II. The Priory of the Church of Coventry, had a Seat and Vote in Parliament.

III. The Priory of the Church of Durham, Value 1615 l. Had under it,

1. Durham College, in the University of Oxford, Value 115 l.

2 The Priory of Finchal, in the County of Durham, Value 146 l.

3. The Priory of Lindisfarn, or Fern, or Holy Island, where formerly had been the Bishop's See and Abby, Value 60 l. in the same County.

4. The Priory of Stamford, in the same County, Value 36 l.

5 The Priory of Giry, or Giryen, Value 40 l.

6. Weremuth, Value 26 l. Which two last were the Monasteries of St. Benedi^t Biscop, dedicated to St. Peter and St. Paul, in which venerable Bede had liv'd; from which the Monks were translated to Durham.

IV. The Priory of the Cathedral Church of Ely in Cambridgeshire, Value 1301 l.

V. The Priory of the Cathedral Church of Norwich, Value 1041 l.

VI. The Priory of the Cathedral Church of Rochester in Kent, Value 486 l.

VII. The Priory of the Cathedral Church of Worcester, Value 1286 l.

VIII. The Priory of the Cathedral Church of Winchester, dedicated to St. Swithin, Value 1507 l.

IX. The Priory of the Cathedral Church of Bath in Somersetshire, Value 695 l.

All the Cathedral Priories nine; those subject to them seven.

Chapter Priories, which were not subject to other Abbies, or greater Churches.

I. **T**HE Priory of Bradwell, in Buckinghamshire, dedicated to St. Mary.

2. The Priory of Birkhead in Cheshire, Value 102 l.

3. The Priory of St Martin at Dover, Value 232 l.

4 The Priory of Howland in Lancashire, Value 65 l.

5. The Priory of St. Mary at Hatfield Broadoke, or Bradstoke in Wiltshire, Value 170 l.

6. The Priory of St. Mary Luffeldsin in Buckinghamshire.

7. The Priory of St. Mary Magdalen at Monkbreton in Yorkshire, Value 323 l.

8. The Priory of St. Mary at Great Malvern in Worcestershire, Value 378 l.

9 The Priory of Little Malvern, in the same County, Value 102 l.

10. The Priory of Pille in Pembrokeshire, which was formerly of the Order of Tyron, or Savigniac, but afterwards united it self to the Congregation of the Black Monks, Value 52 l.

11. The Priory of Snesbul in Buckinghamshire, Value 24 l.

12. The Priory of Spalding, dedicated to St. Nicholas in Lincolnshire, formerly subject to St. Nicholas at Anjou, Value 878 l.

13. The Priory of Sandwel in Buckinghamshire, Value 38 l.

14. The Priory of Candwell, or Caldwell, in Bedfordshire, which by Speed is wrongfully given to the Black Canons, Value 148 l.

The most noted Abbies of Nuns, which were visited as well by the Bishops, as the Chapter Visitors.

I. **T**HE Monastery of St. Eadburga at Barking in Essex, Value 1084 l.

2. The Monastery of St. Helen, vulgarly Elenstow in Barkshire, dedicated to the Holy Trinity and the Holy

Holy Cross, Value 325 l.

3. The Monastery of *Godslow* near *Oxford*, Value 319 l.

4. The Monastery of *Rumsy* in *Hampshire*, Value 528 l.

5. The Monastery of *Haliwell*, in the Suburbs of *London*, dedicated to *St. John Baptist*, Value 547 l.

6. The Monastery of *St. Mary* at *Clerkenwell*, *London*, Value 282 l.

7. The Monastery of *Sheppey* in *Kent*, Value 129 l.

8. The Monastery of *Septon*, or *Shaftsbury*, Value 1329 l.

All the Abbats who sit in Parliament	24
All the Priories subject to them	31
Other Abbats Lords	16
Priories subject to them	7
Cathedral Priories	9
Priories subject to them	7
Chapter Priories	14

These Monasteries of Monks, in all	108
The Abb. of Nuns above	8

Total of Monks and Nuns	116
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There were many other Priories subject to the aforesaid Monasteries, and many other Houses of Nuns; but these were the principal Monasteries of the Congregation.

Reyners,
p. 217.

Such was the Power and Greatness of the *Benedictin* Congregation in *England*, for the space of 300 Years, that summing up all the Revenues of all other Monastical Orders and Congregations in the Kingdom, the *Black Monks* possess'd near as much as all they together. This Assertion is made good by *Thorn*, who writ the History of the Abby of *St. Augustin*. That Author informs us, That at the Feast of the installing of Abbat *Rodolphus Borne*, which was in the Year 1309, above 6000 Guests were entertain'd at that Monastery, with Plenty of choice Meat. Again, in the Year 1375, reckoning up particularly the Money spent for confirming the Election of *Michael*, Abbat of the Monastery of *St. Augustin*, he shows that it cost 1000 l. to the Pope's and the King's Ministers, only for passing their Letters or Patents, which Sum was then worth as much as 6000 l. at this time; and the Author adds, that considering that vast Expence, the said Abbat kept no other Installation Feast, but with his Monks in the Refectory. But it is needless to say more of their Temporal Wealth and Prosperity, which stirr'd up Envy, and was the Ruin of those Monasteries, sharpening the King's greedy Appetite to suppress them all, as if it had been an heinous Crime to be rich, which enabled them to perform the Service of God with Magnificence, often to relieve the Necessities of the State, and to distribute most plentiful Alms to the Poor and Needy.

The Majesty in the divine Offices was so great and solemn, as was not found in any other Order, which therefore stirr'd up very extraordinary Devotion in the People. Their Hospitality and Alms were profuse and wonderful towards all that wanted, and especially the learned, and private indigent Persons, who could not beg, towards relieving whose Wants this Order had in a manner a publick Stock; wherefore it is no wonder that the People doated on them, seeing all that were in want so bountifully supported by them: Nor was the Order less admir'd for the very retir'd Life of the Monks, who were never seen abroad, unless when the ur-

gent Affairs of the Monastery, or the Advantage of their Neighbours or Dependents, requir'd the Assistance of some of them. Lastly, the singular Learning, not only of the Prelates, but of many of the inferior Monks, gain'd them the Favour of Princes and great Men, and was very beneficial to the Church in general.

A Catalogue of the Monasteries of Monks of the Order of St. BENEDICT, which had Protections granted them by King Edward the First, when he oblig'd all Monasteries to take such Protections.

THE Abbat of *Thorney*
The Abbat of *Peterborough*
The Abb. of *Shafton*
The Prior of the Church at *Canterbury*
The Abbat of *Malmesbury*
The Prior of *St. Swithin* at *Winchester*
The Abbat of *Certeley*
The Prior of the *Holy Trinity* at *York*
The Prior of *Tikeford* near *Norport-Paignel*
The Prior of *Dunholm*
The Prior of *Monk Kirkby*
The Abbat of *Walden*
The Abbat of *Haghemon*
The Abbat of *Shrewsbury*
The Prior of *Ely*
The Abbat of *St. Mary* at *York*
The Prior of *Newent*
The Abbat of *Middleton*
The Prior of *St. Nicholas* at *Exeter*
The Prior of *Spalding*
The Abbat of *Battle-Abby*
The Prior of *Ware*
The Prior of *Wyleweton*
The Abbat of *Perthore*
The Prior of *Sale*
The Prior of *Andover*
The Prior of *Appledramb*
The Prior of *Hinkley*
The Prior of *Caresbroke*
Brother *John de Apris*, of the Order of *St. Benedict*,
Procurator-General for the Abbat of *Lyra* in
England
The Prior of *Wavenswotton*
The Prior of *Spotly*
The Prior of *Ely*
The Prior of *Warham*
The Prior of *Folkeston*
The Prior of *Wells*
The Abbat of *St. Benedict Holm*
The Prior of *Loges*
The Prior of *Warmington*
The Prior of *St. Mary* at *Worcester*
The Prior of *Spekeshury*
The Prior of *Em dweel*
The Prior of *Toft*
The Prior of *Frompton*
The Prior of *Ejton*
The Prior of the *Holy Cross* in the Isle of *Wight*
The Prior of *Cretmney*
The Prior of *Hermodesworth*

The

The Prior of St. Mary at Lancaster
 The Prior of Ecclesfield
 The Prior of Wedon Pinkney
 The Prior of Noion, or Newmarket
 The Prior of St. Faith at Horsbarn
 The Prior of Orrinton
 The Prior of Wenge
 The Prior of Wylmington
 The Prior of Lodres
 The Prior of Modbury
 The Prior of Iplepenney
 The Abbat of Muchelney
 The Prior of Trulegh
 The Prior of St. James at Exeter
 The Prior of Esley
 The Prior of Tatton
 The Abbess of Berking
 The Abbat of St. Augustin at Bristol
 The Prior of Cowke
 The Prior of Mount St. Michael in Cornwall
 The Prior of Tywardraeth
 The Prior of Leuesham
 The Prior of Lynton
 The Prior of Berdon
 The Abbat of Whithy
 The Abbat of Fishamp
 The Prior of Stokes
 The Prior of Okeburn
 The Prior of Stevenston
 The Prior of St. Valerie
 The Prior of Routon
 The Prior of Swansey
 The Prior of Hatfield Regis
 The Prior of Hamle
 The Prior of Tutburg
 The Prior of St. Neots
 The Prior of Roff
 The Prior of Sherburn
 The Abbat of Croyland
 The Prior of Avebury
 The Prior of St. Swithin's at Winchester
 The Prior of Arundel
 The Prior of Weston Eduth
 The Prior of St. German
 The Prior of the Holy Trinity at Norwich

In another Roll of the same time are as follows.

The Abbat of Athelney
 The Prior of St. Martin at Dover
 The Abbat of Ramsay
 The Prior of Mersley
 Agatha de la Pesute, Warden of the House of Nuns,
 of St. Mary at Leominster
 The Abbat of Feversham
 The Prior of Wymondham
 The Abbat of Tewkesbury
 The Prior of Coventry
 The Prior of Minster Luvel
 The Prior of Slyresbirlo
 The Prior of Wilesford
 The Prior of Winwally
 The Prior of Daventry
 The Prior of Upanon
 The Prior of Goldelin
 The Priores of Heigham
 The Abbat of Abingdon
 The Abbess of St. Mary de Pratis, or des Pres, with-
 out Northampton
 The Prior of Appledrecomb
 Brother Ralph de Catriduno, Procorator for the Abbat
 of Tiron

The Prior of Lappeley
 The Prior of Berkenhead
 The Prior of Alesborn
 The Prior of Great Malvern
 The Abbat of Glastonbury
 The Abbat of Evesham
 The Prior of Brecknock
 The Prior of Blythe
 The Abbat of Leicester
 The Abbat of Ware
 The Prior of St. Leonard without Stanford
 The Prior of Alverton Aleverer
 The Abbat of Gloucester
 The Abbess of Romeseyt
 The Prior of Bromfield
 The Priores of Westwood
 The Abbat of Selby
 The Priores of Wallandswells
 The Priores of Carbow
 The Abbat of Reading
 The Abbat of Bardeney
 The Prior of St. Guthlac at Hereford
 The Prior of Burwel.

These are not all the Priories and Abbies there were of the Order; but only such as then receiv'd Protections from the aforesaid King Edward the First.

By the Catalogues here produc'd, it appears, ^{Reynolds, in Epit. p. 76.} that Speed has been guilty of gross and frequent Mistakes in his Catalogue of Abbies, whilst following his own Notions, he assigns great Monasteries to the Cluniacks, which never belong'd to them, as the Abby of Feversham, and the Priory of Daventry, which were Members of the English Provincial, or General-Chapter, and not of the Cluniack. He also fails to ascribe many to the Cluniacks, which were their own, as Cliffford, and the famous Priory of Wenlock. So he calls the Cathedral of Rochester of Black Canons, by which Name he seems to denote the Canons of St. Augustin, who were so call'd by way of Preheminence, to distinguish them from the White Canons Premonstratenses, who also follow'd the Rule of St. Augustin; whereas it is apparent, that the same was of Black Monks of St. Benedict, as Calmsbury plain declares; unless, perhaps, Speed thought fit to call the Black Monks of Cathedral Churches by the Name of Black Canons; because, according to St. Dunstan's Law, there were for a long time no other Canons but the Black Monks in the Cathedral Abbies: So the same Speed calls the most noted Abby of Black Monks of Taverock, of Black Canons. In like manner he assigns Bildwas to the Cistercians, Black Monks; perhaps he doubted to which the Place properly belong'd, or perhaps he thought there had been both Black and White Cistercians. So also he gives Bellevale to Cistercian Carthusians, either doubting to which of them it belong'd, or else because he fancy'd there had been Carthusian Cistercians.

A Catalogue of certain Alien Priories, with the foreign Monasteries they belong'd to.

Appledrecomb, a Cell of St. Michael in Dangers, or in the Port, in Normandy; but in some Records it is assign'd to the Abby of Our Lady of Montburg in Normandy.

Bliske,

Blithe, or Blud, a Cell to the Abby of St. Catherine of the Mount near Roan in Normandy.

Brimesfield, a Cell to the Abby of St. Stephen of Fontenac in Normandy.

Cogges, a Cell to the Abby of Fischamp in Normandy.

Caresbroke, a Cell to the Abby of Lyre in Normandy.

Clatford Lavington, a Cell to the Abby of St. Victor in Normandy.

St. Clement, in the Isle of Gernsey, a Cell of St. Michael in the Danger of the Sea.

Cretinghey, a Cell to the Abby of Bernace, or Bernay, in Normandy.

Derhirst, a Cell to the Abby of St. Denis, near Paris.

Esfley, or Afley, a Cell to St. Taurinus, at Evreux.

Everdon, a Cell to the Abby of Bernay.

Holy Trinity at York, a Cell to the greater Monastery at Tours.

Ecclesfield, a Cell to the Abby of St. Catherine on the Mount at Roan; sometimes also assign'd to the Abby of St. Wandragesilus, in Normandy.

Eye, a Cell to the Abby of Bernay.

Fromton, a Cell to St. Stephen at Cadome.

Goldelive, a Cell to the Abby of Bec, in Normandy.

Hermodsworth, a Cell to St. Catherine on the Mount, at Roan.

St. Faith, at Horsbam, a Cell to the Abby of Couches.

Lapley, a Cell to the Abby of St. Remigius, at Rhemes, in Champaign.

Langdon, a Cell to the Abby of Seez, in Normandy.

Linton, a Cell to the Abby of St. Jacute, in Brittany.

Leik, in Gernsey, a Cell to St. Michael in the Danger of the Sea.

Lodres, a Cell to the Abby of Montburg, in Normandy.

Mersey, a Cell to the Abby of St. Audoen at Roan, in Normandy.

Modby, or Modbery, a Cell to the Abby of St. Peter on the Dive, in Normandy.

Newport Pagnell, a Cell to the greater Monastery at Tours.

St. Neots, or St. Needs, a Cell to the Abby of Bec, in Normandy.

Noyon, or New-Market, a Cell to the Abby of St. Ebrulphus, in Normandy.

Okeburn, a Cell to the Abby of Bec.

Orrington, a Cell to St. Michael in the Danger of the Sea.

Pembroke, a Cell to the Abby of St. Martin of Seez in Normandy.

Sele, or Sebe, a Cell to St. Florentius near Saumur.

Skerburn, a Cell to St. Benedict at Cressy.

Seveton, a Cell to the Abby of Bec.

Tackley, a Cell to St. Valeric, in Picardy.

Toftes, a Cell to St. Peter de Pratellis, in Normandy.

Valia, in Gernsey Island, a Cell to St. Michael in the Danger of the Sea.

St. Valery, a Cell to St. Valeric, in Picardy.

Uphaven, a Cell to St. Wandragesilus, in Normandy.

Ware, a Cell to St. Ebrulph.

Wolfrecheson, a Cell to St. Peter upon Dive.

Wengby, or Wengkul, a Cell to St. Martin at Seez.

The Regular Agreement of the Monks and Nuns of the English Nation.

The INTRODUCTION.

THE glorious Edgar, by the Grace of God, renowned King of the English, and of the other Nations within the Compass of the Island of Britain, tho', from his Childhood, as is usual to that Age, he vary'd in his Customs; yet, being touch'd with divine Respect, a certain Abbat continually admonishing, and showing him the High-way of the Catholick Faith, he began very much to fear, love, and honour God. The Fire of Faith by degrees shining out, lest it should lie hid, being suppress'd by the Weight of Idleness, he began carefully to enquire, by what Merits of good Works he might be inflam'd with the hot Ardor of Perfection. And being inform'd, that the holy Monasteries, which were overthrown in many Parts of his Dominions, and almost destitute of the Service of our Lord JESUS CHRIST, were negligently gone to decay, the Grace of our Lord touching him, he in all Places most decently restor'd them with Speed and great Alacrity of Mind, and having cast out the Filth of the negligent Clergy, he most devoutly plac'd, not only Monks, but Nuns also, appointing them Fathers, and Mothers, for the Service of God, every where throughout the whole Extent of his Dominions, and joyfully enrich'd them with Endowments of all sorts. Having therefore perform'd the Duty of a King, like a careful Shepherd of Shepherds, he deliver'd the Sheep, which by the Assistance of the Grace of God he had diligently gather'd, from the destructive Nets of perfidious Persons, as it were from the gaping Jaws of Wolves, and he order'd his Consort *Alpbreda*, like an undaunted Keeper, to protect the Societies of Nuns; to the end that a Man might support the Men, and a Woman the Women, without any Scruple of Suspicion.

Having therefore most worthily taken upon them the regular Institute of the holy Father St. Benedict, as well very many Abbats as Abbesses, with the Societies of Brothers and Sisters under their Subjection, with great Alacrity vy'd to follow the Footsteps of the Saints in one Faith, but not in one Practice of Customs. The aforesaid King being highly pleas'd with such and so great an Undertaking, diligently examining into all Secrets, appointed a Synodal Council to be at Winchester; and in most humble manner sent them Exhortations in peaceful Words, abundantly set forth with Sweetness, and being mov'd by the Grace of CHRIST, admonish'd them all, that accordingly in equal Conversation, imitating the holy and approv'd Fathers, holding fast the regular Precepts in their Minds, they should not any way disagree, or contend, lest differing and dislike Practice in the same Rule, and the same Country, should scandalously bring Contempt upon holy Conversation. Being inwardly touch'd by the wise Admonition of this most excellent King, not only the Bishops, but also the Abbats and Abbesses, having obtain'd their Wishes, did not delay to return Thanks to the Throne of the most High, with Hands lifted up to Heaven, for

for that they had deserv'd to have such, and so great an Instructor.

They immediately, in a chearful manner, to their utmost Power, obey'd his Commands, and calling to Mind the Documents of our holy Patron St. Gregory, by which he took care to admonish St. *Augustin*, that he should not only make use of the Customs of the Church of *Rome*, but of all such as were commendable in the Churches of *France*, for adorning of the unpolish'd Church of *England*, they sent for Monks of St. *Benedict* from *Fleury*, as also from the principal Monastery, known by the famous Name of *Ghent*; collecting the best of their worthy Customs, as Bees do their Honey-combs, from the Flowers of several Meadows, into one Hive; so did they these Manners for the Sweetness of good Life, and regular Observance, to the end that all Nauseousness being remov'd, they may, without Complaint, be most freely imbib'd, by such as still innocently and humbly go on in the High-way of the Commandments of our Lord, without the Vice of Presumption, and that they may be greedily fill'd with amiable Devotion, temper'd with great and discerning Discretion of Reason; they therefore, assisted by the Grace of God, committed the same to this small Book.

Let therefore, if every one, which God forbid, should of himself presumptuously follow his own Invention, being suddenly led away by some Swelling of Arrogance, they should miserably loose the most excellent Fruit of holy Obedience; and rather seem to be *Sarabaites* (*hypocritical Egyptian Priests*) or wild Beasts, than Monks or Men; they unanimously took a lawful Vow to our Lord *JESUS CHRIST*, and confirm'd it by a spiritual Compact, that devoting themselves, during Life, to the Yoke of the Law, they would in their common Practice observe the then prescrib'd Customs of Behaviour. In other Respects, every one in private Places of Prayer might use his particular Devotions in the Sight of God, as far as the Grace of the Holy Ghost should mercifully incline them, with the performing of good Works. This *Dunstan*, the renowned Archbishop of this Country, inspir'd by a prophetick Spirit, providently and wisely added, corroborating the Council of this Synodal Convention, viz. that no Monk, or other Man of higher or inferior Degree, should presume to intrude into the private Houses of the Nuns, and that those who should exercise the Authority of a spiritual Command, for the Advancement of Discipline, not for the practising of any temporal Tyranny, should, as the holy *Isidore* advises, so order their Access into their Houses, that they may no way infringe their regular Observance.

We have judg'd only what ought to be regarded by Catholics under the regular Yoke, that they take heed, lest by singing too hastily those Prayers, which, according to the Custom of the Fathers, we usually do sing for the King and our Benefactors, by whose Bounty we are fed, we rather inconsiderately provoke God to Anger, which his Goodness forbid, than providently incline him to forgive their Sins. Therefore let all things, according to the Advice of our Father *Benedict*, be so compos'd in singing, that our Mind may agree with our Voice, and that of the Apostle be fulfill'd; *I will sing in Spirit, and I will sing with my Mind.* But, if any thing beyond the common Use of regular Custom is to be added, on Account of any Necessity, let it be continu'd so long, till the Business for which it is perform'd be, by the Help of God's Grace,

amended; and to the end that contemning the Hughtiness of Arrogance, the most acceptable Fruit of Obedience may be reap'd, and that Degree of Regularity may be most diligently observ'd, which enjoins that a Monk do nothing but what the common Rule of the Monastery, or the Example of Predecessors, direct, let nothing for the future be presumptuously continu'd, according to undiscerning Custom, but what is chosen by a Synodal Council, and deliver'd by all Catholics in general, with Discretion, the Mother of all Virtues.

In the aforesaid Synodal Council they all decreed this was highly to be observ'd, that the Election of Abbats and Abbesses should be perform'd with the King's Consent, and the Advice of the Holy Rule; and likewise the Election of Bishops as well as Abbats, wheresoever regular Monks are settled in the Episcopal See, if, by the Grace of God, any Monk so great a Proficient can be there found, to be manag'd in the same manner, and that no other Method be presumptuously follow'd by any, whilst they are of the same Conversation. But in case that for want of Knowledge, or their Sins so deserving, one who may be worthy of the Honour of so great a Dignity cannot be found, let him be chosen out of another known Monastery of Monks, by the unanimous Consent of the King and of the Brethren to whom it appertains. Who being ordain'd a Bishop, shall most diligently and constantly in all Points observe the same regular Behaviour with his Monks, as is observ'd by a regular Abbat, nor shall he through Forgetfulness, or Vanity, on account of his being Bishop, rashly transgress the Precepts of his Rule; but as much as he excels in Honour, so much also must he in Action. And wisely forbidding under severe Reproof and Anathema, the receiving of secular Priors into holy Monasteries, for avoiding the Ruin and Damage that has formerly happen'd, they most prudently ordain'd, that they should only desire or admit of the Dominion of the King and Queen, for the Defence of the sacred Place, and the Increase of the Ecclesiastical Possessions.

The Fathers and Mothers of Monasteries may humbly attend the King and Queen, with the Fear of God, and the Observance of their Rule, as often as shall be expedient for the Advantage of the Holy Convent over which they are plac'd; they shall also have Leave to meet great Men within or without the Monastery, not to be feasted, but for the Benefit and the Defence of the Monastery, as often as there shall be Occasion.

When they ride, or travel a foot, they are not to spend the time in idle Discourse, but either to sing Psalms, or to talk of necessary things in proper Season, considering that they are not to say the Canonical Hours riding, but alighting, on their Knees, unless it be an Holy Day, when they are to assemble the best they can with divine Compunction. When they travel, they are not to take with them young Boys, but Men grown, by whose Admonitions they may improve; but when they are at Home, as well the Brothers, as the Abbats, are not to show their Affection to Youths or Boys, by embracing, or light kissing, but by a charitable Inclination of the Mind, without flattering Words, and with much Precaution. Nor are they to presume to be with any of them alone for their private Service, nor so much as under Pretence of spiritual Concerns; but, as the Rule directs, every of them is to be always under the Direction of his Keeper, nor is the Keeper himself to have Leave

to go any where with one Boy alone, without a third Person to be present as a Witness, but according to Custom he may go with all the School, if it shall be requisite, upon any reasonable Occasion, where it is needful, under Silence, or singing Psalms with a Blessing.

They are not to use going about the Country Houses, unless compell'd by some great Necessity, and the same be approv'd by Discretion. Let us by the Grace of God, to the utmost of our Power, observe Weight, Measure and Number in our Diet, Cloathing, Fasting, Abstinence, Watching, Silence, the good of Obedience, and all other Things, which, according to the Tradition of our Patron *Benedict*, we have undertaken; and now, as we have promis'd, to the best of our Ability, and as far as the Grace of the Holy Ghost shall instruct us, for the preserving of the Charity of Brotherly Union, explain in Writing the usual Customs of the holy Rule, continually observ'd with the utmost Niceness, as well by the aforesaid Father *Benedict*, as by his holy Followers and Imitators, relying on the aforesaid King's Admonition, and confiding in the Commands of our Fathers, that observing all Things unanimously and joyfully, we may receive the Reward of eternal Life from him who makes unanimous Persons, that is, such as follow the same Customs, live in the House, where is the King *CHRIST* our Lord, the Son of the Virgin, who, with the Father and the Holy Ghost, lives and reigns God for ever and ever. *Amen.*

After this Introduction follow the several Chapters, being 12 in Number, and containing Directions. 1. For the regular Observation of the Diurnal and Nocturnal Hours. 2. The Method of singing Hymns in Winter, and other regular Observations. 3. The Behaviour on the Vigil of Christmas, and from thence till Septuagesima. 4. The Rule from Septuagesima throughout Lent. 5. The Duties of Day and Night at Easter. 6. The same on Saturday of the Octave of Easter, and all the Summer. 7. The Duty of the Brother who has charge of the Cloister. 8. The Manner of the Diurnal and Nocturnal Office in Whitsun Week. 9. Of the Four Embers. 10. Of performing the Mandy towards the Poor, and how the Abbat is to behave himself towards Strangers. 11. Of the Cleanliness of the Brethren, and what Offices they are to perform for the Health of the Soul. 12. How a sick Brother is to be dealt with, and how the Dead are to be bury'd. These Particulars are too long for this Place, and the most remarkable of them is the extraordinary Charge for exercising of Hospitality to all Persons, and Charity towards the Poor.

The Names of the Abbats that us'd to be summon'd to the Provincial Chapter, according to the Abbat of Selby's Book.

THE Abbat of *St. Mary*, in the Diocese of *York*.
The Abbat of *St. Albans*, in the Diocese of *Lincoln*, exempt.
The Abbat of *St. Augustin* at *Canterbury*, exempt.
The Abbat of *Westminster* in the Diocese of *London*, exempt.
The Abbat of *St. Edmundsbury*, in the Diocese of *Norwich*, exempt.

The Abbat of *Malmesbury*, in the Diocese of *Worcester*.

The Abbat of *Evesham*, in the Diocese of *Worcester*, exempt.

The Abbat of *Glastonbury*, in the Diocese of *Bath*, exempt.

The Abbat of *Ramsay*, in the Diocese of *Lincoln*.

The Abbat of *Peterborough*, in the Diocese of *Lincoln*.

The Abbat of *Selby*, in the Diocese of *York*.

The Abbat of *Glocester*, in the Diocese of *Worcester*.

The Abbat of *Abingdon*, in the Diocese of *Salisbury*.

The Abbat of *Reading*, in the Diocese of *Salisbury*.

The Abbat of *Whitby*, in the Diocese of *York*.

The Abbat of *Battle Abby*, in the Diocese of *Chichester*.

The Abbat of *St. Benedict Hulm*, in the Diocese of *Norwich*.

The Abbat of *Tewksbury*, in the Diocese of *Worcester*.

The Bishop of *Shrewsbury*, in the Diocese of *Chichester*.

The Abbat of *Burton upon Trent*, in the Diocese of *Chichester*.

The Abbat of *Colchester*, in the Diocese of *London*.

The Abbat of *Walden*, in the Diocese of *London*.

The Abbat of *Chester*, in that Diocese.

The Abbat of *Winchcomb*, in the Diocese of *Worcester*.

The Abbat of *Tarvestock*, in *Cornwal*, in the Diocese of *Exeter*.

The Abbat of *Hyde*, in the Diocese of *Winchester*.

The Abbat of *Evesham*, in the Diocese of *Lincoln*.

The Abbat of *Bardeney*, in the Diocese of *Lincoln*.

The Abbat of *Croyland*, in the Diocese of *Lincoln*.

The Abbat of *Thorney*, in the Diocese of *Ely*.

The Abbat of *Certsey*, in the Diocese of *Winchester*.

The Abbat of *Feverham*, in the Diocese of *Canterbury*.

The Abbat of *Perfbore*, in the Diocese of *Worcester*.

The Abbat of *Shirburn*, in the Diocese of *Salisbury*.

The Abbat of *Abbatsbury*, in the Diocese of *Salisbury*.

The Abbat of *Sern*, in the Diocese of *Salisbury*.

The Abbat of *Milton*, in the Diocese of *Salisbury*.

The Abbat of *Michelney*, in the Diocese of *Bath*.

The Abbat of *Athelney*, in the Diocese of *Bath*.

The Abbat of *Alcester*, in the Diocese of *Worcester*.

The Names of the Priors summon'd to the Provincial Chapter.

THE Prior of *Christ's Church* at *Canterbury*.

The Prior of *Durham*, that Diocese.

The Prior of *Winchester*, that Diocese.

The Prior of *Ely*, that Diocese.

The Prior of *Norwich*, that Diocese.

The Prior of *Worcester*, that Diocese.

The Prior of *Bath*, that Diocese.

The Prior of *Coventry*, that Diocese.

The Prior of *Rocheſter*, that Diocese.

The Prior of *Spalding*, in the Diocese of *Lincoln*.

The Prior of *Daventry*, in the Diocese of *Lincoln*.

The Prior of *Dover*, in the Diocese of *Canterbury*.

The Prior of *Coln*, in the Diocese of *London*.

The Prior of *Luffield*, in the Diocese of *Lincoln*.

The Prior of *Bradwel*, in the Diocese of *Lincoln*.

The

The Prior of *Snelshale*, in the Diocese of *Lincoln*.

The Prior of *Monkbretton*, in the Diocese of *York*.

The Prior of *Berthed*, in the Diocese of *Chester*.

The Prior of *Holand*, in the Diocese of *Chester*.

The Prior of *Hatfield Broddock*, in the Diocese of *London*.

The Prior of *Great Malvern*, in the Diocese of *Worcester*.

The Writ by which the Kings were wont to call up to the Parliament those Abbats; who had a Seat and Vote in Parliament among the Peers.

“**H**ENRY, by the Grace of God, King of *England*, &c. to N. Abbat of *St. Albans*. Where-
“as, by the Advice of our Council, we have ordain’d a Parliament to be held at (*Westminster*, such a Day) on account of some weighty and urgent Affairs, concerning us and the State, and Defence of our Kingdom and Church of *England*, and there to confer and treat with you and the rest of the Prelates, great Men and Peers of our said Kingdom; we do command you, enjoyning the same strictly, on the Allegiance and Affection which you owe to us, that considering the Difficulty of the said Affairs, and the imminent Dangers, you be personally present with us, and with the aforesaid Prelates, great Men and Peers, to treat about the said Affairs, and deliver your Advice, and that you no way omit this, as you tender us and our Honour, and the Safety and Defence of the Kingdom and Church aforesaid.
“Witness my Self.

By and to whom the Sites of the Mitred Abbies were granted, by what Tenures and who were the Owners of them at the Time of the Rebellion of King Charles the First, taken from Fuller’s History of Abbies, pag. 364.

TARSTOCK Abby in *Devonshire*, granted by King Henry the VIIIth, in the 31st Year of his Reign, July 4th, to John Lord *Russel*, Anne his Wife and their Heirs, &c. in Capite, by Knight’s Service of one Knight’s Fee, paying 36 l. possess’d at the time aforesaid by his Heir *William Russel*, Earl of *Bedford*. 1 Parte, rotulo 29 Remembrancers Office.

Middleton Abby in *Dorsetshire*, granted by King Henry the VIIIth, in the 31st Year of his Reign, February 23, to John *Tregonwell*, Knight, Doctor of Law; in Consideration of a Pension of 40 l. per Annum surrender’d, 1000 l. paid down; and Service in Capite, by Knight’s Service of the 10th Part of a Knight’s Fee, paying 12 l. 4 s. possess’d at the Time aforesaid by his Heir, John *Tregonwell*, Esq; 1 parte, rot. 95.

Mahbury Abby in *Wiltshire*, granted by King Henry the VIIIth, in the 31st Year of his Reign, to *William Stampe*, Gentleman, in Consideration of the Payment of 1516 l. 15 s. 2 d. $\frac{1}{2}$ in Capite, by the tenth Part of a Knight’s Fee, paying 8 l. 8 s. 6 d. $\frac{1}{2}$, possess’d at the Time aforesaid by *Thomas Joy*, Esq; 7 par. rot. 147.

Ramsay Abby in *Huntingdonshire*, granted by King Henry the VIIIth, in the 31st Year of his Reign, March the 4th, to *Richard Williams*, alias *Cromwell*,

Esq; in Consideration of Service and Payment of 4663 l. 4 s. 2 d. in Capite, by the tenth Part of a Knight’s Fee, paying 29 l. 16 s. possess’d at the Time aforesaid by Sir *Oliver Cromwel*, 2 par. rot. 293.

Selby Abby in *Yorkshire*, granted by King Henry the VIIIth, in the 32d Year of his Reign, August 28th, to *Ralph Sadler* of *Hackney*, Knight, in Consideration of 736 l. paid; in Capite, by the tenth Part of a Knight’s Fee, paying 3 l. 10 s. 8 d. possess’d at the time aforesaid by *Charles Walmesley* Esq; 1 par. rot. 140.

Teulbury Abby in *Glostershire*, granted by King Henry the VIIIth, in the 36th Year of his Reign; to *Thomas Stroud*, *Walter Earl*, and *James Paget*, in Consideration of 2283 l. 19 s. 3 d. in Capite, by the 20th Part of a Knight’s Fee, paying 1 l. 18 s. 0 d. $\frac{1}{4}$ 2 par. rot. 26.

Hyde juxta Winton Abby in *Hampshire*, granted by King Henry the VIIIth, in the 37th Year of his Reign, January 11th, to *Richard Bethell*, Gentleman, after a Lease of the Lord *Wriothesly* was expir’d, in Consideration of 110 l. 17 s. 1 d. in free Soccage of the King’s Honour of *Ramsay*, paying 6 l. 13 s. 4 d. to the Vicar of *St. Bartholomew Winton*, 7 par. rot. 44.

St. John’s by *Colchester* in *Essex*, granted by King Edward the VIth, in the first Year of his Reign, June 22d, to *John Dudley*, Earl of *Warwick*, in Capite (cum aliis) by Service of one Knight’s Fee, paying 16 s. 11 d. $\frac{1}{2}$; possess’d at the Time aforesaid by Sir *John Lucas*, Lord *Lucas*, 4 par. rot. 13.

Cirencester Abby in *Glostershire*, granted by King Edward the VIth, in the first Year of his Reign, August 19th, to *Thomas Lord Seymer*, high Admiral, as being the King’s Uncle, in Capite, with Lands in 15 Shires, by the Service of one Knight’s Fee, paying 1 l. 1 s. 8 d. possess’d at the Time aforesaid by Sir *William Masters*, 1 par. rot.

Bardney Abby in *Lincolnshire*, granted by King Edward the VIth, in the second Year of his Reign, to *Thomas Heneage*, Katherine his Wife, and their Heirs, in exchange for the Manor of *Overton*, in Knight’s Service; possess’d at the Time aforesaid by *Francis Lord Willoughby* of *Parham*, 3 par. rot. 95.

Glastonbury Abby in *Somersetshire*, granted by King Edward the VIth, in the fourth Year of his Reign, June 4th, to *Edward Duke of Somerset*, in Capite, by the 40th Part of a Knight’s Fee, without any Rent or Acknowledgment, 3 par. rot. 17; and again, 4 par. rot. 77.

Reading Abby in *Barkshire*, granted by King Edward the VIth, in the fourth Year of his Reign, June 4th, to *Edward Duke of Somerset*, in Capite, by the 40th Part of a Knight’s Fee, without any Rent; possess’d at the Time aforesaid by *Francis Knolles* Esq; ibid.

Crowland Abby in *Lincolnshire*, granted by King Edward the VIth, in the fourth Year of his Reign, December 1st, to *Edward Fines*, Knight, Lord *Clinton* and *Say*, High Admiral of *England*, in exchange for other Lands with the Crown, to be held in Soccage as of the King’s Manor of *Louth*, by Fealty only, in the Crown at the Time aforesaid.

Winchcomb Abby in *Glostershire*, granted by King Edward the VIth, in the fifth Year of his Reign, June 24th, to *William Par*, Marquess of *Northampton*, in free Soccage to be held as of the Manor of *East Greenwich*, without quit Rent; possess’d at the Time aforesaid by *George Bridges* Lord *Shandois*.

St. Edmundsbury Abby in *Suffolk*, granted by Queen Elizabeth, in the second Year of her Reign, February 14th, to *John Eyre* Esq; in Consideration of the Pay-

Payment of 400*l.* in free Soccage, to be held as of the Queen's Manor of *East Greenwich*, without quit Rent, 2 *par. rot.* 13.

St. Alban's Abby in *Hertfordshire*, granted by Q. Elizabeth, in the VIth Year of her Reign, May 6th, to Christopher Smith, Esq; and Thomas Broughton, Gentleman; in Consideration of the Payment, for it and other Lands in the Grant, of 1703 *l. 1 s. 4 d.* in free and common Soccage, without quit Rent, 4 *par. rot.* 52.

Battle Abby in *Suffex*, was bestow'd by King Henry the VIIIth, on Sir Anthony Brown, Knight of the Garter, and his Majesty's Master of the Horse, enjoy'd by his Heir Male in a direct Line at this Day.

Thorney Abby in *Cambridgeshire*, was conferr'd by King Henry the VIIIth on John Lord Russell, and is possess'd at this Time by his Successors.

St. John's Priory in *Cowentry*, was given by King Henry the VIIIth to — Hales Esq; Clerk of the *Hamper*, in Possession of one of his Name and Lineage at the Time aforesaid.

Evesham Abby, in *Worcestershire*, I find not to whom first granted, but by a long Lease it was in the Possession of one Mr. Andrews, Father and Son, whose Grandchild living now at *Barkhamsted* in *Hertfordshire*, has better thriv'd by God's Blessing on his own Industry, than his Father, and Grandfather did with Evesham Abby. The Sale of the Stones whereof he imputeth a Cause of their ill Success. Lately it was Sir William Curteen's, and I know not to whom his Son sold it.

The Abby of St. Bennet in the *Holme* in *Norfolk*, was never sold, but only chang'd, in the 32d Year of King Henry VIIIth, with the Bishop of *Norwich*, as appears by the Printed Statute, which affirms, That the Lands settled by the King on the Bishopricks were of greater yearly Value than the Lordships and Manors given to his Grace.

St. Mary's in *York*, with *Selby*, the only mitred Abby beyond *Trent*, was kept in the Crown, to be the King's Palace, when repairing into those Parts; since call'd the Manor, where the Lord President of the Council in the North held his Residence.

Note, That many of these Abbies, which Fuller here mentions, as bestow'd by King Edward the VIth, and Queen Elizabeth, had been before given away by King Henry the VIIIth, but being given in Capite, as he observes, they soon reverted to the Crown, not thriving with the Receivers of them; many of whom were executed for Treason, and their Possessions forfeited; which will reconcile what we here find, that the Abby of St. Albans was granted by Queen Elizabeth to Christopher Smith, and Thomas Broughton; whereas Mr. Udal's Manuscript before says, that King Henry the VIIIth gave it to Sir Richard Lea, because he lov'd that Knight's Wife too well, and therefore gave it him as the Reward and Hire of a Whore.

That great Antiquary, Sir Henry Spelman, has left us his History of Sacrilege, which if he had liv'd to compleat, would doubtless have been inferior to none of his other Works, and yet posthumous and imperfect as it is, appears no way unworthy so great an Author. The curious may have recourse to it, we shall only here observe what he speaks, as of his own Knowledge, viz. That in the County of *Norfolk* alone, there were an hundred Houses of Gentlemen before the Dissolution of Abbies, which possess'd plentiful Estates, of whom, as many as gain'd any thing by the Accession of Abby Lands, were in his time extinct, or very much decay'd; confessing his own Family to be under

those Circumstances, as declining under an Addition of that Sort.

Sir Henry's Son, who did not degenerate from so worthy a Father, in his Preface to the said Sir Henry's Book, Denon temerandis sacris, speaks thus of the Consequences of those Sacrilegious Proceedings. King Henry exchange'd Abby Lands, and by this means (like the Dust flung up by Moses) they presently disperse all the Kingdom over, and at once become Curses both upon the Families and Estates of the Owners; they often vitiously spending on their own private Occasions, what was publickly intended for publick Devotion; inso much, that within 20 Years next after the Dissolution, more of our Nobility and their Children have been attainted and died under the Sword of Justice, than did from the Conquest to the Dissolution, being almost 500 Years; so, as if thou examine the List of the Barons in the Parliament of the 27th of Henry VIII. thou shalt find very few of them, whose Sons do at this time inherit their Father's Titles and Estates; and of these few, many to whom the King's Favour has restor'd, what the rigorous Law of Attainder took, both Dignity, Lands and Posterity. And, doubtless, the Commons have drank deep in this Cup of deadly Wine; but they, being more numerous and less eminent, are not so obvious to Observation.

As the Liberty of the Electing their own Abbats, was of right appertaining to the Monks, some Inroad having been made therein, we will here subjoin two Grants, the one of the holy Abbat St. Aldhelm, and the other of King Ina, for the re-establishing of them in that Power. They are both taken out of the Remembrancer's Office in the Exchequer at *Westminster*, from the Manuscript Register Book of the Abby of *Malmesbury*, and shall be faithfully translated into *English*, and for the Satisfaction of the curious given verbatim in Latin in the Appendix, Vol. 2. NUMB. I. and II.

The EPISTLE of St. Aldhelm, Bishop, concerning the Liberty of Elections granted to all Congregations under his Government.

“Nothing in this World is of lasting Enjoyment; nothing is long possess'd by Dominion: There is nothing but what appears to tend hastily to the fatal End of Life; and therefore the Patrimonies of worldly Things are so to be enjoy'd by us, that we may nevertheless never be depriv'd of the Advantages of our eternal Country. Hence it is, that I Aldhelm, after having been, by the divine Goodness enthron'd in the Seat of the Episcopal Office, unworthy as I am, and not try'd by any former worthy Behaviour, propos'd in the secret Affection of my Mind, that my Monasteries of *Malmesbury*, *Froom*, and *Bradamford*, over which I have long regularly presid'd, plac'd by the Assistance of our Lord in the Degree of Abbat, should receive a religious Abbat, such as the unanimous Choice of my Families should voluntarily elect, and by canonical Creation, and regular Sanction appoint. The pious Positiveness of my Monks oppos'd these my voluntary Proposals; and when I had several times carefully mention'd this in the Assembly of my Brethren, none of them gave easy Consent to these my Desires, saying, As long as thou art living,

“ living, you are deputed to live with us, and we
 “ do not refuse always humbly to submit our selves
 “ to the Yoke of your Government : But this we
 “ humbly and unanimously intreat you, that you
 “ confirm it under the sacred Testimony of Wri-
 “ ting, and the plain Consent of favourable Men,
 “ that no Person after your Death do claim Domi-
 “ nion over us, without our voluntary Assent, ei-
 “ ther by regal Presumption, or pontifical Autho-
 “ rity, or any of secular or ecclesiastical Autho-
 “ rity. To this reasonable Petition of my Monks,
 “ especial Servants of God, I most willingly con-
 “ sented, and in the Monastery which is seated by
 “ the River, call’d *Wimburn*, over which our vene-
 “ rable King’s Sister *Cuthburga* presides, with the
 “ desirable Consent of the most famous King *Iny*,
 “ and the devout Assent, by Promise, of my most
 “ reverend Brother and fellow Bishop *Daniel*, I
 “ confirm’d the most decent Request of the Ser-
 “ vants of the Lord with the Sign of the Holy
 “ Cross. Likewise the same venerable King, and
 “ the afore-nam’d Bishop with like Devotion sub-
 “ scrib’d : But if any Man shall contrive to do any
 “ thing contrary to these Decrees of such illustrious
 “ Persons, and shall presume to transgress the sa-
 “ cred Decrees of this present Schedule, let him
 “ know that he will be struck with the mournful
 “ Judgment of Damnation, before the dreadful
 “ Throne of the divine Majesty, with the Trans-
 “ gressors of the Precepts of our Lord. The
 “ Charter of this Confirmation was written 705
 “ Years after the Incarnation of our Lord JESUS
 “ CHRIST, in the third Indiction. ✠ The Sign
 “ of the Hand of *Daniel*, Bishop. ✠ The Sign of
 “ King *Iny*, ✠ The Sign of the Hand of the Patri-
 “ cian *Ethelfrid*.

See this Letter in Latin in the Appendix, Vol. II. Num. II. A.

Here follows the Decree of King *Ina*, and of his Princes, and Bishops, and Abbats, concerning the farther Immunity of his Monastery, from the afore-said Register, where it bears this Title.

Of the Liberty which King Ina granted to Bishop Aldhelm, and to the Churches under his Government.

IN the Name of the Lord God our Saviour. I *Ina*, our Lord reigning King, with the Advice and Decree of our Prelate *Aldhelm*, and together with the Suggestion of all the Priests of God, and the Request of the Monks, who reside in the Diocese of the Saxons, do bestow this Liberty on the Churches, and confer the Dignity of this Privilege on the Monasteries, that they may serve God alone, without Lett of secular Affairs, and without the Trouble of Law Business, and may, by the Assistance of CHRIST, regularly practise the Monastical Discipline of their Convent, and vouchsafe to pour forth their Prayers in the Presence of the Divine Majesty, for the State and Prosperity of our Kingdom, and Forgiveness of the Sins committed; and that frequenting the Offices of Prayer in the Churches, they may endeavour to intercede for our Frailty. But if any one shall presume to act contrary to the Purport of this Decree, let him know; that he shall be accountable before CHRIST, and the Nine Orders of Angels at the dreadful Judgment. We do ordain, That this Decree, by us willingly granted, be confirm’d and observ’d in such manner, that whilst we live, and through the Di-

vine Goodness do govern the Kingdom, it may be strengthened as an irrevocable Law even to our selves. For in Testimony of its greater Validity, we have caus’d the Princes and Senators, Judges and Noblemen to subscribe, whose Names are here under written. ✠ The Sign of the Hand of King *Ina*, who with his own Hand confirm’d all these Things. ✠ I *Aldhelm*, Servant of the Servants of God, have corroborated this Decree with my own Hand. ✠ I *Hagana* Abbat, consenting, subscrib’d. ✠ I *Hegba* Abbat, consenting, subscrib’d. ✠ I *Wedr* Abbat, consenting, subscrib’d. ✠ Done publickly, and confirm’d in the Place that is call’d *Eburleagh*, on the seventh Day of the Calends of *June*, the second Indiction, in the Year from the Incarnation of CHRIST 704. happily. ✠ I *Wigar* Abbat, consenting, subscrib’d. ✠ I *Froda* Abbat, consenting, subscrib’d. ✠ The Sign of the Hand of *Beoban*. ✠ The Sign of the Hand of *Ceonberht*. ✠ The Sign of the Hand of *Ædibfred*. ✠ The Sign of the Hand of *Dudue*. ✠ The Sign of the Hand of *Bealdbun*. ✠ I *Aedbert* Abbat, consenting, subscrib’d. ✠ I *Wintra* Abbat, consenting, subscrib’d. ✠ I *Beorwald* Abbat, consenting, subscrib’d. ✠ I *Bealwulf* Abbat, consenting, subscrib’d. ✠ I *Witta* Abbat, consenting, subscrib’d. ✠ The Sign of the Hand of *Camberht*. ✠ The Sign of the Hand of *Coen*. ✠ The Sign of the Hand of *Eafwald*. ✠ The Sign of the Hand of *Ticceau*.

See this Charter in the Latin in the Appendix, Vol. II. Num. II. B.

Now we have brought down the general Account of this Order in *England* to the Time of the Dissolution of Monasteries, it will be proper, before we proceed to the Catalogue of their famous Writers, to mention what became of the *English* Congregation; which cannot be better perform’d than from the 5th Volume of the History of *Monastical Orders*, lately publish’d in *France*, in eight Volumes in *Quarto*, by an Anonymous Author, who has extracted the same from the larger Account thereof given by *F. Clement Reynier*, in his *Apostolatus Benedictinorum in Anglia*. The said *French* Author, in his said 5th Volume, pag. 178. sums up that Matter to this Effect.

The Revival of the English Congregation of Benedictin Monks after the Suppression of the religious Orders in England.

KING Henry the VIIIth having subverted all Monasteries, and dispers’d the religious Men and Women of all Orders, they remain’d in the same Condition under the short Reign of his Infant Successor King *Edward* the VIth. Queen *Mary*, who succeeded him in the Throne, restor’d *Westminster* Abby to the Monks, which they enjoy’d not long, Queen *Mary* possessing the Throne but a short time, and Queen *Elizabeth* succeeding her, who revers’d all that her Sister had done, in relation to Religion, and having again dispossest the Monks of the Abby of *Westminster*, committed the Abbat thereof, Dr. *John Fecknam*, for opposing her being Head of the Church, to the Tower of *London* first, and afterwards kept him in other Prisons till his Death.

When he dy'd, there was left only one *Benedictin* Monk of the antient Congregation of *England*, being *F. Sebert*, or *Sigebert Buckley*, then also a Prisoner on account of his Profession. About the latter end of the 16th Century, some *English* Scholars, who study'd in *Italy* and in *Spain*, becoming religious Men in the Congregations of *Monte Cassino* and *Valladolid*, *Don Alonso Coral*, General of the Congregation of *Valladolid*, and some other Superiors of the same Congregation, in the Year 1603, made Application to Pope *Clement* the VIIIth, to obtain Leave to erect an *English* Mission of the *English* religious Men, who had profess'd in their Congregation. The Fathers of the Congregation of *Monte Cassino* joyn'd with those of *Valladolid*, to pray the same Favour for the *English* of their Congregation, which the Pope granted them on the 20th of *March*, the same Year: Accordingly religious Men of those two Congregations of *Monte Cassino* and *Valladolid* were sent into *England*, to act in Concert, tho' they were of different Congregations. They made a sort of Union among themselves, and engag'd to act indifferently under the Orders of the Superiors of the two Congregations. Some time after, *F. Augustin* of *St. John*, first Vicar General of the *Spanish* Mission, procur'd the Establishment of two Houses for those *English* Missioners, the one at *Doway* in the *Low Countries*, and the other at *Dienlwart* in *Lorain*. The first of them was founded by *Philip Caverel*, regular Abbot of *St. Vasta* of *Arras*, with the Consent of his Monks, upon Condition that the said House should return to the Abby of *Arras*, whensoever it should please God to restore the Catholic Faith in *England*. That of *Dienlwart* was given by the Cardinal *Charles* of *Lorain*, in the Year 1606, or rather the Church, which before was Collegiate, whence that Prince had drawn out the Canons to put them in Possession of the Cathedral of *Nancy*, which was erected in 1602; for the Monastery was built at the Cost of Mr. *Gifford*, who had been Disciple to the Cardinal *William Allen*, and who resign'd the Dignity of Dean of *Lisle*, to take upon him the Habit of the Order of *St. Benedict* in that Monastery, under the Name of *F. Gabriel* of *St. Mary*.

The *English* *Benedictins* having got those two Monasteries, began to think of the Means of reviving the antient *English* Congregation. *F. Buckley*, who was the only religious Man of that Congregation, and had profess'd in the Abby of *Westminster*, in the Year 1607, receiv'd into it some *English* Monks of the Congregation of *Monte Cassino*, which was approv'd of by the general Chapter of that Congregation, in the Year 1608, and confirm'd *vice voce*, by Pope *Paul* the Vth, in the Year 1609; and by a solemn Act of the same Year, *F. Buckley* committed the Care of that new Congregation to Father *Thomas Preston*, Superior of the *English* of the Congregation of *Monte Cassino*, which was ratify'd and approv'd by those of the *English* Congregation.

The new *English* Congregation being subject to that of *Monte Cassino*, and their Power increasing by that means, they also increas'd considerably in Number; so that in a short time they were in a Condition to make a considerable Congregation; but those religious Men having been bred in several Countries, some of them in *Italy*, others in *Spain*, and some in *England*, having different Rules, and being subject to distinct Superiors, that occasion'd some Difficulties; for having propos'd an Union, the Articles whereof were drawn up in *England*, in the Year 1610, they were not approv'd of by the

English that were out of the Kingdom. Another Project was form'd in 1612, and Pope *Paul* the Vth, by a Brief of the 24th of *December*, of the same Year, confirm'd all that had been done for the Re-establishment of the *English* Congregation.

See that Brief or Bull in the Appendix, Vol. II. Numb. III.

The Fathers of the Congregation of *Valladolid* nevertheless did not approve of either of those Projects of Union, and according to their Custom nominated a Vicar General for the *English* Mission; but at last, the Monks of the Congregation of *Monte Cassino*, and those of the *English*, were oblig'd to agree with those of *Spain*. An Act of Union was made, by which it was stipulated, that as long as *England* should continue separated from the See of *Rome*, the Fathers of the *English* Congregation should compose but one Body, which should be call'd the *English* Mission, or Congregation, which should consist but of 12 religious Men, in whom all the Rights of the antient Congregation of *England* should be preserv'd; that it should not be lawful to increase the Number, and that when any one of those 12 Monks should happen to die, the Vicar General should nominate another to fill up his Place, who should be taken from the Congregation of *Valladolid*, and that when the Schism should cease, the Monks that should happen to be in *England*, and who would not return into *Spain*, should then form the *English* Congregation; and that all those *English* Monks remaining in *England*, should be reputed to be of that Congregation, but that during the Schism, they should be really of the Congregation of *Valladolid*. These Conditions were approv'd of in the general Chapter of the *Spanish* Fathers, held in the Year 1613; and *F. Robert Sadler*, of the *English* Congregation, consented to the same, in the Name of, and as Agent for *F. Thomas Preston*.

But the other Fathers of the Congregations were not of the same Opinion; so that the Union did not take Place at that time: A new Project was drawn up, which was receiv'd by the Agents of those Congregations, but contested by the Fathers of the Congregation of *Monte Cassino*. Pope *Paul* the Vth perceiving that those Contests proceeded without End, apply'd his Authority to put a Period to them; ordaining, by a Decree of the Year 1616, that they should proceed to the Union of those three Congregations, notwithstanding the Opposition of that of *Monte Cassino*, that nine Diffinitors should be chosen out of the whole Mission, who should be indifferently pick'd out to govern the same; that they should choose the Superiors of Monasteries, and should do all that was convenient for its Advantage; and his Holiness appointed his Nuncio in *France* to see this Decree put in execution. The Superiors of the Congregation of *Monte Cassino* the same Year renounc'd all Jurisdiction they could claim over the *English* Monks that were of their Congregation, consenting that they should be wholly depending on that of *England*. Thus the Union was concluded in the Year 1617, between only the Congregation of *Valladolid*, and that of *England*. Cardinal *Ubal dini*, Nuncio in *France*, had began the Year before to put the Pope's Decree in execution, and Cardinal *Bentivoglio*, who succeeded him in the Nunciature, concluded it, causing the nine Diffinitors to be chosen, who met at *Paris* on the 16th of *May*, the same Year, and chose for the first President of their Congregation the *R. F. Gabriel* of *St. Mary*, who was confirm'd on the 27th of *October* by the General of the Congregation of *Valladolid*,



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A Benedictin Monk without his Coul.

who immediately approv'd of all that had been done in their Assembly, as well in regard to the Union, as to the new Statutes for the *English* Congregation, which was to be subject to that of *Valladolid*.

This Subordination consisted in its acknowledging for its Superior the General of *Valladolid*, who was also to take the Title of General of the *English* Congregation; and who, as such, was to visit the Monasteries that Congregation might acquire in *Spain*; yet upon Condition that his said Visitation should be made according to the Laws of the *English* Congregation, and that it should not be in his Power to oblige the Monks to follow the Customs of the *Spanish* Congregation; that no *English* Monk might take any Degrees in the Universities without his Consent, and that he should confirm as President which of the two he should think fit that should be chosen by the *English* Congregation, and presented to him, all which was approv'd by Pope Paul the Vth, who granted his Bull to that effect of the 23d of August 1619, which see in the *Appendix*, Vol. II. Num. IV. Pope Urban the VIIIth confirm'd all the Privileges of this Congregation, whose Bull see in the *Appendix*, Vol. II. Num. V.A. But that Dependence being become grievous to them, by reason of the Difficulties they met with in receiving Advices from *Spain*, they had recourse to Pope Urban the VIIIth, who in the Year 1637 discharg'd them of that Subordination to the Congregation of *Valladolid*; but this Bull I have not been able to procure.

However, there were still some *English* Monks, who not approving of the Union of all the religious Men of their Nation in one Body of a Congregation, would not enter into it, and writ against the same. One of their Books was entitled *Examen Trophæorum Congregationis prætenste Anglicanæ Ordinis Sancti Benedicti*, printed at *Rheims* in 1622; but F. Clement Reyner entirely baffled that Work in one more considerable, under this Title, *Apostolatus Benedictinorum in Anglia*, printed at *Doway* in 1626. F. Barnes, the Author of the *Examen Trophæorum*, was charg'd with many foul Practices; and Letters of his proving the same being intercepted, he was secur'd by Order of the King of *France*, who deliver'd him up to the Superiors of the *English* Congregation, who sent him to *Rome*, where he dy'd in the Prison of the Inquisition.

F. Francis Walgrave, one of those who had most oppos'd the new *English* Congregation, having at last acknowledg'd his Fault, enter'd into the same, and yielded up to it the Monastery of *Celle*, in the Province of *Brie*, which had been given to him by the Monks of *Marmoutier*, and ever since that time, the Superiors of the House they have at *Paris*, send thither a sufficient number of Monks to perform divine Service. The late King confirm'd to them the Possession of that Abby, by his Letters Patents of the Year 1708.

The R. F. Gabriel of *St. Mary*, who, as has been said, was chosen the first President of the *English* Congregation, in the Year 1617, did not govern long, for he was consecrated Bishop of *Archidal*. He was afterwards made Suffragan to the Archbishop of *Rheims*, and not long after was nominated to that Archbishoprick, and first Peership of *France*, by King Lewis the XIIIth, yet he was not forgetful of his Congregation. In the Year 1611, he had began to found an House at *St. Malo*, which the *English* Monks were afterwards oblig'd to resign to the Monks of *St. Maur*, in consideration of a yearly Rent they pay for the same, King Lewis the XIIIth re-

fusing to allow of a Community of *English* religious Men in that Sea Port Town, so near to *England*; but the same Benefactor procur'd them another at *Paris*, which was at last fix'd in the *Fauxbourg St. Jacques*, or Suburb of *St. James*, in the Year 1642. The Church was built in 1674, and the first Stone of it was laid by Mary Louisa of *Orleans*, Queen of *Spain*, Daughter to Philip of *France*, Duke of *Orleans*, and to *Henrietta* of *England*, and it was consecrated in the Year 1677, by the Abbat of *Noailles*, now Cardinal and Archbishop of *Paris*. These religious Men have also had several Monasteries in *Germany*, which have been taken from them by the *Lutherans*, and they have none left but that of *Lambspring*, in the Electorate of *Cologne*, which they have caus'd to be made an Abby, and it is govern'd by a regular Abbat. The Fathers of the Monastery of *Doway* were Founders of a numerous and noble Community of *English* Nuns at *Cambray*, in the Year 1625. The Superior has the Title of Abbess, but is chang'd every four Years, like the Superiors of the *English* Congregation, to which this Community of Nuns is subject. They lost very much in *England*, during the Rebellion of that Kingdom against King Charles the First, which oblig'd the Superiors to send some of them to *Paris*, to make a new Settlement there, in order to ease the House at *Cambray*. Thence came the *English* Benedictine Nuns at the *Champ de l'Aouette*, in the *Fauxbourg Saint Marcel*, or Suburb of *St. Marcellus*, who are under the Jurisdiction of the Archbishop of *Paris*.

Tho' these Monks have no Houses in *England*, their Congregation is nevertheless divided into two Provinces, viz. of *Canterbury* and *York*. At the General Chapters they choose Provincials and their Assistants for those two Provinces, who have Jurisdiction over the Missioners employ'd there. The Congregation, as has been said, is govern'd by a President General, and by three Definitors, who are chosen every three Years. No religious Man can make his Profession, without adding to the usual Form a fourth Vow, which is, that he will go to the Mission in *England*, and return, when the Superiors shall think fit. Their Habit is like that of the other reform'd *Benedictines*, only that the Hood is larger, and hangs down before.

As for their Observances, they eat, by Dispensation from the holy See, Flesh three times a Week, that is, on *Sundays*, *Tuesdays* and *Thursdays*. If any of these Days happens to be of Abstinence, or a Fast prescrib'd by the Church, in such case they eat Flesh on *Monday*, but never on *Wednesday*. The Novices never eat Flesh, during the Year of their Noviceship, to give them to understand, that in case they should ever be again establish'd in *England*, they are to return to the strict Observance of the Rule of *St. Benedict*. For the same reason they eat no Flesh on *Christmas-Day*, and *Easter*, and *Whitsundays*, but the next Day, provided that *Christmas-Day* fall on a *Sunday*; for the *Wednesdays* Abstinence is inviolable, as well as that of *Friday* and *Saturday*. They have obtain'd this Dispensation in regard to the Poverty of their Houses.

To the *English* Benedictines we will add the *Scotch* and *Irish* of the same Order. Some Authors pretend that they have form'd a particular Congregation of their own; and *Trithemius* distinguishes it by the Name of the *Scotch Order*: That which has given Occasion to have the same believ'd, is, that many *Scotch* religious Men having gone into *England*, into *Germany*, and into other Countries, where they had many Monasteries, they there distinguish'd them-

themselves from the other *Benedictins*, not only in Rites and Customs, much differing from those practis'd in the *Roman Church*, but even in their Habits, which were white, which was the Cause why the *English Benedictin Monks* were call'd *Black Monks*, to distinguish them from the *Scotch* that liv'd in that Kingdom. They having communicated the Light of the Faith to *Germany*, were there always in much esteem, and had Monasteries given them at *Wurzburg*, at *Ratisbon*, at *Vienna*, at *Erford*, and at other Places, whereof they have still seven. They are now clad in Black, like the other *Benedictins*, and not in Green, as they have been falsely represented by *Schoonebeck*, after *Abraham Brun*.

Having given an Historical Deduction of this whole Order of St. *Benedict* in general, from its first Original, and of its first coming into *England*, and Progress there, till the Suppression of Monasteries, as also of the *English* Congregation in foreign Parts, the next thing relating to the *English* Congregation in general will be to insert the following Statutes of Reformation, made for keeping up of regular Discipline, and true Piety in the said Order.

The Statutes of Reformation of the Order of St. BENEDICT, or Black Monks, consented to, and enacted at a General Chapter of the said Order, in the Year 1249.

THE Learned and Reverend Mr. *Smith*, in the Preface to his Catalogue of the *Cotton Library*, among many other Particulars he enumerates, which ought to be more fully treated of, than they have hitherto been, by the Writers of Monastical Affairs, recommends the giving of a full Account of the several Reformations of the Orders, which indeed is as material a Part of their History as any other; for which reason we have here inserted the following Statutes of Reformation of this Order of St. *Benedict*, from Dr. *Warr's* Edition of *Matthew Paris*.

The Statutes of the Abbats of the Black Monks.

TO all, &c. We think our selves effectually oblig'd, by the Office of Rule we have taken upon us, gratefully to receive the Commands of our Superiors, and humbly to fulfill them so receiv'd. Having been therefore assembled, in the Year of our Lord 1249, at *Oxford*, to hold a General Chapter, together with the venerable Fathers of our Order, in regard that only eight Abbats of our Order met there, we thought fit, upon mature Deliberation, by reason of the Absence of the Prelates, to put off the Day of holding the Chapter, till the Day after the Feast of St. *Edward*, viz. the Day of St. *Calixtus*, Pope; appointing the Place for that purpose to be in the Church of St. *Mary*, at *Southwark*, near *London*. The venerable Fathers of our Order being come together there, as had been by us enjoyn'd them, to treat maturely of the State of our Order, having, with the universal Assent of the

Abbats and Priors sitting with us, composed a certain Form out of the Statutes of the former Chapter, omitting some, and adding others, we thought fit for reforming of the State of our Order, to enact the underwritten Articles, as follows.

Imprimis, The Holy Ghost dictating, it had been ^{Matth. Paris, Addit. p. 169.} enacted, that the Abbats and Priors, behaving themselves regularly in Habit and Gesture, do make it their Business to be present in the Chapter and Cloister, for hearing of Confessions, and exemplarily instructing the Brethren; in the Choir also for performing the divine Office, and in the Refectory for brotherly Comfort, as often as they shall not be hindred by Sickness or Weakness, or the Business of the Church, or other reasonable Occasion. Nor shall they engage for any Man, nor oblige themselves nor their Monastery by Bond: Nor shall they presume, contrary to the Decency of Religion, or the Advantage of their Monastery, to do any thing, that is a manifest Detriment, with the Lands and Revenues of the Monastery, nor make any perpetual Alienation. They shall not, without the Advice and Consent of their Convent, grant to any Man Lands that are held by Custom as free Tenures, nor make new Feofs, or Hereditary Corrodies, or Pensions. They shall not have Servants beyond what is decent either in Number or Apparel, whence the Monastical Order may be charg'd with Levity. And whereas mutual Contracts must be made, the Prelates are so to act, that it may appear to the Brethren, where it can be, how much Money, upon what Securities, on what Conditions, and at what times it is due, and to what Uses the Money borrow'd is apply'd. And if any one shall contract to borrow Money, without the Consent of the Chapter, the Monastery shall not be bound by them, unless it shall be made appear by Men of Credit, that the said Money borrow'd has been converted to the manifest Benefit of the Monastery. The Prelates shall also strictly command in the appointed Administrations, that they exact upon no Man, nor do any Wrong, nor oppress any with Injustice, or undue Exactions, nor sell dearer for allowing time for Payment, or make any unrighteous Contracts. All the Prelates shall also once a Year recite the State of their House before the Convent; and the Obedientiaries, or such as are employ'd in the Temporal Affairs of the House, shall give an exact Account of all their Receipts and Disbursements in the Presence of the Abbat, or of the Prior, where there is no Abbat, and some of the discreetest Persons in the House, twice, or four times a Year, if it may be done, that they may be acquainted with the Improvement, or Decay of the Monastery.

The Winter Fast, from the Feast of the *Exaltation* of the Holy Cross till *Easter*, shall be regularly observ'd by all, saving the Dispensation to the weak, to such as have been blooded, and such as bear the Burden of the Day and Heat, to be granted by their Prelates when there shall be need.

And to the end that the Poor may not be defrauded of their due Alms, it is provided, that all things that ought to be serv'd up, shall be serv'd in the Refectory, in the Infirmary, and wheresoever the Monks eat; and all that is left of what is serv'd up is to go to the Alms, to be faithfully distributed by the Almoner. The Wasters of the Alms, if they shall not amend, after having been once, twice and thrice reprov'd in the Chapter, shall fast three Days successively upon Bread and Water, that they may be an Example to others. And to the end that

that the Alms may be the more effectually observ'd, the Gates of the Cloister are to be shut, as long as the Convent is at Dinner, or at Supper, and no Seculars to come in, if the Nature of the Place will allow it. The Obedientiaries shall not feed their Servants.

As to the eating of Flesh, it is provided, that all regularly abstain from Flesh, with regard to the Modification of that Decretal, *Cum ad Monasticum*, &c. As for Obedientiaries abroad, and Brothers travelling upon the Business of the House, it is enacted, that they do not eat Flesh in publick and solemn Assemblies of Seculars, unless they have a Dispensation from their Prelates, as to Place, Time, and all Particulars to be observ'd in the Case, according to every one's Occasion, and the Discipline of the Order. But those who are negligent in the divine Service, and disobedient, and disturb the Peace of the Brethren, are to be altogether forbid eating of Flesh, and seldom allow'd to go out of the Monastery.

Silence is to be inviolably observ'd by all at due Hours, Places and Times; and in their allow'd Conversation in the Cloister and elsewhere they are to abstain from foul, vain and detracting Discourse; such as transgress to be liable to regular Discipline. And whereas some Persons, after Dinner, are more apt to talk of what is not profitable than that which edifies the Hearers, for the advancing of the Observance of Justice, which is found in Silence, it is enacted, that the Talking, which us'd to be in some Monasteries after Dinner, be entirely prohibited, and that instead thereof they apply themselves more freely to Meditation and Reading. Drinking also in the Refectory after the ninth Hour in Summer shall be suspended for the future; and when the Convent us'd to go to the Refectory, they shall return to the Cloister, waiting for the Bell ringing to Vespers in Contemplation; Provided, that the Beer assign'd of old in some Places for the said Drinking be according to Custom brought into the Refectory, to be apply'd to the use of the Poor. Monks shall not be admitted for Money, nor permitted to have any Property, unless for the Business enjoy'd them: And whosoever shall be found to have any thing in Property, shall, whilst living, be separated from the Communion of the Altar; and those who at their Death shall be found to have any such Property, shall have no Offering made for them, nor be bury'd among the Brothers.

Single Monks shall not live in Places by themselves, nor shall they write or illuminate any great or small Book, but what shall be converted to the Use of the Monastery.

Novices are to be diligently and discreetly observ'd, nor shall be let loose from their Keepers, nor promoted to Priestly Orders, till they are fitted for those Things which concern the Discipline of the Order, which they are oblig'd to know by heart, according to the approv'd Custom of the Monastery, and according to the Statutes of the Council, and the Profession of the Rule, when the Prelates shall think it expedient: Nor shall they have a Chest, or a Key, nor be employ'd in any Office out of Doors; nor shall they be sent out of the Monastery, unless in case of manifest Necessity or Advantage, unless they have before behav'd themselves laudably in the Cloister, excepting old and grave Persons, with whom their Prelate may dispense, when it shall seem expedient.

And in regard that Confession, which is opposite to Pride, preserves Humility, and confers Grace on the Penitent, it is provided, that as well the Monks as the Novices confess once a Year to their Abbat, still saving the private Confessions to be daily made of daily Offences; and to the end that such Confessions may not be obstructed, the Abbat is to be easy to admit those that will confess.

Hospitality is to be diligently observ'd by all every way, according to the Ability of the Place, in all Monasteries; and a diligent, sober, and meek Monk is to be appointed to entertain Strangers.

The Beds of the Monks are to be so order'd, that they may be seen when they are asleep. The Garments and Hosing of the Monks are to be orderly. Their Coverlets are to be of White, Black, or Russet Cloth, with white or black Lambskins, or Foxskins, and their Couls shall be black. And these things are to be given and receiv'd at proper times without any difficulty. The Chamberlain shall not presume to give Money, or any other thing in lieu of the aforesaid Particulars, or any other belonging to the Use of the Monks; nor shall any Monk presume to receive any thing in exchange of what is above mention'd, unless he have leave of his Prelate, upon sufficient Reason first ask'd and granted, that when he receives the new, he may deliver the old to be faithfully bestow'd on the Poor. Their Saddles and other Furniture for riding are to be so order'd, that they give no offence to the Beholders.

The wandering abroad of Monks is to be quite restrain'd, and if they happen to go abroad upon the Business of their Church, or other just Occasion, with leave of their Superior, Provision is to be made that they go with discreet Servants, sufficient Carriage, and decent Equipage, according to the Ability of the Church; to return on the Day appointed them by their Superior, unless they show sufficient Cause for a longer stay. And to the end that the Brothers, who bear the Burden of the Day and Heat, may with the more Competency and Privacy have some Recreation, when it shall be necessary, allow'd by the Prelate, a proper Place for this purpose shall be provided by the Infirmary; where, when they have been refresh'd, they may timely haste away to the Cloister, and to the Canonical Hours. And when the Convent fasts, they shall also dine, and instead of a Supper be more plentifully serv'd at Dinner; and shall be present at the Collation and Complin with the Convent, excepting the weak, and such as are blooded, and with whom the Superior shall think fit to dispense. Whosoever shall transgress, is to be regularly punish'd, and if they do not amend, the Dispensation shall be taken away. No Lay Person is to be among them either before or after Dinner, besides the Servants appointed for that purpose.

All that is worldly in eating and drinking is to be banish'd the Refectory. It was moreover decreed and provided, that all Obedientiaries, and those that belong to the Cloister, be present at Collation and Complin in the Convent, unless any evident Necessity shall oblige them to stay away, and this with the Superior's special leave.

A careful and diligent Keeper is to be appointed to the Sick, lest they should suffer any Want. No Lay Person is to mix among the Sick, or to eat or drink with them, except the Physicians and Servants appointed to attend them. Nor shall any sick Person take to himself any Servant according

to his own Fancy, but to be satisfy'd with the Servants appointed to serve the Infirmary, the which Servants are not to lie at Night out of the Infirmary. And if it be requisite, that any sick Person should have a peculiar Servant, let him have one that is sober appointed him, and who will not disturb others. The Prior, or he that is Superior of the Order, and the Home Cellarer, must visit the Sick daily, after the private Masses; that the Condition of every one being examin'd, competent Provision may be made as is requisite for each. All the Sick, if it may be, shall eat at the same Table, and none keep away, unless detain'd by such Indisposition that he cannot go to it without Offence, or Hurt to his Body. But those to whom more Respect is due on account of their Merit, are to be consider'd in this Particular according to Time and Place, as the Superior shall find most expedient for their Quiet and Health.

This Order of Dieting is to be observ'd in Monasteries, that within Doors none eat or drink but in the Refectory, or at the Abbat's Table, or with the Strangers by Order of the Superior, or in the Infirmary with the Sick, as is express'd in the Decretal of the Place of eating, *Nec existimet Abbas*, &c.

Nothing is to be receiv'd in Trust into any Monastery without the Consent of the Superior, and the laudable Testimony of three of the Brothers.

No Monk, either Obedientary, or belonging to the Cloister, is to give or receive any thing without his Superior's leave. All such as shall wilfully commit any Fraud in the Goods that belong to the Monastery, all Conspirators, Thieves, or such as have any Property, and all those who wrongfully accuse others, shall be every Year, on Monday in the first Week in Lent, publicly declar'd excommunicate in their Chapters by their Prelates, with their Stoles and Pastoral Staves. All those are call'd Conspirators, who combine together to subvert the Order, or the Statutes wholsomly establish'd by our Predecessors, or to persecute any Superior or Brother, out of Hatred or Ambition; or who maliciously defend others. Those are reckon'd to hold in Property, who possess any thing unknown to their Prelate, which the said Prelate has not given or allow'd of.

For restraining of the Presumption of those who go abroad, it has been providently enacted, that when they return after having been abroad, they be receiv'd into the lowest Place; and that they remain in the same Place to which they are receiv'd, and have no Vote in the Chapter, until such Time as the Prelate, being sensible of their Repentance, shall think fit to dispense with them. In the Chapter there are to be three Voices, viz. of the Complainant, the Answerer, and the Judge. Corporal things are there to be briefly handled, to the end that the spiritual Advancement may take due Effect. Disturbers of the Chapter, and such as are disobedient, and obstinately contend with their Prelates, are to be severely punish'd for a Terror to the rest; and such as are harden'd, or incorrigible, are to be expell'd the Monastery, as the Rule directs.

Obedientaries, who labour under any grievous bodily Distemper, and are in Danger, are, without delay, to resign their Administration, and all they have belonging to the same, having made up their Accounts after Confession; and unless the Congregation exceed the number of twenty, no *Custos* of the Order shall have the Administration of Affairs abroad, by which the Execution of his Office

may be obstructed. Women are absolutely to be forbid coming into the Cloister after Dinner; nor are they to be admitted within the Doors of the Monastery to dine, without the Abbat's Leave, or in his Presence; saving the Regard to be had to noble Persons, according to Time and Place, as the Prelates shall judge expedient.

It is further provided, that all Abbats, Priors, and Procurators do come in their regular Habir, to the next general Chapter to be held at Oxford, on St. Matthew's Day, in the Year, &c. and that they behave themselves orderly in the said Chapter as to Habit and Gesture, in their Frocks or Couls, as if they were in their own Chapters. It is also provided, that if any Business shall happen in the Kingdom which concerns all the Prelates of Monasteries, when this shall come to the Knowledge of those that preside, they shall call together the Prelates, if it can be done; if not, at least as many as they shall think requisite, according to the Importance of the Affair; to the end, that what concerns all may be manag'd by all, or the better Part of them.

It shall not be lawful for the Abbats, or Priors to restore, or remove the Obedientaries in private, but only in the Chapter; where these things are to be manag'd; nor are they to commit those Charges out of private Affection, but to commit them to discreet Monks. Yet they are never to be confer'd on any for Life; but when there is Cause for removing them, they are to be remov'd; and others fearing God to be put into their Places. The Church is to be kept clean, and the Ornaments of the Church so clean, that he who is to perform the Sacrifice of Divine Praise, may not loath the Foulness.

No Bargains shall be drove in Churches, unless at the time of Fairs. Upon hearing of the Bell all are to repair with Speed to the Church, both to the Hours and to Mass. They are to be present at the Beginning, Middle and End of all Masses and Hours; unless some urgent Necessity excuse them, not imposing on their Superiors, saying that is necessary which is not; for in so doing they would deceive themselves in the Face of him who knows, and is Judge of all Secrets. It was also providently ordain'd, that when the Chapter shall be held, on the first Day of the Chapter one Mass of the Holy Ghost be celebrated, for the Pope, and the Court of Rome; for the King of England, and the Queen, and their Heirs, and for the Friends of our Order. On the second Day of the Chapter, a Mass shall be celebrated for the Faithful departed, for the Souls of the Kings of England, and of the Benefactors of our Order, and of all the Brethren of our Order deceas'd.

After the holding of the last Chapter, and after the holding of every General Chapter, a solemn Mass shall be celebrated in every Convent of our Order, as soon as may be, for all the Brothers of the Chapter deceas'd, and their Friends; and by every Priest one private Mass, and by every one of a lower Degree one Psalter. And to the end that the Monks may not hereafter be burden'd above their Strength, by reason of the Multitude, which is through a certain Singularity us'd in some Places; and that the same Order may be observ'd by all, it is in general provided, that no familiar Psalms, after the Canonical Hours by Day, nor familiar Psalms by Night, be said in Copes.

The Visitors are also enjoyn'd in Virtue of Obedience, and under Pain of being suspended from the

Celebra-

Celebration of the Divine Service, that they do visit, correct, and reform those Things that shall require to be corrected, pursuant to the Form of the General Council, and of the Decretal, *Ea quæ propter Religionis honestatem, &c.* And those who will not admit of the Visitation, shall be suspended by the Visitors; and if they desire it, shall be absolv'd by them; giving Security that they will stand to the Judgment of the General Chapter, and that for the future they will admit of the Visitation. As for Alien Monks, if they will not be visited by the Visitors, let them be enjoyn'd to repair to the next General Chapter, to be held at Oxford, to show Reason why they ought not to be visited by the Visitors.

The Visitors themselves are to take heed, & at the Monasteries to be visited be not on their Account burden'd with unnecessary Expences, but that all Things be done with Moderation; and that they endeavour so to execute their Office, that they may receive of God a worthy Reward of their Labours; lest, if they prove negligent, the Lord of Revenge require the Blood of the Offenders at their Hands.

It is also enacted, that special Commemoration be made in every Monastery, every Day, in the Mass of the blessed Virgin Mary, for the King and Queen, and their Children; with that Prayer, *Deus in cujus manu, &c.* And to the end that the above Statutes may be the better observed, and nothing that concerns them omitted, it is decreed, that the Statutes themselves, together with the Statutes of the Lateran Council, and Pope Gregory IX, which concern our Order, be every Year read in every Convent on certain Days appointed for this Purpose.

Item, Whereas all Monasteries have their Sufferance from the Benefactions and Alms of the Deceased, to the end that the Souls of our Benefactors departed may not, through Omission and Negligence, be depriv'd of the due Masses, it is enacted, that whosoever, being in the Monastery, shall forbear, during four Days, from celebrating the Divine Service, shall the fifth Day be in private reprov'd for the same by the Abbat, or Prior; and if he does not amend, nor show a reasonable Cause, let him the next Day be hereupon publickly proclaim'd in the Chapter.

The Statutes of Pope Gregory IX, concerning the Reformation of the Black Monks, reviv'd by his Successor Pope Innocent IV.

In primis, we ordain, that all Monks residing within the Abbey; excepting the Sick, and their Attendants, as soon as they shall hear the Bell, leaving all things they are about, as knowing that nothing is to take place of that Work, do hasten to the Church with due Composure, and serve God in the Church with due Fear and Reverence, according to the Rule, assisting at the Beginning, Middle, and End of the Hours; and that they in Purity of Conscience, and with a devout Mind do offer to God the Sacrifice of Praise, the Fruit of their Lips.

Every Month there is to be a general Confession of all the Brothers in the Monasteries; to which all and every one are to go without any Excuse; and on the first Sunday of the Month they shall communicate the Body and Blood of our Lord JESUS

CHRIST. But if for any Reason any one shall think fit to abstain, he must declare the Cause to the Abbat, or to the Prior in his Absence, that according to his Judgment he may either abstain, or approach to the Communion.

The Rigor of Discipline is to be observ'd in the Chapter, and Silence in the Church, Cloister, Refectory, and Dortor; the Transgressions to be punish'd according to the Statutes.

To all that desire to be admitted to lead a religious Life, these three things are often and most especially to be notified, viz. Obedience, Chastity, and living without any Property, and to what Monks and Lay-Brothers are oblig'd over and above. And it is expressly and particularly to be told them, that being under the Abbat, or the Prior, neither they are tied to the Monastery, nor the Monastery to them, by this their going in; but that till the Year be expir'd, they may depart freely from the Monastery, or the Monastery clear itself of them, if the Abbat and Convent do not approve of their Behaviour. And when Novices are to be admitted, they are to be told of Austerities and Hardships; and, when admitted, the Rule of St. Benedict is to be read to them thrice in the Year of Probation, at the Times appointed by St. Benedict. A faithful Instructor shall be appointed for the Novices, and no Business whatsoever committed to them till they are profess'd. When the Year of their Probation is over, the Novices shall immediately make their Profession, and receive the Benediction. But if they will not, they shall immediately depart. None shall be admitted, who is not fifteen Years of Age; or, if admitted, they shall not profess.

The Priorships, Deanships, Superiorities, and all other Places, shall be given gratis, without any Sale or Contract, and to none but good and industrious Monks; and the Conventual Priorships shall be confer'd on none but Priests. If any Monk shall be convicted of having given or promis'd any thing for such Employments, he shall be look'd upon as guilty of Simony, and never enjoy any Dignity or Honour in the Order. And if any one lie under a vehement Presumption as to this Particular, with the Diocesan, or the Visitors, or Diffinitors, they shall remove him from the Priorship, or other Office whatsoever so obtain'd. The Abbat who shall sell shall be punish'd as guilty of Simony. If any one shall, by the Interest of Lay-Persons, aspire to be made Prior, or have any other Employment, the same is never to be granted him, nor any other within a Year.

The Conventual Priors shall not be remov'd without sufficient Cause: As for Instance, if they be Dilapidators, disobedient and rebellious; if they be incontinent, or infamous; or if they be to be promoted to some greater Dignity, or for any other Cause of manifest Advantage. Which we will have also observed in regard to lesser Priors. Nor shall any Prior have Letters of Confirmation, that he may not be remov'd from his Priorship, or Employment; but if any such be obtain'd, they shall be void in Right.

We also strictly prohibit any Monk having several Abbies, or Priories, or an Abbacy and Priorship, or being a Monk of several Monasteries. And he who has an Employment in the Abby is to have none abroad, unless the same be annex'd to that within.

Nor shall one Monk live alone in any Priory or Grange; but a Companion or Companions shall be given to him that has been left alone; if the Revenue

venue of the Place be sufficient, provided nevertheless that the Divine Service be decently perform'd in the same Place.

When the Abbat shall design to commit a Farm, or Stewardship, or the Care of some Revenues to any one of the Monks, they shall not make any farming Contract with him, nor receive, nor demand Security of him; and the Abbat shall strictly enjoin those who have any Stewardships, that they do not exact upon any Man, or do wrong, or oppress them with unjust Demands; nor sell the dearer for allowing a Time for Payment, nor make any dishonest Contracts.

Concerning Priors, Obedientiaries, and Monks, who have any temporal Charge, and Bailiffs, or Stewards, who are confin'd by any grievous Sickness, we do ordain, that they resign, and assign over to the Abbat their Charges, and all they have, having without any Delay given in their Accounts, after Confession.

In relation to the Quality of Meat and Habit, we ordain it be observ'd, that all the Monks have their Garments from one Wardrobe, and forbidding all the usual eating in Chambers, that they be regularly fed in one Refectory, from one Kitchen, with the same Bread and the same Drink; saving the Pittance, which is usually carry'd to the greater Table, for a certain Cause, unless they happen to eat in the Infirmary, or apart with the Abbat.

From the Ides of September till the Beginning of Lent, they shall, according to the Rule of St. Benedict, have their Meal at the Hour of None.

At other Times, according to the same Rule, and with such moderate Food as the Rule directs; and they are to be satisfied with orderly Pittances, if any such happen to be given; nor shall any one cause more Delicacies to be provided for him, or accept of them, tho' given. But whatsoever shall be given, is to be carry'd to him who presides over the Convent; and he shall so order such, or other Pittances, as to support their Nature, who being tender or weak cannot conveniently subsist upon the common Diet.

No Gold or Silver Cups, nor any that have Gold or Silver Rims, or Feet, shall be us'd in the Infirmary, or Refectory. Nor shall any be allow'd to wear or to have a Girdle, or Knife, with any Ornament of Gold or Silver.

No Person is to eat Flesh in the Infirmary, unless a sick Monk or Lay-Brother, or one sent thither on account of corporal Weakness.

No Monk shall eat Flesh in any Place, whether it be in an House of the Order, or out of it, otherwise than is contain'd in the Rule.

We absolutely prohibit those Exhibitions of Flesh which have hitherto been allow'd in some Monasteries at certain Times: And as we forbid the use of Flesh, so we prohibit the Stuffings of minc'd Meat, *in nostro rotulo*. If an Abbat or Monk, being on a Journey, be oblig'd by Weakness of Body to make use of Flesh, he shall repair to some religious House, if any be near; otherwise he shall so take care of his Infirmary, as that his Neighbour, for whom our Lord JESUS CHRIST dy'd, be not offended or scandaliz'd at his Meat.

If any Man shall presume to eat Flesh contrary to what has been said, he shall once, and also the second time be liable to regular Discipline; if a third time, he shall the next *Wednesday* and *Friday* fast upon Bread and Water; but if he made it a Custom, he shall be liable to the Punishment of a grievous Offence. If the Abbat shall transgress herein, he shall be satisfy'd with Bread and Water

on *Monday*, *Wednesday*, and *Friday*; but if he shall make a Custom of it, and shall not amend after being reprov'd by the Diocesan, or Visitors, let him be depriv'd of his Government.

We ordain, that the sick Brethren be furnish'd according as their Necessity requires, and the Rule directs, as to Meat, Beds, Servants, and all Necessaries. If the Infirmary-Keeper be found faulty in any of these Particulars, he shall be corrected by the Abbat or Prior; but the Abbat or Prior are to receive condign Punishment from the Visitors, when they come to the Place.

We also order it should be observ'd, that both the Monks and Lay-Brothers be furnish'd with proper Garments and Shoes at the proper Season; and we strictly forbid giving any one Money on this Account.

The Monks shall behave themselves decently, wearing their common and religious Garments, as well going abroad, as in the Cloister; nor are they to go out without a Coult, and regular Habit. Nor are they to have a colour'd Cloak. Nor is any Man to presume to ride with a costly irregular Saddle, or superfluously adorn'd with Nails. They that ride shall not wear gilt or silver'd Spurs, nor have any Iron Ornament in their Bridles; nor finger'd Gloves, nor sharp-toed Boots, but Shoes ty'd with Thongs, round, and not sharp.

No one shall in any Place wear a Tunick, or have Coverlets of Burnet, or other Cloth, or Skins of wild Beasts, or Linnen Shirts, or other Linnen; but they must sleep in their Cloaths and Girt, according to the Rule. Nor shall they have Garments open before or behind.

No Prior-Claustal, or other Monk, shall appropriate to himself a Chamber, Horses, Family, or Furniture, or contend for the Use of the same. But if Necessity, or Business, requires that he should go abroad, he is to be furnish'd with Necessaries by the Person that presides.

We farther ordain, that when any Money is to be borrow'd, or a Loan to be continu'd for a longer time, all Abbats and Priors do the same by the Advice of all the Brethren over whom they preside, or of the discreeter Part of them, in such manner, as that it may appear to them all, what Sum, and to what Creditors it is due, and at what Times payable; as also to what Uses the Money so borrow'd is apply'd.

And to the end that the State of the House may be more certainly known, the Officers shall every three Months give a good Account of their Employments, faithfully reckoning all Receipts and Disbursements.

The Abbats and Priors shall fully make known the State of their House in the Chapter, or before the Elders, and also before the Visitors when they come, twice a Year, *viz.* on the *Kalends of October*, when the Harvest is in, and on the *Kalends of April*. The Abbat, or Prior, or Steward, who shall fraudulently suppress any considerable Debts at such Times of accounting, shall be remov'd from their Employments.

But if the Abbat or Prior shall contract any Debt without the Consent of the Convent, the Monastery shall not be liable to the same, any farther than shall be made out that it was converted to the Advantage of the Church.

No Abbat, nor Prior, shall presume to give any Grange, Pension, or Prebend, belonging to a Monk, to any secular Person. He shall not sell, exchange, or alienate any Pension, or Possession, unless in such Cases as are of Right allow'd, nor shall he give away

away any ; but is to understand that all sorts of Alienation are forbid him.

Monks who have any Property are to be excommunicated by their Abbats ; and if any at his Death be found to have had any Property, let him not be bury'd, or bury'd like a vile Person.

No one whatsoever shall have a Chest with a Key to it, unless for the Use of the Office he is entrusted with, and as often as the Abbat shall ask it, that Key shall be deliver'd to him ; and if he does otherwise, let him be *ipso facto* reputed a Proprietary.

He shall once a Year, that is, on *Palm-Sunday*, solemnly pronounce Sentence of Excommunication in the Chapter against such as have any Property ; and if after that, any one be found to have any thing in Property, he shall forfeit his Bailiffship, if he has any, and no other shall be committed to him within a Year ; nor then neither, unless he restores what he had in Property, and has perform'd due Penance.

The Abbat, who shall permit any Monk to hold any thing in Property, or that shall not punish him, shall be suspended for a Time. We mean of Property according to the Rule of St. *Benedict* ; if any Monk receive any thing lent, or hir'd, or by way of Trust in his own Name, and not in the Name of the Monastery, unless with special Leave of the Abbat and the Convent, and in Cases allow'd of Right. Nor will we allow of a Loan, beyond that moderate Quantity that shall be fix'd by the Abbat and Convent.

The Abbat is to give to every one what is needful, so that there be no Exception of Persons, but only regard to the Sick.

We also strictly enjoin, that no Abbat give the Immoveables, nor even the Moveables of his Church, to any Kinsman of his own, whether he be in want or not ; but may only bestow some small Matter by way of Alms ; and he who shall presume to do the contrary as to Immoveables, shall be remov'd from the said Church. Priors and Officers, if it shall appear that they have done the like, shall be quite put out of their Employments, and otherwise punish'd as the Quality of the Offence shall deserve.

The keeping of the Cloister, Refectory, Dortor and Choir, when the Office is sung, shall be committed to certain Persons ; and no Woman is to be permitted to come into the aforesaid Places, nor the Choir when there is singing in it, except some Women shall happen to pass through the Choir or the Cloister at the Consecrations, and Indulgences of the Churches, the principal Festival of the same, and Obsequies for the Dead ; and excepting noble Women who are Patronesses of the Monastery, and other noble Persons, who cannot be refus'd Entrance without great Scandal ; to them Entrance may be allow'd by the Abbat, or Prior, at certain Times and Hours ; still saving the Indulgences in this Case granted, or that shall be granted to certain Persons by the See Apostolick.

If any shall presume to do otherwise, the Officer, at whose Door the Woman shall come in, and the Abbat and Prior, if he command the same to be done, shall for each Offence fast one whole Day upon Bread and Water.

If the Abbats or Priors have any Servants with them on Horseback, either of their own, or the common Family, they are to take heed that they have none but such as are discreet and modest, and in no gay Habit, no Youths nor Noblemen, nor Relations ; nor any clad in Garments streak'd, or knotted with

Silver, or party-colour'd, or green, or red ; nor shall they wear Ornaments of Flowers, or Leaves, in the Houses, or Presence of the religious Men, nor keep Dogs or Hawks, nor Chestboards, nor Tables, nor Dice.

It is also our Will, and we do ordain, that in every Monastery or Priory, the Abbat or Prior, or if they fail, the Visitors for the Time being, do, according to the Ability of the several Places, order Hospitality for bestowing of Alms, appointing a certain House of Entertainment to receive the Poor, and other needy Guests, and a proper Officer to serve them. And if any religious Person shall be refus'd Entertainment, he that is appointed for that Service shall fast three Days upon Bread and Water.

We also forbid, upon Pain of eternal Damnation, the diverting to other Uses of the Possessions or Revenues appointed, or bestow'd for Alms, or Hospitality, or the Infirmary ; if any thing shall be done to the contrary, let it not continue, but return to the proper Uses. And if the Abbats shall presume to do otherwise, they shall be suspended *ab officio* by the Visitors, and the Monks by their Abbats, and continue suspended as long as shall be thought fit in Proportion to the Heinousness of the Offence.

And for as much as the Alms of the Poor is not to be defrauded, let no Man defraud the Alms at the Table, or in old Cloaths, or Shoes or Stockings, when he receives new ; but all the same are to be put into the Hands of the Almoner, who is to distribute them to the Poor. Nor let any one have new Things given him, who does not deliver up the old.

We also strictly forbid granting religious Men free Liberty to go abroad ; nor are those in the Cloisters to have leave to visit Seculars, or see Worldly Things, but very rarely, upon a reasonable Account, and for a short time ; assigning them grave Companions for the more Security. And they shall say the Hours by the Way, and they shall be furnish'd with Books. And every Monk shall be refus'd Liberty of talking to any Woman, without two or three sober Witnesses.

The Monk that stays any Time in an Abby or Priory, shall be subject to regular Punishment, if he presumes to go without the Enclosure of the House, without the Superior's Leave.

We also strictly enjoin, that the Monks who reside in the outer Priories, be conformable to their Abbies, in performing the Divine Service, in Decency of Habit, and in Abstinence of Meat ; and they are to lie in their Cloaths and Girt, as the Monks do in the Dortor of the Abby ; which we likewise enjoin to be observ'd by all that lie out of the Dortor.

No Abbat, Prior or Monk, either within or without the Abby, shall presume to keep any Kinsman to live with him.

Nor shall Women in any Place be personally admitted to serve the Monks.

In short, since Abbats and Priors are not to wander about, it is our Will, that they reside in the Cloister with the Brethren, and be present at Divine Service ; especially at Watching, in the Chapter, and at Collation, and at the other Divine Offices with them, unless hinder'd by some necessary, useful, and proper Occasion.

No Abbat or Monk is to eat or lie in any secular House, within a League of his Monastery, or of a Cell belonging to his Monastery.

But in regard that in many Monasteries the Rule

is not understood by many, when it is read, we do appoint, that the reading of the Rule which is perform'd in the Chapter, be immediately, for the sake of the young ones, expounded in the vulgar Tongue by him who holds the Chapter, or by some other, whom he shall think fit to employ.

As to Abbats riding, it is our Will, and we enjoin this Moderation to be observ'd, that no Abbat have above ten Horse Furnitures belonging to his constant Family, and each Monk is to carry some part thereof. The smaller Abbats shall be satisfy'd with a smaller number, according to the Value of their Houses.

All the Revenues of the Abby, as well those belonging to the Head as to the Members, shall be set down in writing; and the Obventions which are uncertain, shall be justly valu'd, that the Abbat may have one Copy of the same, and the Prior and Convent another; and they shall keep both private.

We also decree, that in case the Poverty of the Place, or want of good Order, or the Punishment of any Offence shall require it, some Monks be sent away from their own Places. The Abbats to whom such Persons shall be sent, are not to refuse to receive them, for as long as the Visitors shall think expedient; unless they be such, that their Conversation cannot be tolerated without giving much Scandal. But in case they will not receive them when they may, they are to be compell'd by the Visitors. In what manner such Persons are to be proceeded against, is contain'd in that Constitution which we have set forth to this Effect, which for the more certainty we have thought fit to insert here, the Purport whereof is as follows.

Left religious Men having the Opportunity of wandring abroad, should do any thing to the Detriment of their own Salvation, and their Blood be requir'd at the Hands of their Superiors, we do enjoin, that those who preside in the Chapters to be held pursuant to the Decree of the General Council, or the Fathers, Abbats, or Priors, every year carefully search after such as are fled, or turn'd out of their Order: And if they can be receiv'd into their Monasteries according to regular Order, the Abbats or Priors of the same, after having been admonish'd, shall be oblig'd by Ecclesiastical Censures to receive them; saving the Discipline of the Order. If regular Order will admit hereof, let it be provided by our Authority, that the Necessaries for Life be allow'd to such Persons in proper Places of the same Monasteries; if it may be done without much Scandal, otherwise let it be done in other Houses of the same Order, that they may there do Penance. But if they shall find such Fugitives, or Outcasts, refractory, they shall excommunicate them; and cause them to be so long publicly proclaim'd by the Prelates of Churches, till they humbly return upon their Command.

It is our Will, that the Convents and the Priors who have not an Abbat of their own belonging to their Churches, do cause all the aforesaid Particulars to be inviolably observ'd in their Monasteries, Cells, and Obediences, and other Places subject to them; otherwise, the Visitors are regularly to punish the Transgressors, and cause what is aforesaid to be observ'd; saving nevertheless the Rule of St. *Benedict*, who they are to know is to be look'd upon by them as the principal Corrector and Reformer of their Order.

We also enjoin by Virtue of Obedience, that the Abbat, or in his Absence, the Prior, do cause

all that is aforesaid to be read and diligently expounded in the Chapter thrice a year, viz. within the Octaves of the Festivals of the *Nativity of our Lord, Easter, and the Assumption of the Blessed Virgin.*

The Abbat is diligently to observe all these Things, and to cause them to be observ'd by others, otherwise, if he shall happen to be negligent in relation to these Matters, he shall be so punish'd according to the quality of his Transgression, or Neglect, that his Chastisement may serve for an Example to others. And if, in respect to his Offences, the Abbat shall happen to be put out of his Government, no Allowance of the Revenues shall be any way made him; but rather Provision is to be made for his Soul, that he may do wholesome Penance.

We do enjoin, under Penalty of the Divine Judgment, that the Abbats for the Time presiding in the Provincial Chapter do in the said Chapter appoint discreet provident Men, fearing God, for Visitors, who shall, within a Year, visit all Abbies and Pories that have no Abbats of their own in the same Province; and proceed in Correction and Reformation according to this our Ordination; that those Things which they shall order to be amended, may be left under their Seals in every Monastery; and they may bring back the same, to be deliver'd at the next Year's Chapter to the Visitors that shall be put into their Places; and thus the Obedience, or Transgression of all Monasteries may appear.

The Visitors of every Province shall every fifth Year write to us what they have corrected, or appointed to be observ'd.

Let no Man therefore, &c.

Given, &c.

We now proceed to the Catalogue, and some brief Account of the most noted Writers of the Order of St. *Benedict*; for to speak of them all, and to write their Lives, would of it self take up a considerable Volume.

A Catalogue of the English Learned Men of the Order of St. BENEDICT.

1. **ST. CUTHBERT, or CUDBERT,** was, according to Venerable *Bede* in his Life, both born and bred in *England*. From his Youth he became a Monk in the Monastery of *Maitros*, under the Abbat *Eata*, afterward chosen Bishop of *Hazulstad*, or *Hexham*, and then of *Lindisfarn*, which See was translated to *Durham*. These Honours he receiv'd unwillingly, for he resign'd his See, when he had govern'd two Years, and retired to lead a solitary Life in the Island of *Lindisfarn*, now call'd *Holy Island*. He was a Man of extraordinary Sanctity, and no less Learning, and dy'd in the Year 688. He is said to have writ much, but all the Titles of Works composed by him, that have been transmitted to us, are these; *Ordinationes Ecclesie sue*, and *De Vita Monastica*.

2. **TRUMHERE**, an *Englishman*, of the noble Family of the King of *Northumberland*, preferring Learning before Wealth, and Piety before worldly Grandeur, left the Court to become a Monk in *Scotland*.

Scotland. Afterwards he was made Abbat of *Gedling* Monastery near *Richmond* in *Yorkshire*, and thence prefer'd to be Bishop of *Lichfield*, being a Person of excellent Learning, and singular Zeal. He writ many Things, all which perish'd during the cruel Incurfions of the Barbarous *Danes*, so that we have no Memory left of the Names of his Works, but of one Book entitl'd, *De Officiis Ecclesiasticis*. He flourish'd in the year 700.

3. St. BOISILUS, an *Englishman*, first a Monk at *Mairlos*, then Head of that Monastery; some time Master to the famous St. *Cuthbert* above-mention'd. He was renown'd for Piety and Learning, and said to have had the Spirit of Prophecy and Gift of Miracles, on which Accounts he was afterwards appointed Bishop of *Worcester*. He is said to have writ several Pieces in a familiar Stile, being more addic'ted to Contemplation than to reading of Books, except the Holy Scriptures, which he diligently study'd, and as *Bede* testifies, was a great Preacher, and very intent upon Works of Charity. His principal Application was the Writings of St. *John the Evangelist*, which treat much of Charity, and therefore seven Days before his Death, he writ as many small Pieces, *De fide que per Charitatem operatur*, Of Faith which works by Charity. What else he writ has perish'd. He flourish'd in 702.

4. St. BENEDICT BISCOP, born of noble Parentage among the *English Saxons*, contemning worldly Riches and Honours, travell'd to *Rome*, where being kindly entertain'd by Pope *Agatho*, he exactly learnt the Monastical Rules, the Choir Song, and all Ecclesiastical Rites. Afterwards he became a Monk of the Order of St. *Benedict*, and lastly Abbat of *Canterbury*, unknown to himself, which Dignity he voluntarily resign'd to *Adrian* an *African*, who came with him into *England*, and going away into the Bishoprick of *Durham*, there built two stately Monasteries, dedicated to the Apostles St. *Peter* and St. *Paul*, in the Years 670 and 673, being those of *Wirmoth* and *Girry*, of both which he was long Abbat. He is said to have gone five times to *Rome*, whence, being himself very learned, he brought great Store of Books, and collect'd an excellent Library. Among other Advantages, he was the first that brought Glass Windows into *England*, and much improv'd Building, which was then very rude among the *Saxons*. His Life was writ by his excellent Disciple *Bede*, and he left many Pious Writings, one of which proves that all the Rules of the Holy Fathers are consonant to that of St. *Benedict*, the Title of which Work is call'd *Concordia Regularum*, or the Agreement of Rules. The others we have any Account of are, *De Celebratione Festorum totius anni*; *Exhortationes ad Monachos*, and *De suo Privilegio*; what else he writ does not appear; but he dy'd the Day before the Ides of *January*, in the Year of our LORD 703, and of his Age 58, tho' some say 78.

5. OSTFORUS, or OSFERT, an *English* Monk, according to *Bede*, bred under St. *Hedde*, and taught Divinity in his Monastery; afterwards study'd *Greek* under *Theodore* Archbishop of *Canterbury*, then went to *Rome*, where having highly improv'd his Talent, he return'd home, and being a most celebrated Preacher, and at the same Time renowned for his virtuous Life, he was made Bishop of *Worcester*, and dy'd in 704; tho' he writ much, there surviv'd nothing of him but a Book of Homilies.

6. St. HEDDE, or HEADE, a Monk of *Winchester*, whose Learning was the less conspicuous; in that he had no Fluency of Speech; yet was he made Ab-

bat first, and afterwards Bishop of *Winchester*, and dying about 704, left a Book of *Epistles* to *Aldhelm*, and another to the Pastors of Churches.

7. St. ALDHELM, Nephew to *Ina* King of the *West Saxons*, was from his Youth addic'ted to Literature, and to improve himself travell'd into *France* and *Italy*; then returning into *England*, he was some Time under the Direction of *Maildolph* the *Scotch* Anchorite, at *Maildolphsbury*, now *Malmesbury*; next under *Theodore*, Archbishop of *Canterbury*, and so became a Monk of the *Benedictine* Order, built a Monastery at *Malmesbury*, and was the first Abbat there; afterwards chosen the first Bishop of the *West Saxons*, whose Residence was at *Shirburn*. He writ learned both Verse and Prose in *Greek*, *Latin* and the *Saxon* Tongue, and was a notable Orator; besides, he was well skill'd in Vocal and Instrumental Musick, and sang well himself. In short, he is reckon'd one of the most learned and ablest Men of that Age, and therefore pitch'd upon by an *English* Synod to write against the Errors of the *Britons* and *Scots* about the Celebration of *Easter* and other Ecclesiastical Rites, which he perform'd so effectually, that he occasion'd the Conversion of many, as *Bede* informs us. But above all, his Sanctity render'd him most conspicuous; tho' his learned Works were many, most of which being lost, I shall here only mention these few, viz. *De Laude Virginum*, Of the Praise of Virgins, in Heroick Verse, whereof there is a M. S. Copy at *Cambridge* in St. *Benedict's* College; another at *Oxford* in the publick Library, and a third in the Monastery of St. *Gall* in *Switzerland*, which *Henry Canisius* copied and printed at *Ingolstadt* in the Year 1608. *Ænigmatum Versus Mille*, A thousand Verses of Enigmas, printed at *Basil* in 1557. *De octo Vitiis principalibus*, Of eight principal Vices, printed at *Ingolstadt* Anno 1608. This learned and pious Person dy'd on the 8th of the *Kalends* of *June* 709, and was honourably bury'd in the Monastery at *Malmesbury*.

8. St. WILFRID, born at *Rippon* in *Yorkshire*, a Man of exquisite Learning, not only in Divinity, but in Humanity and Mathematicks, a good *Grecian*, and skill'd in Poetry, Rhetorick, Arithmetick, Astronomy and Musick. He became a Monk in the Monastery of *Strenshall*, and going thence to *Rome* became a great Proficient, and returning home, is acknowledg'd by all ancient Historians to have been most singular for Piety and Learning, for which he was made Archbishop of *York*; and so great an Admirer of the four Gospels, that he caus'd them to be writ in Letters of Gold; and himself compos'd several excellent Tracts, about the true keeping of *Easter*, the Tonsure of Clerks; the Rules of Monks; the Acts of the Synod of *Strenshall*; Epistles, &c. At length, being worn out with Age and Labours, he made a most Holy End on the 8th of the *Kalends* of *May*, in the Year of our LORD 710, and the 75th of his Age.

9. St. EGWIN, Son to the King of the *Mercians*, first a Monk, and then the third Bishop of *Worcester*, noted for Piety, and no less for Learning, as appears by his Life, writ by St. *Everald*, or *Brishwold*, Archbishop of *Canterbury*, recommended his Name to Posterity by many Writings, under the Titles of his Apparitions; of the Original of his Monastery; of the Life of St. *Aldhelm* Bishop of *Shirburn*; the Lives of several Saints, &c. He dy'd in his Monastery at *Evesham*, in the Year of CHRIST 716.

10. HEDDE, surnam'd STEPHEN, Monk of *Canterbury*, gave such Application to his Studies from his Youth; that when grown up a Man, he was excellently

cellently skill'd in all Sciences. He writ not much, but what he did, in pure and elegant Stile. *Bede* says he was the ablest Musician in the Churches of *Northumberland*, except one *James*. He was singularly belov'd for his Piety and Etudition, and politely writ the Life of *St. Wilfrid* above-mention'd, and those of *Eata* and *Tumbertus*, and flourish'd in the Year 720.

11. *St. JOHN* of *Beverly*, born of noble Parents in *Northumberland*, first a Monk, and then Abbat of the Monastery of *St. Hilda*, a Man of a meek Disposition, an eloquent Tongue, wonderful Zeal, and extraordinary Erudition. He was sent very young into *Kent*, to be instructed by *Theodore*, the Greek, then Archbishop of *Canterbury*, in the *Grecian* Language, and afterwards was acknowledg'd among the most learned in Divinity, as well as the Greek and *Latin* Tongues; whereupon *Afred*, King of *Northumberland*, promoted him first to the Bishoprick of *Hagulfstad*, and then to the Archbishoprick of *York*. He writ several learned Tracts, and dy'd on the *Nones* of *May*, in the Year 721.

12. *GEOLFRID*, born in *Northumberland*, first a Monk, then Abbat of the Monasteries of *St. Peter* and *St. Paul* of *Wirmoth* and *Girwy*, a Man devout and learned, and most observant of regular Discipline, happy in that he bred up so excellent a Man as Venerable *Bede*. Going to *Rome* he brought from thence some choice Books to add to the Libraries of his Monasteries. By his learned Writings he drew *Nairan* King of the *Picts*, and many others, from the *Scottish* Errors. The Works we find of his are, A Book of Solemn Homilies; one of his Travels; one of the Testament to *Humbertus*, or *Wicbertus*, and one of Epistles to his Monks. Returning the second Time from *Rome*, he dy'd at *Langres* in *France*, on the 7th of the *Kalends* of *October*, in the Year 724, and of his Age 84.

13. *TOBIAS*, well descended in *Kent*, carefully educated in Learning from his Youth, learnt *Greek* and *Latin* to such Perfection under *Theodore* the Greek, Archbishop of *Canterbury*, and *Adrian* the African, that he writ better in either of those than in his own Mother Tongue, as *Bede* testifies. Being for his singular Piety and Learning appointed Bishop of *Rocheſter*, he with no less Application, than Profit, preach'd the Word of GOD to his People. All that remains of his Writing, is a Book of Homilies, and one of Epistles. His Holy Death happen'd in the Year 722, or rather 726, and he was bury'd in his Church of *Rocheſter*.

14. *INA* was King of the *West Saxons*, renowned in Peace and War, and for Integrity of Life and Erudition. After several Years Reign, growing weary of the World, he travell'd to *Rome*, founded an *English* School there, and becoming a Monk, ended his Days in that Profession, in the Year 728, leaving behind him one Book of Religious Laws; one of Municipal Statutes, and one directed to Pope *Gregory II*.

15. *EGBERT*, born among the *South Saxons*, travelling into the North, wholly addic'ted himself to the Study of Literature and Piety in the Monastery of *Lindisfarn*. Plague and Famine raging, he went over into *Ireland*, and thence into *Scotland*, and designing for *Friseland* to preach to the Infidels there, he was drove back by a Storm, which made him conclude, that it was the Will of GOD, that he should desist from looking after Strangers, and endeavour to convert his own Countrymen from their Errors. He therefore apply'd himself to reform the Monastery of *Hye*, and sent others to preach the Gospel in *Germany*, retrieving many from their Er-

rors by his Writings, and much more by his Holy Life. The Monuments of his Erudition that he left behind him were, a Book about the Observation of *Easter*; one of the Catholick Rites; one of Sermons, &c. He dy'd and was bury'd in the Monastery of *Hye*, on the 8th of the *Kalends* of *April*, in the Year 729.

16. *St. WICBERT* of *Northumberland*, excellently educated from his tender Youth, was first made a Canon of *York*, and becoming afterwards a Monk of *St. Benediſt*, went over into *Ireland*, and returning home much advanc'd in Learning, Piety and Monastical Discipline, was made Abbat of *Wirmoth* and *Girwy*. He afterwards went over into *Germany*, and writ one Book of the Life of *Ceolfrick* Abbat, and one of Epistles. At length he suffer'd Martyrdom in *Germany*, about the Year 720, and his Body is said to be preserv'd with great Reverence in the Monastery of *Heresfeld*.

17. *FELIX*, born in *Mercia*, Monk of *St. Benediſt* in the Monastery of *Croyland*, after he had study'd in his Youth among the *East Angles*. He was reputed an excellent Poet and Rhetorician, and the same is sufficiently testified by his elegant Works both in Verse and Prose, many of which are said to be still preserv'd, partly in Print, and partly M. S. in ancient Libraries. The Titles of such of them as I have found are these, *The Life of St. Guthlac* Anchorite; *The Miracles of St. Guthlac*; *of his Translation*; *An Epitome of his Life*; *the Acts of the Abbats of Croyland*, and many more. He flourish'd in the Year 730.

18. *CIMBERT* or *CUMBERT*, by some call'd *Rinebart*, was of a good Family among the *Mercians*, and a *Benedictine* Monk. A Man of Piety, Learning, Wisdom, and signally endu'd with all Ornaments of Virtue and Literature; for which good Qualities he was appointed Bishop of *Lindisfarn*, according to *Bede*, tho' others say of *Dorcheſter*; the same venerable Author confessing that he collected many things out of his Writings, which he inserted in his own. Very few of his Works are known at this Time, tho' he briefly treated of many Martyrs, Bishops, Doctors, and of the Popes. The Title of one of his Books is, *Annals of his own Nation*; another is of Epistles, most of them to *Bede*. He flourish'd in 730.

19. *St. BRITHWALD*, born near *Glaſtonbury*, became a Monk there very young, and carefully imbib'd good Literature, regular Discipline and Piety. *Bede* in the 9th Chapter of his 5th Book of his History says, *He was a Man endu'd with Scripture Learning, and excellently instructed in Ecclesiastical as well as Monastical Discipline*. The same Author adds, that he was Abbat of the Monastery of *Raculf* in *Kent*, and at length was chosen Archbishop of *Canterbury*, most commendable, for that he made the Scriptures his Study Day and Night. Being much taken up with the Government of his Church, he had the less Time to write, and therefore Posterity has only receiv'd from him, *The Life of St. Egwin* Bishop of *Worceſter*, and a Book of *The Original of the Monastery of Evesham*, besides some other Pieces. He dy'd in the Year 731.

20. *TATWIN*, a *Mercian* and *Benedictin* Monk in the same Province, of whom *Bede* towards the Conclusion of his History says, that *He was a Man renowned for Religion and Wisdom, and nobly instructed in sacred Literature*. A great Character in a few Words, and so true, that for his eminent Virtues he was chosen Archbishop of *Canterbury*. He is said to have writ many Things, as well sacred as profane, both in Verse and Prose, most of which perish'd by the Fury of

of the *Danes*, those which escap'd being only one Book of *Poems of several Sorts*, and one of *Enigmas*. At length he departed this Life in the Year 734.

21. VENERABLE BEDE, so nam'd for his singular Sanctity, was born of mean Parents, in a Village about four Miles from *Newcastle* in *Northumberland*. At seven Years of Age he was deliver'd to the Holy Abbat *Benedict Bishop*, to be educated in the Rule of St. *Benedict*, which, when come to Age, he profess'd, and liv'd all his Days in the two Monasteries of *Giray* and *Wirmoth*, scarce five Miles from each other, among 600 Monks of the same Order. Nor is it to be admir'd, that he should become so learned in his Monastery; for in former Ages all the greater Monasteries were like Universities, where not only Humanity, but all the Liberal Sciences, Philosophy and Divinity were taught. As for *Bede*, besides that he says of himself, that he was always employ'd among the Monks either in learning or teaching; it appears that he once had for his Scholars those great Lights of the Church *Alcuin* Preceptor to the Emperor *Charlemain*, and *Claudius* and *Clement*, the Founders of the Universities of *Paris* and *Pavia*. Tho' he is said to have been twice sent for to *Rome*, viz. by the Popes *Sergius I.* and *Gregory II.* it does not appear, that he ever was out of *England*. *Bede* was so excellently instructed in all Sorts of Erudition, that *Europe* has scarce ever produc'd one more learned in all Sciences than he; of whom *William of Malmsbury* in his History writes thus: *He was a Man that can rather be admir'd than worthily commend-ed, who, tho' born in the extreme Corner of the World, spread the Light of his Learning throughout all the Earth.* The Title of *Venerable* was bestow'd upon him whilst living, and ever continu'd to him after his Death. He never repair'd to his Studies till he had pray'd, and seldom return'd to his Prayers but from his Studies; for all the Hours he had to spare from the Monastical Exercises of Prayer and singing in the Choir by Day and Night, he most diligently gave to his Studies; by which continual Application he penetrated into all Sciences. He was perfectly knowing in the *Greek* and *Latin* Tongues, and no less perfect in Poetry, Rhetorick, Logick, Physicks, Metaphysicks, Astronomy, Arithmetick, all Ecclesiastical Calculations, Musick, Geometry, Cosmography, Chronography, History, Philosophy and Divinity. In short, he had an exact Knowledge of all commendable Sciences; and tho' that Age abounded in learned Men, few were to be compar'd to him, and none were superior. This Character many Historians give of him, and the same plainly appears by the Books most learnedly writ by him of all Sorts of Erudition. He continu'd a most diligent Learner till 30 Years of Age; after which, being ordain'd Priest, he apply'd himself to teaching and Writing, being ever most obedient to his Superiors. At the End of his History he gives a most modest Account of his own Life, together with a Catalogue of his principal Works. *Henry of Huntingdon*, in the 4th Book of his History, likewise gives us a large Catalogue of this great Man's Writings, which being much too long for this Place, we must refer the Curious to that Historian. But as a Specimen thereof, we shall make some short mention in general. He writ an incredible Number of Treatises upon all the Parts of the Old and New Testament, many whereof are still to be seen in the *Bodleian Library* at *Oxford*; above an Hundred Homilies; very many Pieces of Divinity and Devotion; a small Book of the *Holy Land*; a Chronicle from the Creation; a Book of the Writers of the Church;

an Epitome of the *English Ecclesiastical History*; of the Situation and wonderful Things of *Great-Britain*; a Martyrology; the Lives of many Holy Men, and of several Abbats; with many more in all Sorts of Literature, which we have not Leisure to enumerate. This most excellent Person growing old in the Study of good Literature, and the Exercise of all Virtues, when he lay sick, was never forsaken by his Disciples, nor did he abandon them, but even at that Time instructed them as well by Words as by his Example; for to his last Breath he was continually in Prayer, or else instructing them in the Fear and Love of GOD. On the Tuesday before the Ascension of our LORD, his Distemper increas'd, yet he slacken'd not in Prayer or Instruction. At length, on the very Day of the Ascension, having recommended himself to the Prayers of all there present, and singing *Glory be to the Father*, &c. he gave up his Ghost to his Creator, in the 72d Year of his Age, or as others say, the 90th, and of our LORD 734, and was bury'd in the same Monastery. Afterwards his Body was translated to *Durham*.

22. St. ACCA, or ACCAS, a Monk of St. *Benedict*, renowned for all Sorts of Virtues, and adorn'd with Variety of Erudition. He was design'd for the Clergy from his Infancy, and well instructed in Religion and regular Discipline by *Bosa*, Archbishop of *York*. Afterwards he was Disciple to St. *Wilfrid*, and his Successor in the Bishoprick of *Hagustad*; going to *Rome* with him, he there diligently learn'd such Things as were afterwards of use to him for the right ordering of the Ecclesiastical Life, and Promotion of Literature. It was he who perswaded Venerable *Bede* to undertake expounding of the whole Bible; and having purchas'd the best *Greek* and *Latin* Fathers, and Sacred Writers, he erected a most noble Library at *Hagustad*. He writ some Tracts upon Ecclesiastical Affairs, dy'd in 740, and was bury'd in the Monastery of *Durham*, and held in great Veneration.

23. NOTHELMUS, born at *London*, a Monk and Archbishop of *Canterbury*, Pious, Grave, Learned, a wonderful Lover of the Comeliness of the House of GOD, and careful of the Honour of his Country. He not only prompted *Bede* to write the History of this Nation, but was also very helpful to him therein; for when he was only a private Priest at *London*, he very diligently collected the Acts of the Monks that had been first sent into *England* by St. *Gregory* the Pope to preach the Word of GOD, particularly what they had done in *Kent* and in the Parts adjacent to *London*, all which he either related to *Bede*, or gave him in Writing. Then going to *Rome*, by Permission of Pope *Gregory II.* he diligently search'd the Letters of the Popes, and other things relating to our Nation; all which he digested in good Order, and brought them into *England* to *Bede*; for him to insert in his History. Thus this learned Doctor writ two Books of the *Life of St. Augustin*; one of his Miracles, one of *The Translation of him and his Companions*, one of *Homilies*, one of *Epistles to Bede and Alcuin*, &c. *Bede* dedicated to him, as a most learned Man, Three Questions on the Books of *Kings*. *Nothelmus* departed this Life in the Year of Grace 739.

24. St. LEBUINUS, a Monk of *Rupe* Abby in *Northumberland*, a Man of great Piety, singular Learning and incredible Zeal; for which Reason he was sent with several others to preach the Gospel in *Germany*. It appears that he writ Commentaries on some Parts of *Holy Writ*, and Sermons or Pious Exhortations, and dy'd in 740.

25. CUTHBERT, a Monk first at London, and afterwards at *Girwy*, where having been a Disciple to *Bede*, he became afterwards the Staff of his old Age, and careful Attendant in his Sickness; for when *Bede* declining, his Eyes wax'd dim, his Hands shook, and his Legs would scarce bare him, and yet he remitted nothing of his Studies, *Cuthbert* always read to him, or writ what *Bede* dictated. When that great Man dy'd, this Man succeeded him in the Office of teaching his Scholars, for he was most Pious and Learned. Nevertheless, Posterity receiv'd few Works of his, except one Book of *The Life and Death of Bede*, and one of *Familiar Epistles*; but he digested and order'd all *Bede's* Works. He flourish'd in the Year 740.

26. IGLACUS, a Monk of St. *Benedict*, having spent the Flower of his Youth in the Study of profane Literature, apply'd himself with wonderful Fervor to Divinity, and having an excellent Capacity, soon made a great Improvement; so that being become famous, *Segimus* Abbat of St. *Peter*, on the Borders of *Northumberland*, receiv'd and appointed him to teach his Monks. There he read, taught, and writ much, all which afterwards perish'd with the Monasteries and Libraries through the Fury of the *Danes*. The Monk and famous Poet *Ethelwolf* makes often mention of him, and highly extols his Knowledge in Divinity, his Sparsingness in Diet, the Integrity of his Manners, his Modesty upon all Occasions, and other Virtues. The only Work of his that I can find surviv'd, was his Book of *The Life of the Abbat Siguinus*. He flourish'd about the Year 740.

27. ETHELWOLF, or LUPUS, a Monk in the Monastery of St. *Peter*, famous for Piety and Learning, well skill'd both in Verse and Prose, was first Scholar in that Monastery to *Eadfrid*, afterwards Bishop of *Lindfarn*; afterwards he learnt Divinity of *Iglacus*, and became a celebrated Poet, Rhetorician, Philosopher and Divine. He writ much in Heroick Verse. His Writings we know of, were a Book of *The Original of his Monastery*; one of *Illustrious Monks*, and one upon his Dream. He flourish'd in 750.

28. STRABO, or STRABUS, either Brother, or Kinsman to Venerable *Bede*, a Monk of St. *Benedict*, first at London, and afterwards at *Fulda* in *Germany*, was once Disciple to *Alcuinus*, of whom he learnt good Literature as well as Piety. At that Time the *English*, inflam'd with Divine Zeal, were scatter'd all over *Germany* to convert those People, from whom we are descended, from the Worship of Idols to CHRIST. *Strabus* and *Haymo*, Brothers in the Flesh, join'd them, and were receiv'd into the Monastery, which St. *Boniface* the *Englishman*, and Apostle of the *Germans*, built at *Fulda*, to be sent from thence to preach the Word of God to the *Pagans*. *Strabus* had a most fruitful Genius, and was excellently knowing in all Sciences as well Sacred as Profane, eloquent in Speech, and perspicuous in Writing. He writ short Commentaries on almost all the Books of the *Old Testament*, and on many of the *New*. He was the first that annex'd to the Bible the Glos, which is call'd the Ordinary, collected from the ancient Fathers, the which others enlarg'd by Degrees. *Trithemius* says, he once taught Divinity at *Fulda*, and that the most learned Monk *Ruthardus* was his Disciple. As to his Works, the short Commentaries above-mention'd were on *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, *Kings*, *Judith*, *Hester*, *Wisdom*, *Ecclesiasticus*, *Jeremiah*, *Machabees*, the *Acts of the Apostles*,

and the *Revelation*; also a Book of *Homilies*, one of *Sacred Hymns*, one of the *Offices of the Church*; one of the *Beginning and Advancement of Ecclesiastical Affairs*; and one to *Lewis the Emperor*; and is said to have dy'd in the year 750.

Note, That there being two Brothers of the same Names with this *Strabo*, and *Haymo*, who follows next, and both *German* Writers, an hundred Years after this Time, there arises some Doubt and Confusion about them, and especially about ascribing his Writings to each of them.

29. HAYMO, Brother to the last above, and Kinsman to *Bede*, after having most diligently study'd in *England* under *Alcuinus*, travell'd into *Germany* to preach the Word of God, and joyn'd his Labours to those of the other *English* there before him. In the Monastery of *Fulda*, he apply'd himself to Prayer, Fasting, Watching, Contemplation, Reading, Preaching, and other Exercises advantageous to himself and all the People, never tir'd with doing good. Wherein he endeavour'd to follow the Example of *Bede*, and that not in vain, for he attain'd his Ends in most Things. He had singular Success in Preaching; in his Publick Lessons he joyn'd Elegancy with solid Doctrine; in expounding of Holy Writ he was wonderfully perspicuous. Being thus recommended by Virtue and Learning, he was in process of Time chosen Abbat of *Hirsfeld*, and lastly Bishop of *Halberstadt*, in both which Dignities he gain'd many Souls. He writ Commentaries on *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, *Joshua*, *Judges*, *Ruth*, *Kings*, *Chronicles*, *Toby*, *Esdra*s, *Nehemiah*, *Judith*, *Job*, the *Psalms*, *Canticles*, *Hester*, *Isaiah*, *Jeremy*, *Ezekiel*, *Daniel*, the *Twelve lesser Prophets*, the *Four Gospels*, all the *Epistles of St. Paul*, the other *Canonical Epistles*, the *Acts of the Apostles*, and the *Revelation*; *Homilies on the Gospels*; *Summer and Winter Homilies*; of the *Memory of Christian Affairs*; a brief *Exposition of the Canons*; of the *Holy Trinity*; of *Heavenly Love*; of the *Pleasure of the World*; of the *Variety of Books*; he also writ many other Treatises, *Epistles* and small Works; and dy'd in 753; or, according to others, 853.

30. St. BONIFACE, so call'd for his good Works, his proper name being WENEFRIDUS, born of Royal Blood, and form'd by Nature for Piety and Learning. About five Years of Age he consecrated himself to the Service of God, and became a Monk of St. *Benedict* at twelve. Being ordain'd Priest in the thirtieth Year of his Age, he presently began to think of preaching the Gospel to Infidels; and accordingly, passing over into *Germany*, was so successful, as to be entitled the Apostle of that Nation, and made Archbishop of *Mentz*, and Primate of all *Germany*. When he had once tasted the Sweets of the Scriptures, he could never be diverted to any other Study. Neither continual Toils, nor long Travels, nor the decay of old Age, could divert him from Divine Contemplation. Part of his Library is said to be still preserv'd in the Monastery of *Fulda*. He writ the *Profession of his Faith, Religion and Doctrine*; *Letters to Popes*, and to others, some of which are still in the Libraries of *Ingolstadt*, *Vienna* and *St. Gall*; as also at the *Minerva* in *Rome*; of his Labours in *Germany*; to *Ethelbald* King of the *Mercians*; the *Life of Levinus Bishop and Martyr*; of the *Holiness of Religion*; of the *Affairs of the Church*; of *Synodal Statutes*; of the *Unity of the Christian Faith*; against *Hereticks*; the *Life of the Monk Lebuinus*, and other *Saints*; about reforming the Clergy; of *Virtues and Vices*, in Verse. At length he suffer'd Martyrdom, with fifty four others,

at the Hands of the barbarous People in *Friesland*, in the year 755, and of his Age sixty.

31. St. MARCELLINUS, a Monk of St. *Benedict* at *York*, was one of the twelve Apostolical Men, sent by the Abbat *Egbert*, in the year 690, into *Germany*, and particularly among the *Westfalians*, and their *Pagan* Neighbours, to convert them. He was a Man moulded by Nature for imbu'ing of Virtue and good Literature, and therefore having excellent Masters, he improv'd wonderfully, and writ learnedly of pious Things, and piously of the learned, particularly of the Acts of those who were sent out of *England* to convert *Germany*, which Work he undertook almost in his decrepit old Age, after having been many years an Eye-witness of all he deliver'd. This he chiefly did at the Persuasion of *Gregory* Bishop of *Utrecht*, to whom he dedicated several of his Books. He writ the *Life and Miracles of St. Suibert*, printed at *Cologne*, Anno 1508; the *Life of St. Willibrod*; the *Life of St. Willeicus*; *Sermons*; *Epistles*; of the Cruelty of *Radbod*, King of *Friesland*. He flourish'd in 761.

32. EGBERT, or EADBERT, Brother to *Egbert*, King of *Northumberland*, and Monk of St. *Benedict*, adorn'd his high Birth with singular Piety and Erudition. Some of our Historians call'd him a Repository of all the Liberal Sciences, as well in regard that being himself most learned, he cherish'd all Men of Letters, as because he erected a most noble Library at *York*, which continu'd till the Reign of King *Stephen*, when it was accidentally burnt, with a great Part of that City. At length, for his Virtue and Erudition he was constituted Archbishop of *York*. His Writings show him to have been fully instructed in Divine Literature, they are these that follow, a Book of Penance, now in Manuscript in St. *Benedict's* College at *Cambridge*; one of Ecclesiastical Constitutions; Collections from the Canons of the Holy Fathers; Homilies and Letters; for instructing of Scholars; to the Pastors of his Province; to Pope *Zachary* for the Pall; to his Brother King *Egbert*; to *Alcuin* the Deacon, his Disciple, and others. He flourish'd in the Year 766.

34, and 35. St. RICTRUDA and St. GISCA, English *Benedictine* Nuns, nobly born, but much more ennobled by their Piety and Learning. They learnt, from their tender Years, the *Latin* Tongue and good Literature, under the famous *Alcuin*; after whose Departure, they are said to have made a great Progress in their Studies, as well as Virtue, within their Monastery at *Canterbury*. They are said to have compos'd some spiritual Tracts, the Titles whereof I have not found; but *Rictroda* writ several *Latin* Epistles to *Alcuin* and others. They flourish'd in 770.

36. ALCUINUS, or FLACCUS ALBINUS, call'd the Deacon, because he never was in higher Orders, was born in *Yorkshire*, and a Monk of St. *Benedict* in the Monastery of *Girwy*, first Scholar to Venerable *Bede*, and afterwards to *Egbert* Archbishop of *York*. He had a most excellent Wit, a mild Temper, an eloquent Tongue, wonderful Modesty, sufficient Gravity, a ripe Judgment, much Piety, singular Erudition, agreeable Discourse, and his Style short, plain and pure; and writ politely both in Verse and Prose, being skill'd in *Greek* and *Hebrew* as well as *Latin*, for he publicly taught these Languages, as he did also Mathematicks, Philosophy and Divinity. In short, according to all Historians he was the most learned of the English, next to Venerable *Bede* and *Alhelm*. He is said at his first coming abroad to have govern'd a little Monastery,

not long before built by *Alcuin's* Father to St. *Willibrod*, and to have afterwards fully improv'd himself in regular Discipline and all Christian Perfection under *Adrian*, Abbat of *Canterbury*, as a Testimony whereof, when his Master dy'd, he was unanimously chosen his Successor. Being afterwards called by *Egbert* Archbishop of *Canterbury*, he there taught *Greek*, *Hebrew*, Philosophy and Divinity, where he became so famous, that many Scholars flock'd to him, not only from all Parts of *England*, but from those beyond the Sea; for he was there Matter to *Ludgerus Frisius*, afterwards the first Bishop of *Munster*, and *Rabanus Maurus*, afterwards Archbishop of *Mentz*. *Alcuin* being sent Ambassador by *Offa* King of the *Mercians* to *Charlemaign* Emperor and King of *France*, to settle Peace and other Affairs, found such Favour with that Monarch, that he stay'd there, and was made Abbat of the great Abby of St. *Martin* at *Tours*, and Preceptor to the Emperor himself, whom he instructed in Rhetorick, Dialectica, Astronomy, and other Parts of the Mathematicks, and wonderfully improv'd him in Virtue. Not so satisfy'd, he perswaded that great Prince to erect an University at *Paris*; for the establishing of which, he call'd out of *England* some of his prime Scholars, as *John Scotus*, *Claudius*, *Clement*, and other most learned Monks of the Order of St. *Benedict*, whom he appointed the first Masters at *Paris*, and they instructed the prime Youth of *France* in Piety, Religion, and all Sorts of good Literature. He also prevail'd with the same Emperor to found another University at *Pavia* in *Italy*, and sent *John Scotus* to be the first Professor there. These are the renowned Acts he perform'd by his Favour with that Emperor; the Products of his Brain were very numerous and learned. He regulated the Liturgy, as in great measure it is us'd to this Day, and writ *Moral Annotations* on the xv gradual Psalms, *Annotations* on the cxviii Psalm, and on many other Books of the Bible; several Tracts about the Holy Trinity; a great Number of pious Tracts; a Confession of his Faith; Dialogues between himself and the Emperor; Sermons and Orations; a Defence of the Worship of Images; Lives of some holy Men; some Mathematical Books. He also collected 254 Homilies of the ancient Fathers, and ablest Divines, for *Sundays*, *Festivals* and other Days, which have been printed at *Cologne* in 1517, 1539 and 1569, and at *Paris* in 1535. To conclude, he left many more Works, too many to enumerate, especially in regard that they are most of them lost. Lastly, this most renowned Doctor gave up his Soul in the Monastery of St. *Paul*, in the Territory of *Tours*, in the Year 790.

37. SIGWOLF, a Monk, of the Country beyond *Severn*, successfully apply'd himself to Virtue, and the Study of the Scripture. There is no question but that he writ much, yet nothing appears but that he writ to *Alcuin*, about expounding some difficult Questions upon *Genesis*. I have found no more, only that he flourish'd about 790.

38. St. BURCHARD, Monk and Disciple to St. *Boniface*, renowned for Piety and Erudition, of a solid Judgment, and eloquent in Speech. Being sent into *Germany*, he preach'd the Faith of CHRIST to those Infidel Nations for above 40 Years, and converted many. At length, he was constituted the first Bishop of *Wirtzburg*. There is no doubt, tho' the very Titles are lost, but that he writ many Books; for Historians inform us, that when, being worn out with Age, he retir'd from his Bishoprick to the Monastery of *Hohenberg*, he took along with him

him all the Books he had written, and left them there with his Brother *Sigwin*. In that Monastery he dy'd on the 2d of *February* 791.

39. GILDAS the IVth, in regard of three other famous Men of the same Name there were before him, of *British* Extraction, and a Monk of St. *Benedict*. He began to be famous for Erudition from his Youth, and wonderfully respected Men of Learning, taking much Delight, and employing himself in reading and writing History, and searching after Antiquities. But as he study'd among the *Scots* and *Irish*, being too familiar with them, he fell into their Errors and Follies, for which Reason he defil'd his Writings with many fabulous and prodigious Stories, and some downright Falshoods. Thus his History, tho' treating of things very ancient, is in little Esteem among the Learned. It is reported, that when he came to riper Years, he was sensible of his Error, and endeavour'd to correct it, having begun so to do, but was prevented by Death. However, it is plain that he was a learned Man, tho' not to be rely'd on. He is said to have written *The Abridgment of Gildas*; *Of the Wonders of Britain*; *Of the first Inhabitants of Britain*; *Of Leo's Soldier*; *Of a dangerous Being*; *Of the Soldier of the Chariot*; *Of King Arthur*; *Of his unknown Place of Burial*; *Of Parceral and Lancelot*; *Of Galgvanus, and some others*. He was an old Man in 860.

40. BURCHARD, born at *Dorchester*, first a Secular Priest, then a Monk of St. *Benedict* of the Monastery of *Girwy*, aspiring to an higher Degree of Sanctity, retir'd into the Desert to lead an Eremitical Life, and wholly addicted himself to Divine Contemplation. *Fremundus*, Son to King *Offa*, being rous'd by his Fame, and admiring his Course of Life, took to the same in the Flower of his Youth. But this *Burchard* was not only renowned for Piety, being no less conspicuous for Literature, tho' being always employ'd in Prayer and Meditation, he writ but little. However, he compos'd the *Life and Passion of St. Fremundus, Prince and Martyr*; and was a renowned old Man in 870.

41. BRISTAN' or BRICSTAN, a Monk of *Croyland*, apply'd himself diligently to the Study of Humanity, and was skill'd in Mathematics; but his principal Talent was in Poetry and Musick, as *Inguilphus* testifies. When the *Danes* destroy'd the Monastery of *Croyland*, he escap'd by Flight, and afterwards in mournful manner describ'd that dismal Accident; for one *Thurgar*, a young Monk, the only one spar'd by the *Danes* of those they found there, faithfully related to *Bristan*, as an Eye Witness, all that had been done there, which he elegantly deliver'd in Verse, by the Title of *Lamentations on the Ashes of Croyland*. I know no more of his other Writings; but he flourish'd about 870.

42. St. NEOT, nobly born among the *East Angles*, and Monk of St. *Benedict*, in a small Body had a mighty Soul, and arriv'd to an eminent Degree of Sanctity. After having learnt the liberal Sciences, and some Beginning of Divinity in the Monastery, he retir'd to a Desert Place in *Cornwall*, not far from St. *Petroc's*, where he led an eremitical Life full seven Years, in almost perpetual Silence, the strictest Continence, much watching, and continual Meditation on the Holy Scriptures. Being then adorn'd with all Virtues, he return'd to converse with Men, and instructed others in what he had learnt himself. He gain'd the Favour of King *Alfred* the Great, and perswaded him to repair the Schools at *Oxford*, in the Year 873, which that King perform'd, building three Colleges. All that we find of St. *Neot's* Wri-

ting, is *An Epistle to Pope Martin II. for confirming the University of Oxford*; one Book *To King Alfred of the Method of Living*; and another of *Sermons and Exhortations*. He made a most holy End in the Year 883.

43. JOHN ASSER, born in *Pembrokeshire*, Monk of St. *Benedict* at St. *David's*; being call'd out of *Wales* into *England* by King *Alfred*, he was appointed Tutor to his Children, and joyn'd with St. *Neot* and other Learned Men in perswading that Monarch to restore the University of *Oxford*, which had been ruin'd by the Wars. He had an excellent Wit, wonderful Modesty, much Erudition, and was of a most unblameable Life; for which reason he was constituted Bishop of *Shirburn*. He writ *Commentaries on Boetius*; *The Life and Actions of King Alfred*; *Annals of Britain*; *An Enchiridion of Golden Sentences*; a Book of *Homilies*, and another of *Epistles*; besides translating several *Latin* Books into *English*, and flourish'd in 909.

44. FRIDEGOD, Monk of St. *Saviour* at *Canterbury*, a Man, as *Malmesbury* says, learned in the *Greek* and *Latin* Tongues, and much applauded for Piety and regular Observance, compos'd many Works; but knowing how to make Use of his Learning, he so mix'd *Greek* and *Latin*, that his Writings are not intelligible to such as do not understand both Languages. He writ in Heroick Verse *The Life of St. Willrid*; *The Life of St. Owen, Monk*; *The Sinner in the Gospel*; *Of the Vision of the Blessed*; *Of the Heavenly Jerusalem*; *Various Contemplations*; and flourish'd in 959.

45. SERLO, Monk of St. *Benedict* in the Monastery of St. *Augustin* at *Canterbury*; a Man of wonderful Moderation, who not only gain'd the Love of all Men for himself, but to his Monastery and all his Order. A witty Poet, an elegant Rhetorician, sufficiently instructed in Humanity and all the Liberal Sciences; well read in Scripture, a renowned Preacher, and a sharp Reprover of Vice. He was at last made Bishop of *Cornwall*, and writ *Commentaries on the Pentateuch*; *Homilies*; *Of Proverbs*; *Against Ill Monks, &c.* and liv'd in 960.

46. FULDEBERT, whom I take to be the same that others call *Fulbert*, was a *Benedictin* Monk, and in Process of Time Abbat of *Pershore*, a Dignity confer'd on him for his Virtue and Erudition, for he well deserv'd that or higher Preferment. *Leland* and others make mention of his Works, which are still to be found in several *English* Libraries. He writ *Homilies, Epistles, &c.* and flourish'd in 980.

47. BRITHFERTH, a Monk of *Ramsay*, knowing in the *Aristotelian* Philosophy, and skill'd in Mathematics, as appears by his learned Works. He writ excellent Commentaries on several Works of *Bede*, the Titles whereof are lost. What I find of his is as follows, *Exposition on Venerable Bede of the Times, On Bede of the Nature of Things*; *On Bede's Book of talking by the Fingers*; *On his Book De Ratione Unciarum*; likewise, *Of Mathematical Principles*; *Of the Institution of Monks, &c.* and liv'd in 980.

48. LAMFRID, Monk of St. *Benedict* in the old Monastery at *Winchester*, imbib'd there good Literature so accurately, together with Monastical Discipline, that he was call'd *Doctor eximius*; but neglecting worldly Things, he addicted himself wholly to Divine Contemplation. We have no Title of any thing writ by him, but *The Life and Miracles of St. Swithin, Bishop of Winchester*, in two Books. He flourish'd in 980.

49. St. ETHELWOLD, Monk of *Glastonbury*, learnt a strict Life as well as Literature under St.

Dunstan, and so much improv'd as to become a Confessor, no less renowned for Sanctity and Miracles, than Wisdom and Learning. Thro' the whole Course of his Life he observ'd Purity and Chastity, and lov'd it in others. Being known by his Virtues, he was first made Abbat of *Abingdon*, and afterwards Bishop of *Winchester*. Among others of his Works, he left a Book, *Of his Power over Priests, to Pope John XIV. One concerning Priests guilty of Fornication, and their Concubines; One of the Abbats of Lindisfarne; Of the Kings, Kingdoms, and Bishopricks of all England; Of the Time of the British Kings; Of his own Visitations; Of the Planets and Climates of the World, &c.* At length, he departed this Life to a better, at *Winchester*, in 984, and was bury'd there.

50. St. DUNSTAN, born of good Parentage, and excellently educated by the *Irish* Monks in the Fear of God and good Literature, in Process of Time became a Monk of St. *Benedict* in the Monastery of *Glastonbury*, and afterwards Abbat there. Learned in *Greek* and *Latin*, and notably knowing in all the liberal Sciences, was, besides a famous Musician, and no inconsiderable Statuary, a wonderful Encourager of Monks and Nuns serving God in Holiness, and himself very observant of the Monastical Life. Renowned both living and after his Death for Miracles. Being therefore in high Veneration among all good Men, he was first made Bishop of *Worcester*, then of *London*, and lastly Archbishop of *Canterbury*. His Works were, *The Form of Archbishopal Blessings; a small Treatise on the Rule of St. Benedict; Of the Rule of Monastical Life; Against wicked Priests, to the Pope; Of the Eucharist; Of Tithes; Of occult Philosophy; Of the Ordination of the Clergy; Epistles against Edwin; Epistles to several Persons, &c.* Being at length quite spent with Age, he made an Holy End on the 19th of May 988; tho' some say, 1001.

51. ALFRED, A Monk of *Malmsbury*, and Abbat there, at the same time when St. *Dunstan* began to rule at *Glastonbury*, and they two were very familiar. *Alfred* was learned above the common Degree, but delighted more than can be express'd in Ecclesiastical Affairs, and lov'd the Beauty of the House of God. He was much addicted to Musick in the Divine Service, and always kept his Church neat and well adorn'd, endeavouring thereby to draw the Minds of Men to the Service of God. For his Piety he was promoted to the Bishoprick of *Cridington*, and, as *Malmsbury* and others testify, writ *Of the Nature of Things; Of the Affairs of his Monastery; Of St. Aldhelm, &c.* and flourish'd in 990.

52. OSWALD, surnam'd ODONIUS, from his Uncle Odo, Archbishop of *Canterbury*, first Canon of *Winchester*, then Dean, and afterwards Disciple to Abbo, Abbat of *Floriac* in *France*, and a Monk of St. *Benedict* under him. Returning thence into his own Country, he was first made Bishop of *Worcester*, and afterwards Archbishop of *York*. A Man of a sharp Wit, a solid Judgment, discreet in Counsel, and famous for Piety and Learning. He built a Monastery in the Marshes of *Ramsay*, and was more addicted to an active than a contemplative Life, yet writ little, viz. *Several Letters to his Uncle Odo; One to Abbo; To the Saints, whilst he was at Floriac; Synodal Statutes, &c.* He dy'd holily at *Worcester* in 992.

53. WOLSTAN, born at *Winchester*, and a Monk there, Disciple to *Ethelwold*, Monk and Bishop of *Winchester*, was at length in his Monastery appointed Master of his Brethren, in Singing and Literature. He was a Man of Piety, and not indifferently learned; so addicted to Poetry in his Youth, that he could scarce be diverted from it in his old Age. He writ

in Verse, *Of St. Swithin's Translation; Of his Miracles; The Life of Bishop Ethelwold; The Life of King Erhelwold; Of the Harmony of Tunes, &c.* and flourish'd in the Year of Grace 1000.

54. HAYMO, a *Benedictin* Monk in the Monastery of *York*, renowned for Integrity of Life and Variety of Learning; but most of his Labours have perish'd, and it is only known that he writ *Of the Martyrdom of Abbo of Floriac*, and liv'd in 1010.

55. OSWALD, Monk of the same Order at *Worcester*, gave Tokens of a sharp Wit from his Youth, and was always aspiring to Literature, and curious to pry into abstruse Matters. Not satisfy'd with the Learning he found at home, he went over into the *Belzick* Part of *France*, where he visited many Monasteries to improve himself, being all the while maintain'd by the Bounty of *Oswald*, Bishop of *Worcester*. Having gather'd all he could, he compos'd several Works, and among them, *A Book of Holy Prayers; One about writing of Letters; another about making Verses, &c.* and liv'd in 1010.

56. ALFRIC or ELFRIC, a Monk also, and Disciple of *Ethelwold*, was the next Abbat of *Abingdon* after him. A Man of Piety, and learned above the common Measure; but so addicted to the Study of Grammar, that he spent the most Part of his Life upon the same, and was therefore call'd the *Grammarian*. Afterwards he was chosen Bishop of *Wilton*, and lastly Archbishop of *Canterbury*; Yet, tho' his greatest Application was to Grammar, he was not ignorant in other Sciences; for being rais'd to such Dignities, he apply'd himself to Divinity, and made a considerable Progress therein, as appears by his Works, which according to *Leland* were as follows, One Book of Grammar; 180 Sermons in the Saxon Tongue; An Epistle of the Custom of Monks; he translated the Canons of the *Nicene Council* into the Saxon Tongue; A Saxon Chronicle, more especially of the Church of *Canterbury*; A Latin Dictionary; A Translation of *Genesis*; On *St. Gregory's Dialogues*; A Translation of *Donatus, &c.* He departed this Life in 1016.

57. ANDREW LEUCANDER, alias WHITE-MAN, Abbat of *Ramsay*, having labour'd Day and Night for some Years at his Studies, and profited accordingly, took a Pilgrimage to the Holy Land, and returning home, writ his Own Travels; The Life, Acts and Translation of *St. John, Bishop of the Persians, &c.* and dy'd in 1020.

58. St. ACHELNOT, or EGELMOT, it being controverted, whether he were a Monk, or Secular Priest, I shall say no more of him.

59. MARBOD, or MARBOT, surnam'd *Evannx*, a Briton, after having apply'd himself to Literature in his Youth, the Danes ravaging *England*, about the Year 1020, went into *France*, and became a Monk of St. *Benedict*, in the Monastery of St. *Albinus* at *Anjou*. Afterwards being call'd into *Britany*, he was there made Bishop of *Reunes*. Several Authors commend his Learning; he writ *Upon the Canticles; Of the Passion of the Thebæan Martyrs; Of the Passion of St. Laurence; The Life of St. Magnoboldus Bishop of Anjou, in French; Sentences; and Of precious Stones*; this printed at *Paris* 1531. He dy'd about 1050.

60. HAYMO, educated from his Youth under the best Masters in *England*, at the Time when the Danes infested *England*, went over into *France* and became a Monk in the Monastery of St. *Denis* near *Paris*, where he apply'd himself to the Study of, and at last taught Divinity; but when the Times grew more peaceable in *England*, he return'd home, and was made Archdeacon of *Canterbury*. He writ many Books, and those famous for Erudition, all upon Divinity, either Practical or Moral, Speculative

tive or Spiritual, whereof these that follow are a Part, *On the Pentateuch*; *On the Maccabees*; *On the Epistles of St. Paul*; *On the Apocalypse*; *Homilies on the Gospels*; *Homilies on the Epistles*; *Of the Discovery of the Body of St. Denis*; *Of the Affairs of the Monks*; *Of the Benefit of CHRIST's Incarnation*; *Of the Imitation of the Saints*; *Of the Memory of Christian Affairs*; *Of the Combat of Virtues and Vices*; *Of certain Martyrs*; and much more. He deceas'd at *Canterbury* on the 9th of October, about the Year 1054.

61. OLIVER, by some call'd ELMER, by others EGELMER, Monk of *Malmshury*, about which Place he was born; after the Study of Humanity, apply'd himself to Curiosities, and endeavour'd to reconcile to natural Causes such Effects as surpass the Order of Nature; presuming to guess at future Contingences, and boldly to predict them. He is said to have made a Judgment on a Comet seen in his Time, and to have deliver'd the same in these Words. *Art thou come? Art thou come? A Mischief to be lamented by many Mothers! Lately I saw thee, but now much more dreadfully, quite threatening the Destruction of England.* Besides, imagining that there was some conceal'd Truth under the Poetical Fables, he endeavour'd to search whether many Things the Poets had written were feign'd or Facts. Nor did he give over these mad Conceits, till he drove his Folly up to Heaven; for having, like *Dædalus*, fix'd Wings to his Hands and Feet, he went up to the Top of an exceeding high Steeple, and attempting to fly, like *Icarus*, suffer'd for his Rashness, his Wings failing, and he tumbling down broke both his Legs, which he did not long survive. He is said in his Life-time to have written *Of the Signs of the Planets*; *Of the Principles of Astrologers*; *Of Geometry*; and other Mathematical Books. He flew out of this World at *Malmshury* about the Year 1060.

62. FOLCARD, a Monk of the Monastery of *St. Saviour at Canterbury*, was a Man of a religious Life, and much Erudition, having spent all his Youth under regular Discipline, and in the Study of Literature. *Leland* says he writ *The Life of St. John of Beverly*; his *Miracles*, and some other Pieces, and liv'd to the Year 1066. There was also a *Netherland Doctor* of this Name, who writ the *Lives of St. Bertin* and *St. Owen*.

63. SULCARD, Monk of *Westminster*, of a polite Wit, a mild Temper, modest, courteous, and without Deceit, advanc'd much in Learning and Piety, in his Monastery, under the Abbat *Eadwin*; and being excellently qualify'd was wonderfully belov'd by all Men; being some time very familiar with King *Edward the Confessor*. He transmitted to Posterity many Antiquities of *England*; but apply'd himself much more to feed the People with the Word of God, and a good Example. *Stow* and others say he writ *Chronicles*, *Sermons*, *Epistles*, and sundry *Traacts*, the Titles whereof are lost. He dy'd, and was bury'd at *Westminster* in 1070.

64. The Anonymous Continuer of *Bede*, likewise a Monk of *St. Benedict*, writ a Supplement to that great Author's History, by the Title of, *The Actions of the English*, in three Books, which was printed together with *Bede's History* in 1587. I know of no other Writings of his; but he liv'd in 1070.

65. OSBERN, Monk of *St. Benedict*, and Precentor of the Church of *Canterbury*, very familiar with *Lanfrank*, Archbishop of *Canterbury*, seem'd to be born for Piety and Literature. In common Conversation pleasant and jocose, sharp at Repartee, but wonderfully courteous; excellently skill'd in Mu-

sick, and well vers'd in sacred and profane Sciences. *Malmshury* says of him, That he writ, with *Roman Eloquence*, *The Life of St. Dunstan Archbishop of Canterbury*; *The Life of Odo Archbishop*; *The Life of St. Elphegus Archbishop*, this in Verse; *The same Life in Prose*; *The Life of St. Martin*, *Odilo*, *Maiola*, and others; *Familiar Epistles*; *Of Musick*; *Of the Consonance of Voices*. The same says *Boston of Bury*, who adds, that he liv'd till the Year 1074.

66. STEPHEN, Monk of *Whitby*, and afterwards Abbat of the Monastery of *St. Mary at York*, a Man of a most polite Wit, and most covetous of Literature. He, as *Leland* informs us, as became a good Prelate, did not only apply himself to improve daily in Piety and Learning, but perswaded others to do the same; and for as much as in those Days, by reason of the frequent Invasions of the *Danes* into *Northumberland*, Monastical Discipline began to decline, and there was less regular Observance in several Monasteries; this *Stephen*, by Application, Industry, Prudence, Authority, Admonitions, and what is more than all the rest, by his Example of a most virtuous Life, restor'd and preserv'd Regularity, and caus'd the Monastick Life to be as much honour'd as ever it had been before. He afterwards shew'd to the World how many Difficulties he had overcome in that Undertaking by the Book he compos'd, *Of the restoring of Monastick Life*; and another, *Of the Foundation of a Monastery*. He flourish'd in 1080.

67. HONORIUS, a Monk renowned for Sanctity of Life and Erudition, that he might apply himself the more freely to divine Contemplation, liv'd long recluse from all Human Conversation. His Writings were a Book *Of Devout Questions and Answers*, and another *Of Epistles*, chiefly upon Compunction for Sins. He flourish'd in 1090.

68. WARNER, or WARMER, Monk of *Westminster*, might truly be said to have been of an untainted Life and clear from any Crime, solidly learned, and eloquent enough in his frequent Sermons. He afterwards, according to *Boston of Bury*, writ *Collecions of the Times*; most learned *Homilies*; *Flowers of the Holy Fathers*; this printed at *Basil* in 1494. He flourish'd in 1092.

69. St. WOLSTAN, born at *Worcester*, according to *Inguiphus*, first Monk in the Monastery of *Peterburgh*, then Prior, and lastly most worthy Bishop of *Worcester*, was so well instructed from his most tender Years in all Christian and Ecclesiastical Duties, that when he arriv'd at the Age of Maturity, he had attain'd a consummate Perfection. Courteous in Behaviour, modest in Discourse, temperate in Diet, chaste in the highest Degree, grave in Words, mature in Judgment, discreet and solid in Counsel, and in all his Speech and Actions innocent and untainted, a true *Israelite*, in whom there was no Guile, endu'd with that Simplicity of the Dove, which our Saviour recommended to his Followers, to offend no Man, yet joyn'd by that Wisdom of the Serpent, not to suffer himself to be injur'd by any. Being us'd to preach on *Sundays* and *Holy Days*, he left to Posterity a Book of *Homilies*; and another of *Admonitions to several Persons*, which are M. S. at *Cambridge*. At length, loaded with Years, and renowned for Miracles, he quitted this for a better Life in 1095.

70. GODFREY, Monk in the Monastery of *St. Swithin at Winchester*, and afterwards Abbat there; but *Malmshury* only calls him Prior, and not Abbat, and writes thus of him. *Nor ought the Memory of Godfrey Prior of Winchester to perish, who at this time was famous for Literature and Religion.* His Literature

is testify'd by several Books, and Epistles writ in that familiar and sweet Style, and chiefly by his Epigrams, which he concludes in a satyrical Manner; as also Verses in Praise of the Primates of England. Besides, he, through his Industry, restor'd the Divine Office, which was grown obsolete with an unpolish'd Antiquity, to its FORMER BEAUTY. He was a singular Ornament not only of the City where he liv'd, but of his whole Order. On the Day of his Death the Tower of the Cathedral Church of Winchester fell. Malmesbury says he writ *In Praise of the Primates of England*; *Of the various Manners of Men*; *Satyrical Epigrams*; *The Description of a Coin*; *moral Disticks*; *moral Tetrasticks*; *moral Hexasticks*; *Moral Octasticks*; *Familiar Epistles*; and much more of this Sort. He departed this Life in 1107.

71. INGULPHUS, born in London, his Father being a Courtier under King Edward the Confessor, study'd Grammar at Westminster, and Philosophy at Oxford. Being grown a Man, he went over into Normandy, gain'd the Favour of Duke William, afterwards the Conqueror, and became his Secretary. But desiring to perform a Pilgrimage to Jerusalem, he obtain'd Leave of the Duke, and by the way waited on the Emperor Alexis at Constantinople, and at Jerusalem on the Patriarch Sophronius. Returning by the way of Rome into Normandy, he became a Benedictin Monk in the Monastery of Fontenelle. But in the Year 1075, being call'd thence by Duke William, then King of England, he was made Abbat of Croyland. There he apply'd himself to reading of History, and was commendable, for that he made use of the Favour of Kings he enjoy'd, not to his own Advantage, but for that of his Order, and accordingly obtain'd of King Henry I. many Privileges for his own Monastery, and the Confirmation of the old. He writ *The Life and Miracles of St. Guthlac*; and *The History of his own Monastery* printed in 1601. He dy'd in 1109.

72. WILLIAM, Monk of Chester, very renowned for Literature and Probity of Life, and on that Account dear to Anselm Archbishop of Canterbury. He writ *In Praise of the said Anselm*; again, *Elegiack Verses in Praise of him*; 210 Verses upon his Death. Thus Leland, who says he flourish'd about the Year 1110.

73. TURGOT, Monk of Durham, and once Vicar General there to Bishop William, grave, modest, sober, temperate, prudent, of great Authority, and no less Piety and Erudition. Being in the Flower of his Youth when William the Norman conquer'd England, he was one of the Hostages deliver'd to him for all Lindsey and the Castle of Lincoln, who having brib'd their Keepers fled into Normandy, where he piously instructed King Olaus in many Points relating to the Divine Worship, and began himself to look towards a Monastical Life; but deferring the same at that Time, grew cold and alter'd his Mind; but GOD drew him, for in his Return into England with great Wealth, he was shipwreck'd, and lost all except his Life. Whereupon, repairing to Bishop Walcher at Durham, and having told him all that had happen'd, Walcher, not without some Difficulty, perswaded him to return to his former Purpose, and become a Monk, and he was accordingly sent to the Holy Abbat Alwin at Wiremouth, to receive the Habit, and be taught Monastical Discipline. He there so much improv'd in Virtue, that when Alwin dy'd, he had the Government of the Monastery committed to him, which he perform'd for the Space of 20 Years, bating 12 Days, and was then Confessor to Malcolm King of Scots, and his most Holy Consort Margaret. In 1107 he was

promoted by King Henry I. of England to the Bishoprick of St. Andrews in Scotland. By his Advice the King of Scots repair'd the Monastery of Durham, and built a Church for the Burial of Kings at Dunfermling. Thus Roger Hoveden. Turgot's Veracity in his Writings is reckon'd unquestionable; for besides his natural Modesty, he never committed any thing to Paper, of the certain Truth whereof he was not thoroughly assur'd. He writ *The Life of King Malcolm*; *The Life of Queen Margaret*; *Of the Kings of Scots*; *Annals of his own Time*; *Chronicles of Durham*, and much more. Returning to his Monastery after the Death of the King and Queen of Scots, he there soon after in most holy Manner ended his Days Anno 1115, and was there bury'd in the Chapter-house between the Bishops of Durham, Walcher and William.

74. GILBERT, Monk of Westminster, by some call'd Gislebert and Giselbert, not inferior to the prime Men of his Age for Wit, Piety and Learning; for he study'd Humanity and Philosophy in his Monastery, and afterwards was thoroughly instructed in Divinity by Anselm, Archbishop of Canterbury; then having visited the Universities of France, he travel'd into Italy, arriv'd at Rome, and return'd into England through Germany. In his Return through Germany he at Mentz met with a certain Jew, most skilful in the old Law and the Hebrew Tongue, with whom he had a most learned Disputation, which he afterwards reduc'd into an excellent Dialogue and publish'd, dedicating it to St. Anselm, under this Title, *Of the Faith of the Church against the Jews*. His other Works were, *Homilies on the Canticles*; on *Isaiah*; on *Jeremiah*; on *St. Jerome's Prologues to the Bible*; *Of the Fall of the Devil*; *Of the State of the Church*; 47 *Homilies*; *Epistles to Anselm*; *Against the Sins of Thought, Word and Deed*, &c. He dy'd, and was bury'd at Westminster in 1117.

75. FLORENCE of WORCESTER, Monk of the Monastery there, diligently apply'd himself to religious Discipline, Piety and Literature, and at length became learned in sacred and profane Knowledge, and renowned for reading and writing of History. He writ an History from the Creation to the latter Part of his Life, that is, to the Year 1119; the Title thereof was, *Chronicon Chronicorum*; his other Books were, *Of the Royal Progeny of England*; *Appendixes to Marianus Scotus*; *The memorable Things of his own Monastery*; *Of the Genealogies of Kings*; when he was dead, a certain Monk of Worcester, whose Name is not known, added about 50 Years to his Chronicle. Florence ended his Writings and his Life in the Year 1119.

76. HEREBERT LOSSING of Suffolk, and Monk of St. Benedikt; after making a good Beginning, being led away by Ambition and Covetousness, fell into the Crime of Simony; for first, with the help of Money, he prevail'd to be made Prior of Fescamp in Normandy, then Abbat of Ramsey, and lastly Bishop of Thetford. The which Crimes he afterwards endeavour'd to atone for by Prayer, Alms, Tears, and other penitential Works. The Titles of his Works transmitted to us are, *To Anselm against wicked Priests*; 18 *Sermons*; *Of the Constitutions of the Monks*; *Of the End of the World*; *Of the Length of Times*; *Epistles to several Persons*. He dy'd, and was bury'd in Norwich Church in 1120.

77. ALEXANDER, a Monk at Canterbury, and a Lover of Piety and good Literature. He writ a small Book containing 19 Chapters, the Title whereof was, *The Sayings of Archbishop Anselm*; and flourish'd in 1120.

78. ED-

78. EDMUND, a Monk at Canterbury, a Man by long Practice excellently vers'd in Secular and Ecclesiastical Literature, writ, *Of the Discord between Anselm and the King*; *Of Ecclesiastical Liberty*; and some other Things, and flourish'd in 1120.

79. EADMERUS, Monk of Canterbury, was afterwards for his extraordinary Virtue, and singular Learning, made Abbat of St. Albans, and then Bishop of St. Andrews in Scotland; first Disciple to St. Anselm, Archbishop of Canterbury, afterwards his Friend; and lastly, his Companion in Banishment, and entrusted with all his Secrets. Going with him to Rome he was courteously receiv'd by Pope Urban II. and much honour'd. William of Malmesbury frequently commends him for his sober Pleasantness in Discourse, the Elegancy of his Words, and the sincere Truth of his History. He writ a short History from King Edgar to William the First. Then spreading further, deduc'd the History of many Kings and Princes almost to his own Time, as may be collected from *Leland*, *Simon Dunelmensis*, and others. He also at large writ all the Controversy between King William Rufus, and St. Anselm, Archbishop of Canterbury. The Titles of his Works are, *Of Ecclesiastical Liberty*; *The History of England*; *Collections of History*; *The Life of St. Anselm*; *The Acts of St. Anselm and St. Elphegus*, in Verse; *The Life of St. Wilfrid*; *Elegiack Verses on the Death of St. Anselm*; *Of the Institutes of Christian Life*; *The Praises of the blessed Virgin Mary*; *Of the Actions of his Time*; *A Book of Collections from St. Anselm*; *Traicts*; *Of St. Dunstan*, in Verse. He flourish'd in 1121.

80. PETER BALDUNIUS, Monk of Malmesbury, whom William of Malmesbury calls his Companion, and commends for a notable Versifier, for he was excellently knowing in Humanity, inferior to none of the Poets of his Time, and not unlearned in higher Studies. He is said to have writ the Lives of some select Monks in Verse, but all his Works are perish'd; he flourish'd in 1130.

81. ATHELARD, or ADELARD, Monk of Bath, gave Token of a notable and lofty Wit, whilst yet a Boy, and afterwards wonderfully adorn'd the Bounty of Nature with Sciences; for in his youthful Years he left his Country, to improve himself, and travel in France, Germany, Italy, Spain, Egypt, and Arabia, every where finding something to learn. Being curious he search'd into the most hidden Natures of Things, and having spar'd for no Labour, return'd home richly fraught with the Knowledge of natural Things; a most skilfull Poet, Rhetorician, Mathematician, Philosopher and Physician, and well vers'd in many Languages. Thus he translated many antient Authors, some into English, and others into Latin. The Titles of his Works which I have met with are as follows; *Questions concerning the Nature of Things*; *Of the Causes of natural Compounds*; *Of the seven liberal Sciences*; and several other Books he translated. He flourish'd in 1130.

82. AILMER, or ELMER, Monk of Canterbury, where he was 18 Years Prior, as he hints in his Epistles. A Man much addicted to regular Discipline, and heavenly Contemplation, and yet never neglected the Study of the Holy Scriptures, and reading of the antient Doctors of the Church, whom he always made use of as the Rule for understanding of Holy Writ; as I find in *Leland*, and appears by his own Writings, full of Piety and Erudition; the Titles whereof are, *Of seeking God*; *Of the Absence of the Countenance of God*; *Exercises of spiritual Life*; *Of the Benefit of claustral Life*; *Remembrances of*

the Benefits of God; *Against the Miseries of the World*; *Homilies*; *Epistles to several Persons*; *A Book of Sciences and Sacramentals*, &c. He dy'd at Canterbury in 1130.

83. STEPHEN HARDING, from his Youth enter'd into the Order of St. Benedict, in the Monastery of Shirburn, and went first into Scotland, and then into France to study. Having laid so solid a Foundation of Learning, and much more of Piety and Religion, he proceeded some Years after with a good Priest into Italy, and so to Rome. Notwithstanding all the Difficulties of their Journey, Malmesbury says they sung the whole Psalter every Day, both going and coming. Returning into Burgundy, after they had paid their Vows at Rome, Stephen making some stay in the Monastery of Molsme, persuaded some Monks to embrace a stricter Course of Life with him. About twenty of them quitting that Monastery, in the Year 1098, withdrew into the vast Wilderness of Cîteaux; and building a little Church, and small Cells there, led a most austere Life. About ten Years after, the Abbat Alberic dying, Stephen was chosen their third Abbat. He was a Man wonderful for Sanctity of Life, divine Contemplation, Learning and Prudence. He transmitted to Posterity some Writings valuable for Piety and Religion; as the *Letter of Charity*; *Private Exhortations to Monks*; *the Rites and Customs of Monastical Life*. Being grown old, and blind he resign'd his Abbathship, and not long after departed this Life in most holy manner, Anno 1133.

84. OSBERT STOC-CLARE, born at Clare in Suffolk, and Monk of Westminster, was in Esteem with all good Men, for his Learning and regular Life; and at length, as *Leland* says, became Prior of that Monastery. He took much delight in reading, writing, and imitating the Lives of Saints; and having been educated in that Monastery, which had been built, and so highly favour'd by King Edward the Confessor, he would not permit so noble and pious an Action of that Monarch to be unknown to Posterity. He therefore writ *The Life of St. Edward, King and Confessor*; also *The Life of St. Ethelbert, King and Confessor*; *The Miracles of St. Edmund, King and Martyr*; *The Life of St. Edburga, Virgin*; *Religious Epistles to several Persons*; *Familiar Epistles to others*, &c. *Boston of Bury* says he flourish'd in 1136.

85. ROBERT, Monk of Shrewsbury, equally addicted to Integrity of Life, and good Literature, and equally successful in both, became renowned for both, as *Leland* testifies. Being made Abbat of Shrewsbury he translated the Relicks of St. Winefrid, Virgin and Martyr, from Wales to his own Monastery: And to show at once his Devotion and Learning, he compos'd an elegant Piece of her whole Life and Martyrdom; more Works of his I have not found; but as *Capgrave* says, he dy'd in 1148.

86. OSBERN, Monk of G'oucester, being put under the best Masters by the Care of his Parents, he became accurate in Humanity, and afterwards being a Monk was famous for wonderful Eloquence, being an able Philosopher, and a profound Divine, which Sciences he incredibly adorn'd by his innocent Life, Integrity, Dexterity in Business, elegant Affability in Discourse, Solidity of Judgment, and Perspicuity in expounding the hidden Mysteries, and abstruse Sense of Holy Writ. He writ much; the Titles we have of his Works are these, *On the Book of Judges*; *Of the Incarnation of Christ*; *Of his Nativity*; *Of his Passion*; *Of his Resurrection*; *Panormia, in the Nature of a Vocabulary, a vast-Work*; and by

by way of Dialogue, *On Genesis* ; *On Exodus* ; *On Numbers* ; *On Deuteronomy* ; and other Tracts. He liv'd in 1140.

87. WILLIAM of MALMESBURY, whose right Surname was *Somerſet*, but better known by that of *Malmesbury*, becauſe he was a Monk of that Monastery. He ſpent his Youth with good Succeſs in the Study of Humanity, and other profane Sciences, and having the beſt Maſters, became at length excellently inſtructed in all ſorts of Literature. Being made Library-Keeper in his Monastery, and according to his Duty ſo much among Books, he became daily more ſtudious. He there found, among the old Manuscripts, many Monuments of Antiquity, relating to the former Actions of this Nation ; which being much decay'd, he preſerv'd from perishing. Nor did he think it enough to preſerve the old, unleſs he added ſomething new of his own, and accordingly devoted all his ſpare Hours to Writing, making many learned Collections, much to be admir'd and eſteem'd ; for he has handled our Hiſtory ſo accurately, that ſcarce any other is to be compar'd to him, but no Man prefer'd. He deduc'd his Hiſtory, from the coming into England of the *Engliſh Saxons*, by a continu'd Series of our Kings and Biſhops, to the 28th Year of King Henry I. The Titles of his Works are as follows, *Of the Kings of England, five Books* ; *New Hiſtories, two Books* ; *Of the Acts of the Biſhops, four Books* ; theſe were all printed in 1601, and again ſince that Time ; *Collections concerning the Emperors* ; *the Genealogy of King Henry II.* *Fragments of Chronicles* ; *Antiquities of Glaſtonbury* ; *On the Lamentations of Jeremiah* ; *Of the Series of the Evangelists* ; *John the Abbat's Itinerary* ; *The Life of St. Aldhelm, Biſhop* ; *Of the Miracles of St. Andrew* ; *Of the Miracles of St. Mary* ; *The Life of St. Dunſtan the Archbiſhop* ; *The Life of St. Patrick* ; *The Life of St. Indractus, his Diſciple* ; *The Life of St. Benignus* ; *Of the Virtues of the Saints* ; *Of the Nation of the Wiſdens* ; *Of the Antiquities of Malmesbury* ; *Sermons* ; *Epistles*, &c. He dy'd in a good old Age at *Malmesbury*, in the Year 1142.

88. RALPH, firſt Monk, and then Abbat of St. *Albans*. He read much, and made large Collections from many Authors, but little thereof has been handed down to us. *Leland* ſays, he writ the Life of St. *Alban* in elegant Verſe, and highly commends it : He alſo compos'd *The Life of Alexander the Great*. I find no more of him, only that he dy'd, and was bury'd in his own Monastery, in 1150.

89. GEOFFRY HEMLINGTON, Monk of St. *Albans*, a Man worthy, ſays *Leland* in his *Collectanea*, to be infer'd into the Catalogue of Doctors, being notably learned in *Greek* and *Latin*, an expert Hiſtorian, and a moſt diligent Searcher into Antiquity. He with much Labour perus'd both the *Greek* and *Latin* Hiſtorians, collect'd much, diſpos'd the ſame orderly, compos'd an Hiſtory, and publiſh'd the ſame, dedicating it to his Abbat, by the Title of, *The Hiſtory of Alexander the Macedon* ; though *Walter*, Library-Keeper of the ſame Monastery, will have that Abbat to have been the Author of the ſaid Book. Certain it is, that this *Geoffry* writ much, tho' it be all loſt ; he flouriſh'd in 1150.

90. GERVAſE of the PARK, Monk of *York*, was ſo enſam'd with the Love of Chriſtian Perfection, that proceeding from one Virtue to another, he always ſtrove to outdo himſelf in Goodneſs. At length meeting with ſome of his own Profeſſion of his own Inclination, he prevail'd with twelve of them to ſeek a ſtricter Courſe of Life at the Monastery of *Fountains*, among the *Ciſtercians* ; and at

laſt, for his ſingular Virtue, was made Abbat of the Monastery at *Park*. Beginning then to be familiar with *Calred*, Abbat of *Rieval*, a Man of no leſs Piety, and more Erudition, he prevail'd with him to publiſh a Work entitled, *The Mirror of Charity* ; to which Work *Leland* ſays he writ an elegant and long Preface ; as alſo a Book of *Epistles to the ſaid Abbat*. I find no other Titles of his Works ; but he flouriſh'd in 1150.

91. NICHOLAS BREAKSPEAR, well deſerves a Place in any Catalogue of learned Men ; but as it is not decided, whether he were a Monk of St. *Benedict*, or a *Canon Regular*, we ſhall not enter into that Controverſy, nor add any more concerning him.

92. LAURENCE, firſt a Monk, and according to ſome, afterwards Abbat of *Durham*, may be compar'd with the prime Men of that Age, either for Piety, or regular Obſervance, or Learning. In Verſe, ſays *Leland*, he approves himſelf an indifferent Poet ; in Proſe, a vehement Rhetorician. He is ſaid in his Youth to have been a moſt polite Courtier ; at which Time alſo he compos'd moſt pleaſant Verſes, which he left to Poſterity ; but after he became a Monk, he apply'd himſelf wholly to Divinity, and made a great Progreſs therein. He, by degrees, became famous throughout all England for his Virtue and extraordinary Erudition. *Gervus*, Nephew to King *Stephen*, and Abbat of *Weſtmiſter*, having about this time baſely ſquander'd the Revenues of that Monastery, and relax'd the Diſcipline, he was therefore depos'd, and *Laurence* ſubſtituted in his Place, as the moſt likely Perſon to retrieve the Miſchiefs the other had been the Occaſion of. His Writings were many ; but as they are not of much Note for the Subjects, being moſt of pious Matters, we ſhall paſs them in Silence : His Death happen'd in the Year 1160, at *Weſtmiſter*, where he was alſo bury'd.

93. RALPH ALMSGIVER, Monk of *Weſtmiſter*, apply'd himſelf principally to the Study of the Scriptures, and often preach'd to the People. *Bosſon* of *Bury*, and *Leland* ſay, he left thoſe Sermons to Poſterity, under the Titles of *Homilies on the Goſpels* ; *Homilies on the Epistles* ; and of the *Sinner* ; ending his Days at *Weſtmiſter* in 1160.

94. ADAM, firſt Monk, and then Abbat of *Eveſham*, famous for Piety towards God, and Charity towards his Neighbour ; adorn'd with Variety of Learning ; and for his Eloquence to be compar'd with the greateſt Men of his Time. *Leland* ſays, that the making of him Abbat was rather an Honour to the Monastery than to him. He writ, *Of the Miracle of the Holy Eucharist* ; *An Exhortatory Oration to the Nuns of Goſtow* ; a Book of *Sermons* and *Homilies* ; and another of *Epistles* ; and flouriſh'd in 1160.

95. ADELBERT, a Monk of *Spalding*, took wonderful delight in the Study of good Literature, and attain'd an accurate Knowledge in ſacred and profane Sciences. He was alſo well verſ'd in all Eccleſiaſtical Duties, meek, mild, moſt humble, temperate, chaſt, inwardly religious, and outwardly exerciſing Works of Charity. In expounding the Scriptures he follow'd not his own Notions, but the Opinion of the antient Fathers of the Church, never deviating from them, or from what had been defin'd in Councils. He collect'd out of the *Morals* of St. *Gregory* on *Job*, a large Volume ; which, as *Bosſon* of *Bury* teſtifies, contains 155 Chapters, which Work he entitl'd, *The Mirror of the Chriſtian State* ; he alſo writ *Homilies*, and to *Hermannus* the Prieſt, and liv'd in 1160.

96. THOMAS, Monk of Monmouth, whom *Leland* calls a pious and learned Man. He liv'd at the Time when the Jews at *Norwich* crucify'd a young Child, whose Name was *William*, in Hatred to CHRIST. This *Thomas* thereupon writ 7 Books, Of *William, Child, and Martyr*; and one Book, Of his Miracles. He flourish'd in 1160.

97. St. ODO, Monk of *Canterbury*, was, according to *Leland*, a Man of known Virtue, and eminent Erudition; for he apply'd himself so industriously to heavenly Contemplations and Literature, that he soon got the start of all his Brethren. Whereupon he was first made Prior of his own Monastery, and then Abbât of *Battle-Abby*. In his riper Years, when he inclin'd towards old Age, he wholly addicted himself to the Study of holy Writ. The Titles of the Works he left behind him are; *Commentaries on the Pentateuch*; *On some Chapters of the first Book of Kings*; *On the four Books of Kings*; *Morality on the Psalms*; *On the Old Testament*; *Of the Book of Life*; *Of the Burden of the Philistines*; *Sermons on the Epistles throughout the Year*; *Of the Ecclesiastical Manners*; *Of the Virtues and Vices of the Soul*; *Of the Invention of St. Milburga*; *Moral Sermons on the Gospels*; *Parables in Praise of him who is Alpha and Omega*; *Epistles*. He departed this Life in his Monastery of *Battel*, about the Year 1160.

98. The Anonymous Continuer of the History of *Florence of Worcester*, and a Monk of *Worcester*, a Man learned, and not inelegant in the *Latin* Tongue, an Historian above the common Rank, who confin'd himself to the exact Rules of Writing; avoiding superfluous Words, he chose rather to say much in a few Words, than to perplex the Reader with tedious Discourses. He continu'd *Florence's* History, from about the Year 1115 to 1163, and call'd it *A Continuation of Florence*, which is publish'd together with that History. He flourish'd in 1163.

99. SIMEON, Monk of *Durham*, and Doctor of Divinity of *Oxford*, from his Youth was highly affected to the Study of good Literature, and continually made great Progress therein; but chiefly apply'd himself to Mathematicks and History; and thus became a most skilfull Chronologer, which render'd him famous throughout *England*. *Simeon* considering that from the Death of *Bede* to his Time, there had been very little or no Account made of what had happen'd in *Northumberland*, he us'd the utmost Diligence to rescue those Things from Obscurity, and commit them to Writing. Accordingly he collected, and orderly digested in one Volume, both the renowned Actions of the *Englishs*, and the Barbarities of the *Danes*, from the Days of venerable *Bede*, and continu'd the History for the Space of about 430 Years, to the Reign of King *Henry I.* and the Year of our Lord 1130. The Title of his Work is, *Of the Actions of the English*; besides which he writ, *Of the Church of Durham*; *Of the Siege of Durham*; *An Epistle concerning the Bishops of York*; *Of the Passions of the Holy Martyrs, Ethelbert and Ethelred*; *Abridgment of Malmesbury*; *Epistles to Elmerus*. He flourish'd in 1164.

100. NICHOLAS, Monk of *Durham*, renown'd in his Time for Piety and Erudition, much addicted to read, write, and imitate the Lives of Saints. He was very familiar with St. *Godric*, the Anchorite, whose Life he writ, as he had it from himself, and liv'd in 1169.

101. SAMPSON, Monk of *Canterbury*, pious, learned, constant in reading, and meditating on the Holy Scriptures, was a frequent Preacher, and left behind him a Book of *Homilies*, and one of small Treats, living about the Year 1170.

102. WILLIAM, Monk of *St. Albans*, inferior to none in his Monastery for Learning; he finding the Life of *St. Alban*, in *English*, translated it into *Latin*, for the Use of Foreigners, and flourish'd in 1170.

103. SENATUS BRAVONIUS, Monk of *Worcester*, a great Lover of Piety, much affected to regular Observance, and well vers'd in Literature, was an Honour to his Monastery; for through his Care and Industry it abounded long after in Men renowned for Virtue and Learning, as *Leland* and *Polydore* report. He not only transcribed the whole Bible, but compos'd several Works, the Titles whereof are, *Of the Reason of the Pontifical Pall*; *The Life of St. Oswald Archbishop of York*; *The Life of St. Wulfstan Bishop of Worcester*; and a Book of *Epistles*. He dy'd, and was interr'd in his Monastery at *Worcester* in the Year 1170.

104. EDWARD, Monk of *Canterbury*, a constant Companion to St. *Thomas of Canterbury*, both in Prosperity and Adversity, and present when he was murder'd; accordingly writ, *The Life of that Archbishop*, and flourish'd in 1171.

105. WILLIAM RAMSEY, born in the Town of that Name, first Monk, and afterwards Abbat of *Croyland*, became famous for Piety, Wisdom, and Learning, and of singular Dexterity in the Management of Affairs; on which Accounts he was much esteem'd by great Men, and particularly by King *Henry II.* Nor had he only the Art of acquiring Favour, but knew well how to make the best Advantage of it: For in the Space of 18 Months after he was Abbat, through the King's Bounty, he paid off 14000 Marks that the Monastery then ow'd. *Leland* says, he was excellently vers'd in all polite Literature, and employ'd himself in reading, writing, and imitating the Lives of Saints, as appears by his Works. The Titles whereof here follow; *The Life of St. Guthlac, in Heroick Verse*; *The Life of St. Neot, in Verse; the same in Prose*; *Of his Translation*; *The Life of Earl Waldelph*; *His Passion*; *His Miracles*; *The AEs of his Predecessors*; *Of the Countess Judith*; *The Life of St. Edmund, King*; *The Life of St. Berinus, Bishop*; *On Bede of the Times*; *On Isidore of Computation*; *Of the AEs of his own Monastery*; *Of the Lives of the Philosophers*; *Of reading the Writings of Heathens*. At length, after a good Life, he made an happy End in 1180.

106. RICHARD PLUTO, Monk of *Canterbury*, a Man, according to *Leland*, of Piety, and excellently learned, well vers'd in Poetry, Rhetorick, Mathematicks, Philosophy and Divinity, and particularly knowing in History, more especially the Ecclesiastical, which his Writings will more fully testify. The Titles whereof are, *The Ecclesiastical History of England*; *When Evil comes, in Verse*; *Of seeking after Good*; *Of the Degrees of Virtues*; *Of Virginity*; *Of the Benefit of Death*; *Of the Ironical Art*; *On the Pictures of the Apostles*; *Of Time and Place*; *On Philo's Work*. He flourish'd in 1181.

107. HUGH, afterwards Abbat of *Reading*, was born of good Parentage, and contemning his Father's Inheritance, made choice of a religious Life, being extraordinary humble, and most observant of regular Discipline, learning of the ablest Masters, and imitating the most holy Patterns, is said to have attain'd to a great Degree of Perfection in both kinds. It was another *Hugh*, of whom *Matthew of Westminster* says thus: In the Year 1125, the 17th of the Kalends of May, *Hugh* Prior of *St. Pancrace* was made Abbat of *Reading*; and in the Year 1129, *Hugh* Abbat of *Reading* was chosen Archbishop of *Roan*.

This

This our *Hugh* I take to be the same whom *Peter of Blois* extols to the Skies. He writ *Six Books of Theological Questions*, and one of *Epistles*, and flourish'd in 1181.

108. *WALTER*, Monk of *St. Albans*, where he was Chanter, and afterwards Library-keeper, and call'd *Bibliotecarius*, perhaps from the noble Library he founded, rather than from looking after that in his Monastery. He was a Man of great Reading, especially delighting in Ecclesiastical Authors, writ a Catalogue of them, under this Title, *Of the Books of the Church*, and liv'd in 1181.

109. *RICHARD*, Monk of *Dover*, then Prior, and in Process of Time Archbishop of *Canterbury*, a Man of an unblameable Life, much Industry, wonderful Meekness, and more than common Erudition. *Nicholas Trivet* and *Peter of Blois* write, That this *Richard* was too light, and more remiss and negligent than became an Archbishop, in keeping up of Ecclesiastical Discipline, and in correcting and reforming the Crimes of the Clergy; as also, that he was not resolute enough in defending the Privileges and Immunities of the Church, nor diligent in preserving its Temporalities. But if ever guilty of this Neglect, he seems to have shaken it off, for he writ discreetly enough to the Bishops of *Ireland*, and in his Epistle sharply reprov'd them, because they presum'd to exercise the Episcopal Functions, when they had ask'd his Confirmation, without waiting for the same. The Titles of his Writings are these, *Against his Disturbers*; *To his Bishops*, more especially the Irish; *To three Bishops*; *To Peter of Blois*; *To King Henry*; *A Treatise to Priests*. He dy'd in the Year 1184.

110. *WILLIAM* of *PETERBURGH*, Monk of *Ramsay*, a Man of great Wit, much reading, and one of the prime Divines of his Time, as *Leland* testifies. He was resorted to from all Parts, not only on Account of his Learning and Eloquence, but also for Advice in difficult Affairs. *Boston of Bury* gives us these Titles of his Writings, *Commentaries on the Canticles*; *Expositions of Words in Holy Writ*; *Distinctions in Divinity*; *Notable Homilies*; *Euphrastick Exposition*; *the Work of Parts*. He flourish'd in 1188.

111. *JOHN* of *HEXHAM*, born in the Town of that Name, and first Monk, then Prior of the Monastery there, grave, modest, meek, courteous, affable, yet severe and rigid in punishing the Faults of those under his Charge; learned and eloquent, and a diligent Searcher of History and Antiquities; and tho' he taught Philosophy and Divinity publicly in his Monastery, yet in private, he, as much as Time would permit, read Historians, and particularly Venerable *Bede*. He made an Addition of 25 Years to the History of *Simeon of Durham*, beginning at the 9th Year of King *Henry II.* and proceeding to the first of King *Richard*, calling it *An History of 25 Years*. He also writ *Of Signs and Comets*; *A Description of the Scottish War*; *Sermons*, and some other Things, and flourish'd in 1190.

112. *RICHARD* of the *DEWISES*, Monk of *Winchester*, a Man truly religious, of an unspotted Life, and more than common Erudition, for which he was highly esteem'd among his Brethren, being little known abroad, because he liv'd all his Days in Monastical Solitude. When he was come to Years of Maturity, and would not suffer any Hours to pass away in Idleness, he diligently perus'd the *English Histories*, and being well vers'd in them, he elegantly writ much in that Kind, which was left behind him for the publick Good, under these Titles, *The Times of King Richard*; *An Epitome of the British Affairs*, &c. He flourish'd in 1190.

113. *WILLIAM FITZ-STEPHEN*, or *STEPHENS*, as *Randolph Higden* calls him, born of good Parents, descended, as *Leland* thinks, from the *Norman Nobility*, Monk of *Canterbury*, being excellently instructed, embellish'd his good natural Parts with the liberal Sciences. Having spent his younger Years in *England* in the Study of Humanity, he went over into *France*, where he was no less successful in Philosophy and Divinity, and prov'd a most faithful Companion to *St. Thomas of Canterbury* in his Exile and Sufferings. He writ *The Life and Passion of St. Thomas*; *Of Visions after Death*; *Of his Miracles*; *The Actions of King Henry II.* &c. and liv'd in 1190.

114. *HENRY SWINSEY*, first Monk, then Abbat of *Glastonbury*, notable for Integrity of Life, and sufficiently instructed in that Learning that most polishes Mankind. But his Works are perish'd, and of the many Things he writ both in Prose and Verse, I find only this Title among Historians, *Poems of several Sorts*. He flourish'd in 1190.

115. *RICHARD* of *HEXHAM*, first Monk, and then Prior of that Monastery, educated there in Monastical and School Learning, and in all Sorts of Piety, so diligently imitated his Master, *John*, Prior of that Place, that he succeeded him in that Employment, and in teaching. When made Prior, he in all Things most exactly copy'd after his said Master; for tho' he in publick taught his Brethren Philosophy and Divinity, yet in private he read History, and accurately writ the Affairs of his Time, especially in *England*, by these Titles; *The Actions of King Stephen*; *The Actions of King Henry II*; *The War of the Standard*; *A short Chronicle from Adam to Henry the Emperor*; *Of the State and Bishops of the Church of Hexham*. I know of no more of his Works; but that he dy'd, and was bury'd in his Monastery about the Year 1192.

116. *JOHN HANWIL*, surnam'd also *Archibrennius*, educated at *Oxford*, and Master of Arts there, afterwards became a Monk at *St. Albans*. Having a sharp Wit, an eloquent Tongue, and more than common Knowledge in Worldly Learning, he was sent to *Paris*; but being too fond of polite Literature, he resolv'd to adhere to those Studies, and accordingly adding himself to Poetry, was there look'd upon as a Prodigy of Eloquence and the Darling of the *Muses*. There he writ his *Archibrennium*, that is, a mournful Poem upon mournful Subjects. He compos'd several other Poems so exactly imitating the Majesty of *Virgil* in Matters of Weight, the flowing Vein of *Ovid* in the indifferent, and the Wit of *Horace* in Satire, that he seem'd almost to equal them. In him may be found the Praises of King *Brute* display'd, the Virtues of the *Britons* describ'd, the Encomiums of *Britain* set forth, and the greatest Antiquities brought to Light, all in excellent *Latin*. For these Reasons honourable Mention is often made of him by many learned Men, and more particularly by those who most strictly follow'd the Purity of the *Latin Tongue*, and among the rest, by *Ludovicus Vives*, a Spaniard; *Lilius Giraldus*, an Italian; *Johannes Textor*, a Frenchman; *Conradus Gesnerus*, a German; and *Hector Boethius*, a Scot; so that this Man's Wit and Learning is commended by almost all Nations. The Titles of his Works both in Verse and Prose are these: *Archibrennium* in Nine Books, now in Manuscript at *St. Benedict's College in Cambridge*; *Of occult Things*; *Epistles*; *Epigrams*; *several Poems*, &c. He flourish'd in the Year 1200.

117. *GERVASE*, Monk of *Canterbury*, a Man knowing in sacred and profane Literature, well vers'd

vers'd in our History, and a Writer thereof. Being a most diligent Searcher after Antiquities, he perus'd all the best Historians who had treated of the Affairs of the Britons and Saxons before him, from whom he collected the choicest Parts, and reduc'd them into an excellent Method, deducing a noble History from the Entrance of the Britons, or Trojans into our Island, to his own Time, omitting nothing that a grave Historian ought to take Notice of, and delivering all Particulars with extraordinary Fidelity. He writ *The History of the whole Nation*; *The History of the Britons, from their Original*; *The History of the Saxons and Normans*; *The Lives of the Archbishops of Canterbury from Augustin to Hubert*; *Of the small Regions of Britain*; *Of the Bishops Sees*; *Of the Monasteries*; *A small Tract in Manuscript at Cambridge*, and many other Works. He flourish'd in 1200.

118. NIGELLUS WIREKER, Monk of Canterbury, a Man famous for Piety and Variety of Erudition, of much reading, a sound Judgment, a notable Divine, a good Philosopher, a fluent Rhetorician, and a most elegant Poet, and thus an Ornament not only to his Monastery, but to his whole Country, for his Virtue and Learning; for thus Leland commends him. He was earnest in reprov'g Vice, and particularly the Faults of the Clergy, in so much, that he spar'd not William Longchamp, Lord Chancellor of England, and Bishop of Ely, a most ambitious Man, but by his publick Writings blam'd his haughty Behaviour and most insolent Statelines. He writ under the Name of *Brunellus* to the said Bishop, *The Mirror of Fools*; and an *Epistle of the Erudition of Prelates*; also, *Of the Abuse of the Things of the Church*; *Of the Vices of Trustees*; *Admonitions to a Friend*; *Against Barbarity*; *Distinctions of the two Testaments*; *Collections from Guarnierius*; *Commentaries on Numbers*, &c. He flourish'd in 1200.

119. BENEDICT, first Monk of Canterbury, and afterwards Abbat of Peterburgh, bred in his Youth to Piety and Learning, is said to have been Doctor of Divinity at Oxford, and reckon'd among the learned Men of his Time, tho' he left few Testimonies of his Learning in Writing; those which we have are *The Life of St. Thomas of Canterbury*; *Of his Miracles after Death*, &c. He flourish'd in 1200.

120. ALAN, Monk of Canterbury, and in Process of Time Abbat of Teuksbury, a Man of Wit, much Learning, and more Piety, Doctor of Divinity of Oxford, much esteem'd by St. Thomas of Canterbury, writ *Sermons*; *Epistles*; *The Life and Banishment of St. Thomas of Canterbury*; *The Acts of Clarendon*; *Epistles to King Henry II. and others*; *Problems*, &c. He dy'd in 1201.

121. ROGER, Monk of Croyland, having an excellent Education, advanc'd to great Perfection in Virtue and good Literature, as Leland testifies, and on that Account, was, in Process of Time, promoted to be Abbat of Freston in Lincolnshire. He writ *The Life of St. Thomas of Canterbury*; *Epistles*, and what else I have not found, and flourish'd in 1214.

122. JOCELIN BRACLAND, Monk of St. Edmund's-Bury, made a very great Improvement in Piety and Learning at Cambridge, and was in Esteem for the same among the good and learned Men of that Time. Being more addicted to divine Contemplation than to Writing, he left very few Works, which are *The Chronicle of his Monastery*; *On the Election of Hugh*; *The Life of St. Robert, Martyr*, &c. and flourish'd in 1214.

123. ALEXANDER, Monk of Canterbury, and Abbat there, having a ready Wit, and being educated from his tender Years in the Schools, he became a most learned Man, which being improv'd

by a solid Judgment, singular Prudence, and wonderful Dexterity in Business, Piety towards God, and Charity towards his Neighbour, he was by all thought fit to govern his Monastery, where behaving himself with singular Commendation, his Fame reach'd the Ears of King John, who advis'd with him in those mighty Controversies he had with the Pope. He put that King in Hopes, that all Things might be amicably adjusted, whereupon he was in the Year 1206 sent Ambassador to Rome, where he so faithfully adher'd to his Sovereign, that he incurr'd the Hatred of the adverse Party; for which, after the King's Death, he was excommunicated by Pandulphus, the Pope's Legat in England, and depriv'd of all Ecclesiastical Dignity and Function. However that was, his Works are sufficient Testimonies of his Learning, the Titles whereof are these, *Victory over Proteus*; *On sundry Articles of Faith*; *Of the Power of the Church*; *Of the Papal Cessation*, &c. He is said to have liv'd to the Year 1217.

124. HUGH WHITE, Monk of Peterborough, renowned for Piety and Learning, left little in writing, yet is commonly reckon'd among our Antiquaries and Historians. Leland says he was an able Writer, particularly of what related to his own Monastery; for he writ the History of Peterborough, wherein he gives the Original, Advancement, Misfortunes, several Calamities under the Danes, and other Incidents relating to the said Monastery; wherein he so curiously search'd into the Antiquities of the Mercians, that he has mention'd many Things which escap'd Venerable Bede. I know of no more of his Writings; but he flourish'd in 1217.

125. ADAM BARCHING, bred at Oxford, and Monk of Shirborn, a Man of a sharp Wit, a fluent Tongue, clear Elocution, vehement in reprov'g Vice, and powerful in perswading, which render'd him renowned in his Time. In his latter Years he addic'ted himself wholly to the Study of the Scripture, yet so as not to neglect preaching the Word of God, and instructing the People, teaching them Piety, Faith, Charity, Chastity, Temperance, and all Virtues, which he himself most strictly follow'd. His Works are *On the Old and New Testament*; *On the four Gospels*; *Of the two Natures of CHRIST*; *Of the Series of the six Ages*; *Rhimes and Verses*; *Sermons*, and several other Things both in Verse and Prose. He flourish'd in 1217.

126. WALTER, Monk of Coventry, born of good Parentage at Warwick, and as it were dedicated to GOD by them, was brought up in Piety and Literature, study'd Philosophy and Divinity at Oxford; after which he apply'd himself to reading and writing of History, and might have been reckon'd among the prime Men in that way, were not his Style too harsh to delight the Reader. Leland, tho' he no where speaks designedly of him, yet accidentally often commends him for the exact Fidelity and excellent Order which render his Annals valuable. He brought down his History from the first coming of the Britons into this Island to his own Time, always following the best Authors, as Geoffry of Monmouth, Roger Hoveden and Huntington, to whom he added many Things from others which were not to be found in them. The Titles of his Works are, *The Chronicle of the Britons*; *The Chronicle of the English Saxons*; *Annals, or a Memorial of England*; *Certain Sayings*. He flourish'd in 1217.

127. ETHELRED, a Cistercian Monk, and afterwards Abbat of Wardon, after having made a sufficient Progress in polite Literature, apply'd himself to reading of the Scriptures, Divine Meditation,

tion, and preaching of the Word of GOD. Copying exactly after St. Bernard, in common Discourse he practis'd his Affability, his mellifluous Sweetness in his Sermons, his delicious Eloquence in Style, and in all his Actions his meek and mild Spirit. By these Holy Allurements in his Words he attracted the People, and piously circumventing the Multitude, drew them from worldly Thoughts to CHRIST, and to the Observance of the Law of GOD. Some of his Writings are sometimes confounded with those of the Abbat Ealred, who flourish'd in 1166; but I take Ethelred to have been the Author of these that follow, *Expositions on certain Places of Scripture; Of the Bond of Perfection; Homilies on St. Luke; Of the three Men; Epistles.* At length he dy'd in his Monastery about the Year 1220.

128. RICHARD, Monk of the Isle of Ely, a notable Poet, Rhetorician, Astronomer and Philosopher, when inclining to old Age, was made Prior of his Convent, from which Time he devoted, all the Hours he had to spare from Divine Service and the Care of Monastical Discipline, to the reading of and meditating on the Scriptures, or else to reading and writing pious Histories, and more particularly that of his own Monastery, as well knowing that the good Examples of our Ancestors are a great Incentive to stir up Posterity to imitate them. There was a general Opinion of his Sanctity whilst living, and he doubtless had the Spirit of Prophecy, whereof, among many others, this Instance is produc'd. Toulouze being close besieg'd by Simon, Earl of Montfort, where this Richard was present, and the Place so hard press'd, that it seem'd ready to fall into his Hands, this holy Man foretold, that the Earl would be kill'd before the City was taken; and being scoff'd at by incredulous Persons for this to all Appearance rash Expression, he still positively affirm'd, that it would so fall out, as he had foretold, and writ his Epitaph whilst still living. The Event verifi'd the Prophecy; for when the Earl was slain by the Enemy, the City was not yet taken. *Easton of Bury and Leland* inform us, that he writ *Sermons; Of the Acts of his Monastery; Poems; and Familiar Epistles*, and flourish'd in 1220.

129. PETER HENHAM, Monk of *Walden*, where his Writings were long carefully preserv'd, a Man, as *Leland* says, studious in all Antiquities, but more particularly the *English*, and being renowned and belov'd by all Men for his Learning, and much more for Piety, he study'd not only for his own Satisfaction, but publish'd what he had learnt for the Improvement and Benefit of others. Having read many ancient Manuscripts and old Histories of *England*, he collected from them as much as was for his Purpose, from *Henry* the first *English* King, for about the Space of 770 Years to his own Time, and entitl'd his Work *The Chronicle of the English*. I have found no other, but only that he flourish'd in 1224.

130. ROGER WINDSOR, Monk of *St. Albans*, pious and learned, and scarce inferior to any of his Brethren, as appears by this; That it being the Custom of the Kings of *England* to make Choice of the most learned Man in that and other Monasteries to write the History of the Country, he was now pitch'd upon to be the Royal Historiographer, which he perform'd most commendably, bringing down the History of *England* to the Year 1235, by the Title of *The Chronicle of England*, which is all I find of him, but that he flourish'd in 1235.

131. WALTER, Monk of *Evesham*, a Man of a facetious Wit, who applying himself to Literature, lest he should sink under the Labour of the Day,

the watching at Night, and continual Observance of regular Discipline, us'd at spare Hours to divert himself with the decent and commendable Diversion of Musick, to render himself the more chearful for other Duties. Whether at length this drew him off from other Studies I know not, but there appears no other Work of his than 'a Piece entitl'd, *Of the Speculation of Musick.* He flourish'd in 1240.

132. GREGORY HUNTINGTON, Monk of *Ramsley*, and afterwards, as *Leland* says, Prior there, under several Abbats, for the Space of 38 Years. He was excellently knowing in Languages, particularly most studious of *Hebrew*, and most perfect in *Greek*. When the *Jews*, being convicted of many heinous Crimes, were by degrees expel'd *England*, more particularly for having crucify'd Children at several Places and Times in Contempt of CHRIST, and of Christianity, this Gregory, partly by the Favour of the King and prime Men, and partly by ready Money, got all the *Hebrew* Books he could find throughout *England*, most of which he laid up in the Library of *Ramsley*, as appears by the Catalogue of that Library. By which Books he gain'd a thorough Knowledge of the *Hebrew* Tongue, and was much assisted in expounding of several difficult Places in Scripture. Most of the Writings of his we have left concern *Greek* Literature, of which sort he left to Posterity, *The Art of understanding Greek; Expositions of Greek Names; The Sum of Grammar; Rudiments of Grammar; Attentarium; The Image of the World; Exposition of Donatus; Notes on Priscian; Court Epistles; Rules of Versifying; Sentences by Verses.* He flourish'd in 1255.

133. MATTHEW PARIS, Monk of *St. Albans*, dedicated to the Service of GOD from his Youth, embellish'd his excellent natural Endowment with commendable Erudition and much Virtue. An able Handicraft, Writer and Painter, learnt all Mechanick Arts as far as became an ingenious Gentleman; but for the Liberal Sciences, he was perfectly knowing in them, being an elegant Poet, a fluent Orator, a smart Logician, an acute Philosopher, a notable Mathematician, a most renowned Historian, a solid Divine, and what is above all the rest, of untainted Integrity of Life, renowned for Innocence, and without Guile. By Order from Pope *Innocent IV.* he reform'd the Monks of the Diocese of *Norwich*, who had somewhat slacken'd in their regular Discipline. The same Pope, in the Year 1248, sent him into *Norway*, to restore Monastical Discipline, then much declin'd in the Monastery of *Holmby*. He was a sharp Reprover of Vice, and bold Asserter of the Liberties of his Country. So zealous for his Nation and the Church thereof, that he took too much Liberty in inveighing against the immoderate Taxations of the Pope. In the Year 1250, when King *Henry III.* neglecting the *English*, prefer'd his Brothers, and, to comply with them, other Foreigners to the prime Dignities, as well Civil as Ecclesiastical, he grievously complain'd that so many *Italians* and other Strangers were advanc'd in *England*, when scarce any *Englishman* could find Preferment abroad, adding these Words, *In truth our Sins have brought these Grievances upon us.* Yet there are those who suspect that some of these bitter Expressions are not his, but that they have been foisted into his Works of latter Times. However that is, he was much belov'd by King *Henry* and all the Nobility; that King often sending for him to Court, that he might see what was there transacted, and be the better able to commit the same to writing. He had a good Genius for writing of History, and

took immense Pains about it, reading all ancient Historians, and collecting the best from them, which he digested into one vast Volume, from *Adam* to *William the Conqueror*. Then he writ the History, which he calls the *Greater*, beginning with *Harold* and the aforesaid *William*, that is, from the Year 1066 to 1250, where he left off, leaving the rest to posterior Writers. Yet, whether he afterwards chang'd his Mind, or was so commanded to do, he continu'd his Work to 1259, when he dy'd. The Titles of his Works are these, *The History from the Beginning of the World*; *The Description of the World*; *His greater History, from William the Conqueror to the End of King Henry III*; *Additions to the Chronicles*; *His lesser History, being an Epitome of the greater*; *Chronicles of the Monastery of St. Albans*; *The Acts of 22 Abbats of St. Albans*; *The Lives and Martyrdoms of the Saints Alban and Amphibalus*; *The Life of St. Edmund the Archbishop*; *The Life of St. Guthlac*; *The Life of St. Wolstan, Bishop*. He dy'd, as has been said, in 1259.

134. ELIAS TRICKINGHAM, Monk of *Peterburgh*, was well instructed in Virtue and polite Literature, and going to *Oxford*, proceeded there Doctor of Divinity; after which, he apply'd himself to reading of History, and writ well in that sort, as *Annals of 644 Years from 626 to 1270*, when we find him living, but know no more of him afterwards.

135. ROBERT DODFORD, Monk of *Ramsey*, made no stop in his Progress in Learning; but being past other Studies, entirely devoted himself to the Meditation of the Word of God. For the more perfect understanding whereof, he learnt the *Hebrew Tongue*, and prevail'd with his Abbat to have the keeping of all the *Hebrew Books*, which, as has been said in its Place, were there laid up by *Gregory Huntington*. He is said to have writ much, but little of it is come down to us. The only Titles we have of his Works, are *Short Notes on the Parables*, and *Sermons*. He is thought to have liv'd about the Year 1270.

136. ELIAS, born in *Worcestershire*, and a Monk of *St. Benedict*, almost from a Boy, as *Leland* informs us, arriv'd to an high Degree of Literature, and taught others. He delighted in reading of History, and publish'd an excellent Work, call'd *Chronicles*, and is thought to have flourish'd about the Year of our LORD 1270.

137. THOMAS SPROTT, or SPOT, Monk of *Canterbury*, of a religious Life and singular Learning. Being an Inhabitant of *Canterbury*, he writ *The History of that City, and of two Monasteries of his Order there*, in a good Stile; as also *The Acts of the Abbats, from the coming of St. Augustin our Apostle, to the Year 1272*, and by the way mentions the Kings and Archbishops. *William Thorn* of the same Monastery afterwards collected the Flowers of this History, and made Additions of some Years. This Spot liv'd in the Year 1274.

138. JOHN, Monk of *St. Edmund's-Bury* in *Suffolk*, and at length Abbat there, a Man, as appears by *Leland*, of great Sanctity and no small Literature. After his being chosen Abbat, went to *Rome*, in the Year 1279, to be confirm'd in that Dignity by the Pope. He writ much concerning that great Controversy which happen'd between *Robert Grosstest* and *Pope Innocent IV*. He is said to have writ much, but nothing of his remains, besides his *Annals of England*. He dy'd in his own Monastery, and was there bury'd about the Year of our LORD 1280.

139. ODINGTON, Monk of *Evesham*, as appears by *Leland*, famous in his Time for Philoso-

phy and Mathematicks; is said to have writ *Of the Motions of the Planets*; *Of the Change of Air*; and flourish'd in 1280.

140. JOHN, Monk of the Monastery of *Hide* in the Suburbs of *Winchester*, made a great Progress in Virtue and Literature. He entirely devoted himself to sacred History, and the private Meditation and publick preaching of the Word of GOD; for the Advancement of the Divine Honour, and the Salvation of his own and the Souls of others. In short, he so order'd his Life, as always to learn or instruct others, and to recommend his Name to Posterity by excellent Monuments of Piety and Erudition, whereof we have to this Day very sufficient Testimony in his learned Works; for besides what some affirm of him, that he writ of *Alfred the Great*, King of the *English*, and of the Antiquities of the Monastery of *Hide*, which that King is said to have founded, he learnedly compos'd *The Life of the patient Job*, and a Book of *Homilies*. I guess that he liv'd in the Year 1284.

141. GREGORY of *Winchester*, born in that City, in the Year 1237, enter'd into the Order of *St. Benedict* in the Monastery at *Glocester*, where he continu'd from his Youth to extreme old Age, for almost 60 Years, in the strict Observance of regular Discipline, and in the Study of Virtue and good Literature. During most of which time he employ'd his spare Hours in writing and reading History, and compos'd the *Annals of his Monastery*, containing all the most remarkable Occurrences belonging to the same, beginning at the Year 680 to the Year 1290. In which Work he gives a good Account of the Kings of *Mercia*, during the Heptarchy, and afterwards of the Kings of *England*, when the Monarchy flourish'd, observing Chronology. I have not found any more of his Writings. He was a renowned old Man in the Year 1290.

142. JOHN BEVER, Monk of *Westminster*, commended by *Leland* for a good and faithful Historian, of whose Authority he makes great Account. After the Studies usual with Religious Men, he employ'd all his spare Time in reading *English Histories*, and searching after Antiquities, and at length writ the History of our Nation, in excellent Order, and with much Judgment, from the coming of *Brute* till the Year of his own Death, under this Title, *An Edition of Chronicles*; he also writ, *Of the Affairs of the Monastery of Westminster, &c.* and flourish'd in 1306.

143. WILLIAM RISHANGER, became a Monk at *St. Albans*, in the 21st Year of his Age. Being learned, and delighting in the Study of History and Antiquities, he was made the King's Historiographer for that Monastery, under King *Henry III*. *Edward I* and *II*. for it was always the Custom in *England*, that one of the Monks in each of the greater Monasteries should be the King's Historiographer, to take care to write down the Events of every Year. Accordingly this *William* compil'd the History of *England*, from the Year of our LORD 1259 to his own Time, dedicating the same to *John* his Abbat, under the Title of *Chronicles*. His other Works are, *An Appendix to, or Continuation of Matthew Paris, from the Year 1260 to the last of King Henry III*. *Annals of King Edward I*. *Of the Wars of Lewis and Evesham*; *Of John Baliol, King of Scots*; *Concerning the Election of a King of Scots*; *Of the Right of the King of England to Scotland*, and much more, whereof the Titles are lost. He dy'd in a good old Age, in his Monastery, in the Year 1312.

144. ROBERT GRIM, Monk of *Eardney*, made a great Progress in Divine and Human Literature, and not only improv'd himself by his Study, but in his frequent Sermons expos'd to the People all that he found conducing to the Truth of the Catholick Faith, and for promoting the Practice of Virtue. The Writings he left behind him were *Commentaries on the four Gospels*, and *Sermons*; and liv'd in 1320.

145. THOMAS CASSELFORD, born in *Yorkshire*, Monk at *Pontefract*; besides his other Literature, was, as *Leland* informs us, a diligent Searcher after Antiquities, and that Author confesses he collected many Things out of his Writings. Having spent almost all his Days in that Monastery, he like a grateful Inhabitant found out all the Antiquities of the Place, and transmitted them to Posterity, by the Titles of *The History of Pontefract*; and *The Atlas of the said Monastery*; and flourish'd in 1320.

146. RICHARD WALLINGFORD, born in the Town of that Name, the Son of a Blacksmith, yet himself knowing in all the liberal Sciences, and a Prodigy in the Mathematicks. Being sent young by his Parents to *Oxford*, he wonderfully advanc'd in Learning, and at the same time no less in Piety, so that, as *Leland* writes, he soon resolv'd to addict himself to a religious Life, and accordingly became a Monk at *St. Albans*. The Abbat there being acquainted with his Genius, would not thwart it, and he devoting himself to the Mathematicks, attain'd to great Perfection in *Arithmetick*, *Geometry* and *Astronomy*, not omitting to improve himself in other Sciences, or Virtue. His Abbat afterwards dying, he was call'd home and chosen his Successor. Being now in Power, he made such a Clock as all *Europe* could not then match; nor is it thought that any since has exceeded it, either for the wonderful Invention, the stupendious Workmanship, or the vast Expence. In it was to be seen the Course of the Sun and Moon, the rising and setting of the Stars, the Motions and Conjunctions of the fix'd Stars and Planets, the ebbing and flowing of the Sea, and in short, the Figures, Operations, Effects, Affections, and the like of all the Heavenly Bodies, too long here to particularize. Besides, to immortalize his Work, he writ certain Canons to preserve his Science, under the Title of *Albion*, as well to allude to the Name of his Monastery of *St. Alban*, as to signify and denote that all that Work had been contriv'd and compacted by one Man, that is, *Albion*, or *All by one*. The Writings of this famous Mathematician were these, *Canons on Albion*; *Of Astronomical Judgments*; *Of demonstrative Sines*; *Of the Chord and Arch*; *Of Astronomical Matters*; *Of Diameters*; *Of the Eclipses of the Sun and Moon*; *Of the Right Angle*; *Exafrenon*; *Of Arithmetick*; *Of Computation*. He is said to have dy'd of the Leprosy, and was honourably bury'd in his own Monastery, in the Year 1326.

147. JOHN of THANET, so call'd, because born in that Island, and Monk of *Canterbury*, pious and learned, and particularly in the Mathematicks, but above all, skilful in Musick, was so in love with the Beauty of the House of God, that he devoted all his Time and all his Labour in adorning the Church, in embellishing the Musick, on the Ceremonies and Divine Offices, that all might be decently perform'd. He writ *Of the Offices of the Church of Canterbury*; *The Lives of some Saints*, and dy'd, and was bury'd at *Canterbury* about the Year 1330.

148. THOMAS PONTS, Monk of *Canterbury*, and afterwards Abbat there, known to, and belov'd by many, both at home and abroad, for his many Virtues, attended by singular Erudition, and much esteem'd for the same by the *Romans*, whilst he liv'd in that City. *William Thorn* in his Work of the Abbats of *Canterbury* is very large in his Praises; nor does *Leland* omit to mention his excellent Endowments; yet I find nothing that he writ, besides a Book *Of the Glory of God*. He liv'd in 1332.

149. JOHN EVERISDEN, Monk of *St. Edmund's-Bury*, excell'd in Humanity, and ever shew'd great Elegancy in his Writings, being a good Poet and Orator, and a faithful Historian. He grew so famous for his Learning, that his Name has been honourable to Posterity. The Works he produc'd were, *Concordances of Divine History*; *Concord of Decrees*; *The Marrow of Law in Verse*; *Of the Kings and Bishops of England*; *The Series of Times*. He dy'd, and was bury'd in his Monastery at *Bury*, about the Year 1336.

150. ROGER of *Chester*, Monk in the Monastery of *St. Werburga* in that City, excellently learned in all polite Literature, and much addicted to read and write History. Wherefore being encourag'd by the Bishop and Chapter, he compos'd an History from the Beginning of the World, wherein, that he might set in a true Light the ancient Actions of the *Britons* and *English*, and avoid all trifling Fables, he with incredible Industry search'd the most ancient Manuscripts, and brought down his Narration to the Year of CHRIST 1314, and afterwards adding 25 Years, continu'd the same to 1339 in a pure, terse and clean Stile. He call'd his greater History by this Name, *Polycraticæ Temporum*; and the *Supplement of 25 Years*, and flourish'd in 1339, and was at last bury'd in his Monastery.

151. STEPHEN BROWN, Monk, and a good Preacher of the Word of GOD, writ *Sermons* and *Scholastick Questions*, and flourish'd in 1340.

152. EDMUND ALBON, Monk, and Doctor of *Canterbury*. *Leland* wonderfully extols his divine Wit, in the Discovery of sacred Mysteries, and principally for illustrating many Works of *Boetius*. All we find of his writing, is *On Boetius of the Trinity*. He liv'd about 1340.

153. JOHN of *Peterburgh*, Monk, and afterwards Abbat of *Peterburgh*, whence he had his Surname, a Man ingenious, learned, elegant, and deservedly reckon'd among the celebrated Historians of his Time. *Leland* cries him up to the Skies, for having diligently search'd into the Antiquities of *Britain*, reduc'd them into good Order, and transmitted them to Posterity. He particularly observ'd those Things which he found concerning Literature and the Patrons and Favourers of learned Men, and writ much of King *Arthur*, of the learned Men that were in Esteem with him, and of the University by him founded at *Caerleon*. His Works are *Annals of England*, and *Sermons*, and he flourish'd about 1340.

154. RICHARD of *Chichester*, born in that City, and Monk of *Westminster*, being a great Divine, and much addicted to read History, was, according to *Boston of Bury*, one of the prime Historians of his Time. He visited all the principal Libraries in *England*, and from them collected a noble History, beginning at the first coming of the *English Saxons* into *England*, and deducing the same to the 22d Year of King *Edward III.* containing almost 900 Years, that is, from the Year of CHRIST 449, to the Year 1348, divided into two Parts, the first call'd

call'd *The Mirror of History*; the other, *The second Part of the Chronicle of the English Saxons*; he also compos'd *An Epitome of the Chronicles*, and flourish'd in 1348.

155. RICHARD AUNGERVILL, born at St. Edmund's-Bury in Suffolk, Monk of Durham, first Chancellor to King Edward III. and afterwards Bishop of Durham; was Doctor of Divinity of Oxford, and a Man of singular Piety and no less Learning, and a mighty Favourer of Learned Men, many of whom were made Partakers in his Generosity. He writ several Letters to the famous Petrarch, and receiv'd many from him, among which, was that upon the Question concerning the Island of Thule. In Gratitude to the University of Oxford, he with much Industry, and a prodigious Expence, there erected a noble Library, furnishing it with the best of Books, for the publick Use of the Scholars. Concerning the founding of which Library, and his wonderful Love of Books, he writ a notable Book, which he finish'd on the 24th of January 1344, the 58th of his Age, and the 11th of his Pontificate, from which Time he began to be firm'd *Philobiblos*, for he inscrib'd his Book *Philobiblon*, or of the Love of Books, printed at Paris in the Year 1500. He also writ *Familiar Epistles*, and *Orations to Princes*, and flourish'd in 1449. Note, That the Catalogue of Bishops calls him, Richard of Pury.

156. WALTER BEDERICKWORTH, Monk of St. Edmund's-Bury in Suffolk, and Doctor of Divinity, famous for Piety and Learning, as appears by his Works, which are *Moralities on the Psalter*; *Commentaries on the Master of the Sentences*; *Scholastic Lectures*; *Monastical Collations*; *Common Sermons*. He dy'd, and was bury'd in his Monastery in 1350.

157. GEOFFREY WATERTON, Monk of St. Edmund's-Bury in Suffolk, spent all his Time in reading, unless when call'd away to Monastical Duties, or singing in the Choir, or Divine Contemplation, and thus attain'd to the Degree of Doctor of Divinity, after which he apply'd himself to writing, and produc'd *Morality of the Psalter*; *On the Angelical Salutation*; *Mariage*; *Sunday Homilies*; *Monastical Collations*, and flourish'd in 1350.

158. ROGER the COMPUTIST, Monk in the Monastery of St. Edmund's-Bury; a Man of great Piety, wonderful Humility, incredible Modesty, Temperance, Chastity and uncommon Erudition. Becoming a Monk in his Youth, he spent all the rest of his Life in the Exercise of Virtue, and Study of Literature. In his riper Years, being respected by all Men, he was made Prior of his Monastery, and then employ'd all the Time he could spare from the Government of those committed to his Charge in meditating on the Holy Scripture; and for the Benefit of Posterity, writ *Expositions of all the Words throughout the Bible*; *Comments on the Gospels*; *Of the greater Excommunication*; *Canterbury Constitutions*. He flourish'd in 1360.

159. JOHN WILTON, Monk of Westminster, of great Integrity of Life, and much Learning, wholly intent upon sublime and heavenly Contemplation, wherein he endeavour'd to imitate St. Bernard. All his Writings tend to Piety, and he writ in Verse and Prose *The Clock of Wisdom*; *Of God's Benefits*; *The String of Compassion*; *Homilies*. He flourish'd in 1360.

160. An Anonymous Monk of Malmesbury, was a faithful Historian, and most diligent Searcher of Antiquities, of whom John Capgrave writes, that in the Year 1361, he writ a large Work, divided into five Books; The first whereof contains the Events

of the World from the Creation thereof to the Ascension of CHRIST; The second of the preaching of the Apostles and the Sufferings of the Martyrs; The third of the first Inhabitants of Italy and the Actions of the Emperors; The fourth of the Division of the World, and the Customs of Kingdoms; and the fifth of the first Inhabitants of Britain, of the Kings after Britus or Brutus, and of the Misfortunes, especially by Fire, which happen'd under them, which Narration he brought down to the Year of our LORD 1366, when he flourish'd, and the Title of his Work was *The Historical Eulogy, or Relation*.

161. JOHN of TINMOUTH, born in that Town, and said to have been Vicar there under the Rector of that Church, but afterwards became a Monk of St. Benedict at St. Albans. He was a most virtuous Person, and excellently learned, wholly addicted to the Study of the Holy Scriptures, and of sacred History, and gather'd the Lives and Actions of the Saints of England, Wales, Scotland and Ireland, into one vast Volume; which Work being divided into two Parts, he call'd *Sanctilogium Scriptorum Dei*, or the *History of the Servants of GOD*, the greater and the lesser. In which Work his indefatigable Labour in collecting, and his sound Judgment in correcting, ordering and disposing, is much to be admir'd; for he so compacted Matters from an almost infinite Number of Authors, as to add to some what was wanting from others, and to cut off what was superfluous, with so much Judgment, that there seem'd in all that History to be nothing wanting, nor any thing to spare. He mention'd therein all that was remarkable from the Creation of the World to his own Time. Nor did he deserve less Commendation for expounding the Scriptures, wherein he not only explain'd the literal Sense, but also the moral, the Allegorical, the Tropological. In short, he writ, as *Boston of Bury* testifies, *Learned Commentaries on Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Kings and the Revelation*; *Church Lessons*; *The Golden History*; *A Supplement to the same*; *The Work of God's Servants*, or the greater and lesser *Sanctilogium*, or *History of Saints*; and *An Appendix to the Martyrology*; and flourish'd in 1366.

162. WILLIAM BINHAM, born in Norfolk, Monk of St. Benedict, ingenious, learned, and full of Zeal for God's Glory, and a signal Opposer of Wickliff's Errors; for he was one of the first that discover'd, and most learnedly confuted his pestilential Doctrine; which happen'd at Oxford; for they were both Students there. In other respects, he was modest and sedate, but most resolute in the Cause of Truth. All we find of his writing is a Work full of wholesome Erudition, entitl'd, *Against Wickliff's Positions*. He flourish'd in the Year 1370.

163. THIURED of DOVER, Monk in that Town, and Precentor there, whose Office is to begin to sing the Psalms, and Antiphons, and to direct the singing of the Divine Office, to expound the Rubricks where any Doubt occurs, and to compose Hymns and Lessons out of the Lives of the Saints, which is the Part of learned Men. He was the greatest Musician of his Time; nor have I found any thing written by him but what relates to Music; for tho' *Boston of Bury* says he compos'd other Works, yet he names none but *A Pentachord and Te-trachord*, and *Of the rightful Orders of Musick*. He is said to have dy'd, and been bury'd in his above-mention'd Monastery, in the Year 1371.

164. SIMON LANGHAM, Monk of *Westminster*, then Abbat there, next Bishop of *Ely*, and lastly Archbishop of *Canterbury*, always prefer'd on account of his Merit; yet I do not find any more that he writ, but *Of Customs and Sermons*. He dy'd at *Avignon* in the Year 1376.

165. RANDAL HIGDEN, Monk of *Chester*, renowned for sacred and profane Literature, and no less for Piety and religious Life. Being much delighted with History, he most curiously search'd into Antiquities, especially those of our Nation, and to the end that his Labours might be beneficial to Posterity, he with wonderful Industry collected from the most ancient Authors, an History from the Beginning of the World to his own Time, wherein he most accurately describ'd the Affairs of Britain. *William Caxton* collected all his Description of *England, Wales, Scotland and Ireland*, from several Authors, but more particularly, from this Randal. He mark'd down the Years from *Abraham* in the Margin. The whole Work contains seven Books, answerable to the Days of the Week and the Ages of the World. He prefix'd not his Name to it, but cunningly express'd the same at the Beginning in Capital Letters, for the first Letters of the several Chapters that began it, make out these Words, *Præsentem Chronicam compilavit Ranulphus Monachus Cestrensis*, that is, Randal, Monk of *Chester*, compil'd this present Chronicle. What he writ relating to the Times of the Britons and Saxons, has been lately publish'd by Dr. Gale. The Title of this Work is *Polychronicon*; his other Works are, *Abridgment of Chronicles*; *Exposition on Job*; *On the Canticles*; *Sermons throughout the Year*; *Mirror of Curates*; *Resolutions*; *Out of William Stephanides, or Stephens*; *Theological Distinctions*; *Map of the World*; *Pædagogicon of Grammar*; *On the Letter of the Calendar*. He dy'd in a decrepit old Age, in his Monastery aforesaid, having led a Monastical Life 64 Years. His Death was about the Year 1377.

166. MATTHEW, surnam'd *Florilegus*, or Gatherer of Flowers, from the accurate Collection he made of Flowers of History, Monk of *Westminster*, an able Scholar, and most knowing in History, especially the *British and English*. He digested in one large Volume, divided into three Books, the Flowers of History, from the Creation of the World under six Ages. In the first he treats of the most remarkable Affairs, from the Creation of the World till the Birth of CHRIST; in the second, from the Birth of CHRIST to the coming of the Normans into *England*; in the third he treats of the Rule of the Normans over the *English*, till the Death of King *Edward III.* that is, to the Year 1377, after which Year he seems not to have liv'd long himself. He always writ so faithfully, as scarce ever to deviate the least from Truth; and with so much Caution as not to omit any thing that happen'd in those Days. Add to this his solid Judgment in making Choice of his Matter, his Acuteness in finding it, his Order in disposing it, and his Exactness in Chronology; so that, by this his extraordinary Industry, he has set our History in a better Light than was ever done before him. The Titles of what he writ are *An ample History*, and *Flowers of History*; *Additions of 70 Years*; *Chronicle of Westminster*; *Chronicle of the Monastery of St. Edmund*. He flourish'd in 1377. His *Flowers of History* was printed at *Frankfort* in 1601. Dr. *Nicholson* in his *English Historical Library*, takes much Pains to discredit this great Historian, as indeed he does most of those ancient learned Men, to whom we are indebted for all that

we know of past Times; but all others do give such a Character of him, that his Reputation cannot suffer by that Doctor's Reflections.

167. UTRED, OLTON, born beyond the *Severn*, as *Leland* expresses it, Monk of *Durham*, much belov'd for his excellent Qualities by all the Convent, was sent to improve himself at *Oxford*, where he made so great a Progress as to be reckon'd among the most learned Men of his Time. The unhappy Times he happen'd to live in serv'd to exercise and sharpen his Wit, for he began to flourish at the Time when *John Wickliff* began to spread abroad the Poison of his pestilential Errors in the Schools and in the Pulpit, whom *Utred* most magnanimously oppos'd, and often vanquish'd. It is true he had some Controversies with the Mendicant Friars, and particularly *William Jordan* a Dominican, *John Hilton* a Franciscan, and some others, which is said to have cast some Blemish on his celebrated Name. About the latter end of the Reign of King *Edward III.* I find him sent on an honourable Ambassy to Pope *Gregory II.* honourably receiv'd there, and returning home with Reputation, after finishing the Business he went about, by which it appears that either he never suffer'd in his Reputation, or if he did, it was so slightly, that it made no Impression. His Works were *Against the Complaints of the Friars*; *Questions against their Begging*; *Of the Royal Dignity of CHRIST*; *Against the Blasphemers of CHRIST*; *Of the Regal and Priestly Office*; *Of Divine Predestination*; *Of the Perfection of Religion*; *Of the Substantials of the Monks's Rule*; *Of Precept and Dispensation*; *Of true Monks*; *Of the Truth of Professions*; *Meditations*; *Of loving Enemies*; *Of the Sacrament of the Altar*; *Of the Endowment of the Church*; *Against those who impugn the same*; *Against taking away the Goods of the Church*; *Of eating and Abstinence from Flesh*; *Of the Perfection of Life*; *Sermons*. He flourish'd in 1380.

168. WILLIAM THORNEY, or THORN, Monk of *Canterbury*. *Leland* confesses, that tho' he deserv'd Commendation on several Accounts, he only praises him for one Thing, which is, That he was so industrious in illustrating the History of his own Monastery, that there is scarce a more ancient, more full, and more faithful Monument to be found in *England*. He, in his History, often follow'd *Thomas Spot*, Monk of the same Monastery, who flourish'd about 100 Years before him, collecting much from his History, and inserting it into his own; but he also insert'd very much, which *Spot*, tho' a diligent Searcher into Antiquity, had omitted, and then added all that had happen'd since that Monk's Death. Authors inform us, that he publish'd many notable Works, yet I find the Titles but of few, which are these, *The Acts of the Abbats of Canterbury*; *Of the Kings of Kent*; *A Chronicle of the Counties, Bishopricks and Abbies throughout all England*. *The Lives of some Saints*. He flourish'd in 1380.

169. CASTERTON, so call'd from the Town of the same Name in *Norfolk*, where he was born, Monk of *Norwich*, being left after the Course of his Studies to apply himself to such particular Science as he should think fit, gave himself up so wholly to meditate on Holy Writ, that he is thought to have discover'd many sacred Mysteries. His Works known are, *On some of the Epistles of St. Paul*; *On the Revelation*; and dy'd, and was bury'd in his own Monastery at *Norwich*, in 1382.

170. SIMON SOUTHRAY, Monk of *St. Albans*, according to some, tho' others will have him to have been a *Frier Eremit* of *St. Augustin*; which since I cannot decide, I shall say the less of him; but

that he writ against *Wickliff*, &c. and flourish'd in 1382.

171. JOHN WELLIS, Monk of *Ramsay*, Doctor of Divinity at *Oxford*, a great Enemy to *Wickliff*; and one of the first twelve who condemn'd his Errors. His Writings were *Of the Eucharist*; *Of the Prerogative of the Clergy*; *Of private Religion*; *Against Nicholas Herford*; *Of his Companion's Ingratitude*; *Epistles*; and much more, mostly against Heresies and Hereticks. He flourish'd in 1382.

172. NICHOLAS RADCLIFF, Monk and Archdeacon of *St. Albans*, highly and deservedly commended by *Leland* for his pious Studies and studious Piety; for he employ'd all his Talent of Wit, Industry and Learning to the Honour of GOD, the Salvation of Souls, the Defence of the Faith, and impugning of Heresies; and happening to live at the Time when the Heresy of *Wickliff* began to spread, he did all that in him lay to stop the Progress of that pernicious Doctrine, as *Leland* calls it. In short, he oppos'd *Wickliff* in private Conferences, in Domestic Exhortations, in Scholastic Disputations, in publick Sermons, and lastly, in written Books, as an Inventor of new Doctrines, a Deserter of the old, an Oppugner of Truth, a Forger of Lies, an Enemy to the Cross of CHRIST and to the Church. His Writings were *Whole one Viaticum of the Soul*; *Of the Worship of Images*; *Various Questions*. At length, he dy'd, and was bury'd in his Monastery in 1390.

173. ADAM ESTON, born of mean Parentage, by his Virtue and Learning advanc'd himself to the greatest Honours in the Church. He became a *Benedictine* Monk in his Youth at *Norwich*; and being found most excellently qualify'd was sent to *Oxford*, where he became a great Proficient in the Mathematics, Philosophy and the Greek Tongue, so that he appear'd as a *Grecian* Philosopher, another *Aristotle* or *Plato*. But not so satisfy'd, he proceeded to Divinity and the *Hebrew* Language, and advanc'd so far, that very few in *Europe* could equal, none at all exceed him. For these rare Endowments the King gave him the Bishoprick of *Hereford*, and soon after Pope *Gregory II.* made him Priest Cardinal of the Title of *St. Cecily*. His Works were these, *He translated all the Old Testament out of Hebrew into Latin*; In *Hebrew*, he writ, *The Alphabet of the Hebrews*; *Hebrew Comment*; *Hebrew Psalter*; *Exposition of Leviticus*; *The Hebrew of Saracenus*; *The Hebrew of Jarchus Salomon*. In *Latin* he writ *Of the Power of the Church*; *Defence of the Church*; *Of the Election of the Pope*; *The Manner of conferring Benefices*; *The Dialogue between the King and the Bishop*; *The Perfection of the Spiritual Life*; *The Form of proceeding against Hereticks*; *The Work of Life against Hereticks*; *Of the Communication of Idioms*; *Of the Diversity of Translations*; *Of the Catholick Truth*; *Aristotle's Meteors* he translated out of *Greek*; *Of his own Calamity*. He flourish'd in the Year

174. WILLIAM GILLINGHAM, so call'd from the Place of his Birth, Monk of *Canterbury*, having apply'd himself to Literature from his Youth, in his riper Years took to reading of History, and look'd upon it as a Duty to transmit to Posterity such Things as might be Incentives to Virtue, and particularly for the Honour of his Nation, and of his own Monastery. Having finish'd that Work, the same was so acceptable, that the Abbot and Chapter thought it expedient to have the Illustrious Persons he had celebrated in his Writings painted, and hung about the Church for Ornament on solemn Days, that the Ignorant Multitude which

could not read might be instructed by the Sight of those curious Pieces. The Works of this *Gillingham* were *Of the renowned Writers of his Order*, and *Of the Affairs of Canterbury*. He flourish'd in 1390.

175. JOHN BOCKINGHAM, Doctor of Divinity of *Oxford*, admirably vers'd in Philosophy and Divinity, was made Bishop of *Lincoln*, of which See he was depriv'd, by reason of many Controversies with Pope *Boniface IX.* in the Year 1397, and turn'd down to that of *Lichfield*, which he would not accept of, but became a Monk at *Canterbury*, where, for the Benefit of Posterity, he writ *Questions on the Master of the Sentences*, and *Ordinary Disputations*, and flourish'd in 1398.

176. HUGH LEGAT, born in *Hertfordshire*, Monk of *St. Albans*, was some Time at *Oxford*, but being call'd home, apply'd himself to read History, at first, and then turning over many Books in the Library, at length lighted upon *John Hantvil's Archithrenium*, that Author having been a Monk of the same Monastery, with which he was so delighted, that he laid aside all other Books to read that, and whatsoever serv'd to explain it. That Work in mournful Verse deplores human Miseries, and the Calamities of this Life, and the Vices of Men are most severely reprov'd, in a most elegant, ingenious and earned Manner. On this pious Poem he writ, entitling his Work *Commentaries on Hantvil's Archithrenium*; his other Writings were *On Boetius de Consolatione*, and *Epistles*. He flourish'd in the Year 1400.

177. LAURENCE HOLBECK, Monk of *Ramsay*, born in *Lincolnshire*, ennobled the Meanness of his Birth with Virtue and Learning. Delighting much in the *Hebrew* Language, he spent several Years in the Study of it, and at length arriv'd to the perfect Knowledge of that Holy Tongue. *Gregory Huntington* above-mention'd had been his Predecessor in that Monastery, and in the same Studies, and having purchas'd many *Hebrew* Books of the *Jews*, had left them in that Library; which being found by this *Laurence*, he wholly addict'd himself to that Study. He there also found an *Hebrew* Dictionary, which the said *Gregory* had begun; but being prevented by Death, could not finish. *Laurence* took it in hand, brought the same to Perfection, and publish'd it, under the Title of *An Hebrew Dictionary*, which is all I find of his writing; and this was taken out of the Monastery, in the Reign of King *Henry VIII.* by *Robert Wakefeild*. *Holbeck* flourish'd in the Year 1410.

178. RICHARD FOLSHAM, Monk of *Norwich*, much belov'd by *Thomas Arundel*, Archbishop of *Canterbury*, for his singular Piety and Erudition. It is likely he liv'd long abroad, for all we find of his writing is only two Books of *Epistles*, many of which to *Rome*. He flourish'd in 1410.

179. BOSTON of BURY, Monk of *St. Edmund's-Bury* in *Suffolk*, whence he had his Name; being very learned, he travell'd almost all over *England*, search'd all the Libraries, perus'd the Books, carefully writ down their Titles and Authors, dispos'd them in Alphabetical Order, and from them all compos'd as it were one Library, or a Catalogue of them all. He briefly said something of each Author's Life, noting down the Time when he flourish'd, and the first Words of each Work; which Library each Book was to be found in, not forgetting the very Case and Number it was under, with such Accuracy and Curiosity, that his Industry is much to be admir'd. Then he gives his Opinion of several Authors, not from himself, but for the most part from other approv'd Authors. He also writes
of

of Monastical Affairs, and of the Original, Progress and Success of Religious Orders. The Titles of the Works he writ, are *A Catalogue of Ecclesiastical Writers*; *The Mirror of Conventuals*; *Of the Affairs of his Monastery*, and some other Books. He flourish'd in 1410.

180. JOHN LANGDEN, Monk of *Canterbury*, Doctor of Divinity of *Oxford*, and of such Reputation there, that he was chosen, with eleven others, to judge of *Wickliff's* Doctrine, under *Thomas Arundel*, Archbishop of *Canterbury*. *Thomas Waldensis* writes much in Praise of this Doctor, as does *Thomas Radburn Jun.* His Merit advanc'd him to the Bishoprick of *Rochester*, and his Writings were *A Chronicle of England*, and *Sermons*. He is thought to have dy'd, and been bury'd at *London* in the Year 1420.

181. THOMAS LANGLEY, *Benedictin* Monk of *Holm* in *Norfolk*, excellently knowing in all polite Literature, equal to the best Poets of his Time, on whose Epigrams *John Blackney* writ Commentaries. His Works were Epigrams of several Sorts, and *Of Varying Verses*, &c. He liv'd in the Year 1430.

182. JOHN STOW, *Benedictin* Monk of the Monastery of *St. Saviour* at *Norwich*, Doctor of Divinity at *Oxford*; it appears by his Works that he was at the Council of *Basil*. Those Works are *The Acts of the Council of Basil*; *Various Collections*, and *Solemn Disputations*, &c. He flourish'd in 1440.

183. THOMAS WALSINGHAM, born in *Norfolk*, Monk of *St. Albans*, so addicted to Piety, as not to neglect good Literature; a great Reader, and as *Leland* informs us, industrious in the Search of Antiquity, and laborious in writing History, whercupon he seems to have been the Royal Historiographer in that Monastery, appointed by his Abbat, and in the King's Pay. It appears by his Works that he study'd at *Oxford*. He compil'd much History, with so much Fidelity, that the Truth of what he says is never call'd in Question; and so carefully, that he seems to have added many Things omitted by others; for he has many very remarkable Passages which are scarce to be found in any other. He particularly publish'd two excellent Histories. The one brief, the other more full. The short one he begins at the Year of CHRIST 1273, and carry'd it on to 1423. The greater, from the coming of the Normans into *England* to the Beginning of the Reign of King *Henry VI.* He also added a Supplement to the *Polychronicon* of *Randal* Monk of *Chester*, beginning at the Year 1342, and concluding at 1417. The Titles of his Works are *The greater History*; or, *Hypodigma Neustrie*; *The short History*; or, *Prototype of History*; Supplement to *Polychronicon*; *The Actions of Henry VI.* He flourish'd in 1440. Both the aforesaid Histories, that is, the greater and the shorter, were publish'd in *London* in the Year 1574. Dr. *Nicolson* in his *English Historical Library* says, The Account he (*Walsingham*) gives is well enough; which is a singular Favour from that worthy Doctor, who can scarce afford a good Word to any ancient Historian.

184. JOHN WETHAMSTED, Monk of *St. Albans*, others say of *Glocester*, and at length Abbat, most famous in his Time for his singular Improvement in Literature, and therefore much favour'd by the Nobility, and particularly by *Humphry* Duke of *Glocester*, the great Patron of Learning and Learned Men, who for his Sake gave many of the choicest Books to the Library of his Monastery. This Abbat in his Turn presented that Prince with some Books, dedicated to him his Elaborate Work

of Illustrious Men, and gave him a Copy of it curiously written with his own Hand. Thus much *Leland* testifies; but he is also said to have made most notable Speeches to the Council held at *Siena* and *Papia*, under Pope *Martin V.* having been sent thither to that Purpose. It is also reported of him, that he was so intent upon his Studies, and so entirely gave himself up to reading and writing, that he almost neglected the Oeconomy and Affairs of his Monastery, and that he was therefore sued by the Monks. The Titles of his Works are, *An Exposition of the Holy Scripture*, which he calls the *Granary*, or of *Typick Granes*; *Commentaries on several Texts of Holy Writ*; *The Life of St. Alban* translated; *The Life of St. Amphibalus*; *Of the Situation of the Holy Land*; *Ordinations of his Abby*; *Of Illustrious Men*; *Against the Bishop of Norwich*; *Defence of the Exempts*; *Of four own Actions*; *To the Duke of Gloucester*; *Work of Necessaries*; *Of the Offices of all Men*; *Against an unfavourable Brother*; *Of Hereticks and their Favourers*; *Declamations*; *Epistles*; *A certain Poem*; *Chaff-Stone of Poets*; *Granary for the same*; *Declamations in Meter*; *Large Indexes to other Men's Works*; *On John of Salisbury*; *On Peter of Blois*; *On Valerius Maximus*; *On Augustin of Ancona*; *On the Defence of the Church*; some say he writ much more; and flourish'd in 1440.

185. JOHN LIDGATE, born in the Town of that Name in *Suffolk*, Monk of *St. Edmund's-Bury* in the same County. After having made good Progress in his Studies at home, he went to improve himself in the Universities of *Paris* and *Pavia*, where in he was very successful, and learnt the Languages of both those Nations. For the Benefit of Youth, he apply'd himself to polite Literature, and much embellish'd the *English* Tongue. To this end he read the *Italian Dante*, and the *French Alain*, and translated them into *English*, adapting the Elegancies of both their Languages to the *English* Phrase. He writ in *English* and *Latin*, in Verse and in Prose. The Titles of his Books are these: *Of hearing Mass*; *Of the Joys of Heaven*; *The Dance of Macabre*; *The Life of St. Alban*; *The Lives and Martyrdoms of St. Alban and St. Amphibalus* he translated out of *English* Prose into *Latin Verse*; *Also Chaucer's Siege of Thebes* he translated into Verse; *The Life of St. Mary*; *The Life of St. Edmund*; *The Life of St. Ethelstan*; *Of the Song of Love*; *Calendar of Rhime*; *Moral Precepts*; *Of the Secrets of Philosophers*; *Of Alexander and Aristotle*; *The Parliament of Birds*; *Of the Clown and the little Bird*; *Of the Horse, the Sheep and the Goose*; *Against rash Judgment*; *Between Reason and Sadness*; *Of King Arthur*; *Of his round Table*; *Of the Art of War*; *Of the Office of a King*; *The Acts of Guy of Warwick*; *Of Guy and Colbrand*; *Properties of Nations*; *Lidgate's Proverbs*; *Lidgate's Testament*; *Of the Carpenter reforming his Mistress*; *Of two Lovers*; *Of dieting Man*; *Of Fortune*; *Wit and Satyr*; *Poems and Odes*; *Eclogues, or Bucolicks*; *Comedies and Tragedies*; *Instructions for the French Tongue*; *Of the Life of Man, in English*; *The Life of the Blessed Virgin Mary in English*; *Her Lamentation in English*; *The Falls of great Men, from Adam to John King of France, taken by the English in Poitou*; *Of the Genealogy of the Gods*; *Of the Names of the Gods*; *Of the Theban War*; *Of the taking of Troy*; *Boetius de Consolatione*; *Some Pieces of Petrarch*; *Dante's Tracts*; much more he writ and translated. At length he dy'd at *Bury*, at 60 Years of Age, and was there bury'd about the Year 1440.

186. JOHN TALANGERN, Monk at *Worcester*, Doctor and Professor of Divinity at *Oxford*, writ only *Commentaries on the Master of the Sentences*, that we know of, and flourish'd in 1448.

187. JOHN

187. JOHN AMUNDHAM, Monk of St. *Albans*, an able Scholar in all respects, but particularly noted for his Elegancy in the *Latin* Tongue, which gain'd him many Friends, and immortal Glory, by writing the Actions of others. Among the rest, he writ the Life and Praises of Abbat *John Whetbamsted*, whom he had entirely lov'd whilst living, and rescu'd his Reputation from the ill Tongues of Slanderers. This learned Man's Writings were long preserv'd in the Monastery of *Ramsay*, till at the Subversion of Monasteries, those, and an immense Quantity of others, were either committed to the Flames, or otherwise wilfully destroy'd, to the irreparable Detriment of good Literature. The Titles of his Works are *The Acts of the Abbat John Whetbamsted*; *His Buckler*; *Epistles*; *Poems of several sorts*. He flourish'd in the Year 1450.

188. JOHN STONE, Monk of *Canterbury*, where he liv'd to a great Age with singular Sanctity, and wonderful Application to Literature; for it appears by his Manuscripts, that he began in the 50th Year of his being a Monk to publish his Learned Labours. What we have of his is a large Volume of *The Obits and other memorable Things of his Monastery*; as also, *Certain Decrees, and Speculative Opinions of the Fathers, concerning Faith, Hope and Charity*; all which are said to be preserv'd in Manuscript in St. *Benedict's* College at *Cambridge*. He flourish'd in the Year 1467.

189. THOMAS RADBURN Junior, Monk of the *Benedictin* Monastery of *Hyde*, in the North Suburb of *Winchester*. Having been educated to Virtue and Literature from his Youth, he became a great Lover of History, and tho' he read all the Histories he could of other Nations, yet he writ of none but his own. Having therefore perus'd the most ancient *British* and *English* Historians, he publish'd most accurate Chronicles of our Nation, discover'd many Antiquities, and rescu'd from Oblivion many Things excellently worth observing; which he transmitted to Posterity. He deduc'd the Series of his Historical Narration from *Brutus I. King of the Britons*, to *Henry III. King of England*, in an excellent Method. *John Rous* of *Warwick* in his History sometimes quotes this Radburn, and not only affirms that he read his Works, but that he had also seen the Author. The Titles of what he writ are, *Of the Affairs of Hyde Monastery*; *Breviary of Chronicles*; *The greater History*, &c. He flourish'd in the Year 1480. Dr. *Nicholson*, in his *English Historical Library*, according to his Custom, speaks very slightly of this Author; but as he endeavours to discredit all that were of any Antiquity, his Reflections will the less affect him.

190. THOMAS SCROPE, first a *Benedictin* Monk, but left them and became a *Carmelite*, among the learned Men of which Order the Account of him may be found.

191. HENRY BRADSHAW, Monk of St. *Benedict*, in the Monastery of St. *Werburcha* at *Chester*, after having made a great Progress in Divine and Human Literature, in his riper Years addicted himself to reading of History and searching into Antiquities. He writ in Verse and Prose, partly in *English* and partly in *Latin*; the Titles of his Works were *The Life of St. Werburga Virgin*; *The Antiquity and Magnificence of the City of Chester*; *A Chronicle*, &c. and dy'd in 1513.

192. JOHN FECKNAM, *Benedictin* Monk, and made Abbat of *Westminster* in the Reign of Queen *Mary*, of known Piety and Erudition. In the Parliament under Queen *Elizabeth*, when the Alteration

in Religion was propos'd, he made a most learned and much admir'd Speech in Opposition to the Change; but when that was carry'd, he was presently imprison'd in *London*, first in the *Marshalsea*, and afterwards in the Castle of *Witch*, for the Space of 26 Years. Of the many Works he writ, the greater Part perish'd by reason of his Confinement, the Titles of those few that escap'd, are *A Funeral Sermon at the Obsequies of Queen Mary*; *A Speech in Parliament*; *Against the Oath of Supremacy*; *Of the Eucharist against Hooper*; *Commentaries on David's Psalms*. He dy'd in Prison in the Year 1585.

193. GREGORY, before his entering into a religious State, call'd *Robert Sayer*, Monk of St. *Benedict* at *Monte Casino* in *Italy*, study'd Philosophy in his Youth at *Cambridge*; but leaving that Place on account of his Religion, went over to the *English* College at *Rhemes*, and thence to that at *Rome*. After having gone through his Course of Divinity, he became a Monk, as is said, at *Monte Casino*, and was in Process of Time, Professor of Divinity there. His Works are thus entitl'd, *Of the Sacraments in common*; *Flowers of Decisions, or Cases of Conscience*; *Epitome of Navarrus's Councils*; *The Royal Key of Priests*; *The Sum of the Sacrament of Penance from Navarrus*; *Of Moral Theology, or of Ecclesiastical Censures, Pains and Canonical Impediments*; He dy'd in the Monastery of his Order at *Venice*, and was there bury'd on the 30th of October, 1602.

194. EDWARD MAHUE, born of a good Family in *England*, which had suffer'd very much on the Account of Religion, was sent a Boy to *Rhemes*, with his Brother *Henry*, afterwards a Priest; spent seven Years there in the Schools, and afterwards five more at *Rome* in learning the Liberal Sciences and Divinity. Being at length made a Priest and sent into *England* to assist the Catholics there, after having perform'd the same for the Space of twelve Years, he took upon him the Habit of St. *Benedict*, at the Hands of the Reverend Father *Sebert*, the only Monk of the Monastery of *Westminster* left alive, yet left not *England* in six Years after, when he went to be receiv'd into the Monastery of *English Benedictins* in *Lorain*, where he was living in the Year 1612. His Works are *The Manual for the Use of Sarum*, by him illustrated with Notes, and publish'd *A Treatise of the Foundation of the old Church*; *The Paradise of Prayers collected from devout Authors*, &c.

Other *Benedictin* Learned Men and Writers, less known, as is the Time when they liv'd.

195. AIO, Monk of St. *Benedict*, in the Abby of *Croyland*, famous for his Knowledge in the Civil and Canon Law, pious, discreet and learned. He, by the Command of the Abbat *Turketul*, and being supply'd with Materials by the elder Monks, especially *Turgar* and *Suetman*, left to Posterity a notable History of his Monastery, for about 260 Years, from the first Foundation thereof by *Ethelbald*, King of the *Mercians*, soon after the Year 700, to about the Year 970; and for as much as the Kings of the *Mercians* and the *West-Saxons* were the principal Founders of that Monastery, he delivers many Things concerning those Kings and their Kingdoms. *Ingulphus* says the Titles of his Works were *Of the memorable Affairs of the Monastery of Croyland*, and *The Statutes of the Abbat Turketul*. He dy'd in the Year 974.

196. ALBAN the PROPHET, or as others call him, the DREAMER, Monk of St. *Albans*; a Man pious and learned, and said to have had the Spirit

Spirit of Prophecy, whence he had the first of those Names among such as believ'd it, and the latter, with those who did not. He explain'd the most obscure Writings of the Ancients, and writ in Prose and Verse, as appears by *Robert of Chester, Prophetic Poems*, and *Prophecies*; other things perhaps have been lost, as is the time when he flourish'd.

197. ALBIN, *Benedictin* Monk, and at length Abbat of *Canterbury*, singularly venerable, pious and learned; educated from his Youth under *Theodore*, Archbishop of *Canterbury*, advanc'd far in the best sort of Literature; and was a great Master of the *Greek* and *Latin* Tongues. He seems to have writ History, for venerable *Bede* confesses that he was assist'd by him in compiling his Ecclesiastical History. He flourish'd about the Year 700.

198. ALFRICK; Monk and Abbat of *St. Albans*, highly commended by *Matthew Paris*, in his *Lives of the Abbats of St. Albans*. Of his many learned Writings none that I know of are handed down to Posterity, besides *A Liturgy which he compos'd for the use of his Monks*.

199. An anonymous Monk of *Canterbury*, writ *On the Revelations*.

200. Another anonymous Author of the same Order, writ *On the Apocalypse* also.

201. Another anonymous Monk of *Durham*, writ *A Chronicle*.

202. BOSO, Monk of *St. Albans*, Nephew and Secretary to Pope *Adrian IV*, reckon'd among the prime Divines of his Time, and therefore by his Uncle the Pope, in the Year 1155, made Cardinal-Deacon, of the Title of *St. Cosmas and Damianus*, and Chamberlain. Afterwards in the Year 1163, by Pope *Alexander III*. Priest-Cardinal, of the Title of *St. Prudentiana*. He was one of the twenty four Cardinals that chose *Alexander III*, Pope, during the Schism, as we find in *Onuphrius Panvinus*, who adds, that he publish'd some Books, which we know nothing of; and that he died under Pope *Lucius III*, about the Year 1181.

203. CEOLULPH, King of *Northumberland*, himself learned, and a great Favourer of learned Men, as *William of Malmesbury* observes, and brings it as an Argument to prove the same, that venerable *Bede*, at a time when *England* abounded with learned Men, made choice of him to dedicate his History to. It is to be believ'd that he writ, because he much delighted always in reading; and towards his latter End resign'd his Kingdom, and became a Monk, spending the rest of his Days in a religious Life. He dy'd at *Lindisfarn* about the Year 740.

204. DAMPORT, Monk of *Pontefract*, as *Leland* guesses, notably learned, and famous for preaching. He afterwards publish'd his Sermons, and left them to the Library of his Monastery, by the Title of *Damport's Homilies*. If he writ more it is perish'd.

205. EDMUND BROMFELD, Monk of *Bury*, so learned, that *Leland* is of Opinion that none in that Monastery ever exceeded him. Some gather from a certain Chronicle of *Tine Monastery*, that when he had gone through his Studies in *England*, he went to *Rome*, and there gave such Testimony of his Abilities in the Schools, that he was chosen Professor, and taught with such Applause, that he was by the Assembly of Doctors entitled *Count Palatine of the University*; and by the Pope and Consistory appointed Bishop of *Landaff*, in the Year 1389. There is no doubt but that he left written Monuments of his Learning; but they are all, even to the Titles of them, lost. He dy'd, and was bury'd at his See of *Landaff*, in the Year 1391.

206. EDMUND STURTON, Monk of *Glastonbury*, renowned not only at home, but abroad, for Piety and Learning, writ many Books full of Erudition, and left them to the Library of his Monastery; all which perish'd at the Subversion of that House: The Titles of some which only remain, are, *In Praise of the blessed Virgin Mary*; *On the Names of Mary and John*; *Dialogue on the Rule of St. Benedict*; his other Works, and when he flourish'd, I know not.

207. EGELRICK, call'd the younger, Monk of *Croyland*, Kinsman to the Abbat *Turketul*, and Procurator of the Monastery under him. *Ingulphus* says he was a Scholastick Person, and furnish'd with the most profound Literature of all sorts. *Turketul*, and his Successor *Egelrick* the Elder being dead, he was himself the next Abbat, about the Year 975, and gave to the Library of the Monastery 40 large Volumes, being the Originals of several ancient Doctors, and above 100 smaller Volumes of several sorts. This was a Gift of great Value at that Time, before Printing was invented. But no Works of his are to be found. He dy'd in the Year 992.

208. ERCOMBERT, the GRAMMARIAN, Monk of *Glastonbury*, so call'd, because he bred up very many excellent Scholars in that kind; being a most able Master, and writ, *Of the Eight Parts of Speech*, and *Grammar Rules*; the rest are lost, and the Time when he flourish'd not to be found.

209. ETHELWOLD, Monk of *Winchester*, is said to have compos'd several learned Works, of all which only one doubtful Title remains, for some call it, *Of his Visions*; others, *Of his Missions*. He flourish'd in the Year 980.

210. GEOFFRY BURTON, Monk, and afterwards Abbat of the Monastery of *Burton upon Trent*. There had once liv'd in the Isle of *Andressey*, in the said River, an Irish Woman of wonderful Sanctity, call'd *Modwen*; of whose Life and Actions this learned Abbat having heard much Talk among the Neighbourhood, he thought it his Duty to enquire into the Truth thereof, and not to suffer those things to be bury'd in Oblivion, which were so confidently reported on all Hands. He therefore, as *Leland* testifies, collected and transmitted to Posterity, *The Life of St. Modwen, an Irish Virgin*. He flourish'd in the Year 1216.

211. GEOFFRY MARSHALL, Monk of *Glastonbury*, thought not to have liv'd long, and therefore not to have excell'd in Divinity, as he did in all other Sciences. All the Titles of his Works transmitted down to us are, *A Repertory of Logick*, and *A Repertory of Geometry*. The Time when he liv'd is unknown.

212. GERIMUS, Monk of *Glastonbury*, as appears by his Writings; and other Records of that Monastery, of much Integrity of Life, and singular Learning. All we have of him is one Book, *Of the Divine Law*, the rest being lost, as is the Time when he flourish'd.

213. WALTER; Monk of *St. Albans*, writ *Chronicles of England*.

214. WIBERT, born in *Bristol*, Monk of *St. Benedict*, and a famous Divine in his Time, according to *Leland*. Was afterwards Abbat of the Monastery of *St. Augustin*, in the aforesaid City, where he presided with much Prudence and Sanctity. His Diversion after the Study of Divinity, was reading of History, and thus he became an able Historian, Philosopher and Divine; but many of his Works have been lost, nor is it known at

what Time he flourish'd. What remains of his, is *Sermons*, and *The History of his Time*.

215. WILLING CELLING, born near *Feverham* in *Kent*, Monk of *Canterbury*, a Man form'd by Nature for Piety and Literature: After having learnt the liberal Sciences in his Monastery, with his Abbat's Leave went into *Italy* to improve himself, and there study'd the Civil and Canon Law, and was very familiar with the famous Doctor *Angelus Politianus*. Being also a curious Searcher into Antiquity, he gather'd many antient Manuscripts, both *Greek* and *Latin*, throughout all *Italy*; and at his return into *England*, carry'd them to *Canterbury* as a most desirable Treasure. He had not been long there before he was chosen Abbat, in which Dignity his Fame being spread abroad, the King sometimes took his Advice in difficult Affairs, and sometimes sent him Ambassador abroad; and was successful in all things, unless we may call him unfortunate in this particular, that being prevented by Death, he could not finish his Works, and those, imperfect as they were, all perish'd with the Monastery, which was accidentally burnt. He dy'd, and was bury'd at *Canterbury* in the Year 1490.

216. WILLIAM HERVEY, born in *Suffolk*, Monk of *St. Edmund's-Bury*, Doctor and Professor of Divinity of *Oxford*, being arriv'd at the highest Pitch of Literature, compos'd several most learned Works, which were preserv'd in the Library of his Monastery till the Suppression of all the religious Houses. The Titles of them which have been preserv'd are, *Ordinary Questions*; *Scholastick Lectures*; *Controverted Problems*; but when he flourish'd does not appear.

217. WILLIAM REDING, *Benedictin* Monk, pious and learned, and as such belov'd by King *Henry II.* who, after having employ'd him in several Embassies, prefer'd him to the Archbishoprick of *Bourdeaux*. He is said to have writ several Tracts; but not so much as the Titles of them are come to my Knowledge. *Matthew of Westminster* in his *Flowers of History* commends him. He flourish'd in the Year 1190, and was afterwards bury'd in his Archiepiscopal City.

218. WILLIAM SUDBURY, Monk of *Westminster*, writ, *Of the Properties of the Saints*.

219. HENRY BLANFORD, Monk of *St. Albans*, writ *Chronicles of English Affairs*; but when he liv'd I have not found. *Thomas Walsingham* says that Chronicle was in his Time at *St. Albans*.

220. HENRY CRIXTED, *Benedictin* Monk, writ *Commentaries on the Rule of St. Benedict*.

221. JOHN BARNES, *Benedictin* Monk, having finish'd his Studies in *Spain*, was sent into *Lorain*, and taught Divinity in the *English Benedictin* Monastery of *Dieulward*; so modest, that tho' he writ much, he would never own any thing; flourish'd in 1611.

222. JOHN FLETE, Monk of *Westminster*, famous for Piety and Erudition, addicted to reading of History, and zealous for gaining of Souls, as appear'd by his notable Sermons. The Works he left are, *A Chronicle of his Monastery*, and *Homilies*; but when he liv'd I know not.

223. JOHN YOUNG, Monk of *Ramsay*, religious, learned, and very skilfull in the *Hebrew* Tongue. He, when his Monastery, together with the Library, was destroy'd by King *Henry VIII.* privately convey'd away some *Hebrew* Books of great Value, and preserv'd them from the Flames, as the greatest Treasures. What he writ is not come to my Knowledge; but he flourish'd in the Year 1530.

224. JOHN MALVERN, Monk of *Worcester*, writ a large Work of Visions in *English*, under the Title of *Pierce Plowman*, which is said to be in some *English* Libraries at this time; he also writ, *A Continuation of Polychronicon*. He flourish'd in 1342.

225. JOHN MEAR, Monk of *Norwich*, and Doctor of Divinity at *Oxford*; of a most subtle Wit for explaining of Difficulties; said to have taught Divinity in several Monasteries, and to have been a frequent Preacher. His Works were preserv'd in the Library at *Norwich* till the Suppression of Monasteries; of which we have only these Titles, *On the Master of the Sentences*, and *Sermons*. When he dy'd does not appear.

226. JOHN SHEPPEY, Monk of *Rocheſter*, and Doctor of Divinity of *Oxford*, much fam'd for Piety and Learning, and a celebrated Preacher; for his Merit prefer'd to the Bishoprick of *Rocheſter*. All the Works we find of his are three Volumes of *Sermons*; dy'd in 1360.

227. JOHN STUCHEY, Monk of *Norwich*, Doctor of Divinity of *Oxford*; the Monuments of his Learning were preserv'd in the Library of the Cathedral; the Titles of some of them are, *On the Master of the Sentences*; *Commentaries of the Holy Scripture*; *Sermons throughout the Year*, &c. but I know not when he dy'd.

228. JOHN UTON, Monk of *Canterbury*, writ, *Of the Obits, and memorable Things of that Church*.

229. JOHN WINCHELEN, *Benedictin* Monk, a most eloquent Preacher, was one of the *English* Monks that converted *Germany*; and for his singular Piety and Learning chosen the first Bishop of *Salzburg* in *Bavaria*. He is said to have writ much, but all perish'd in those barbarous Times; for he dy'd in the Year 754.

230. IVO, by *Leland* said to be a *Welchman*, and bred up in the Monastery of *Lindisfarn*, under the great *St. Cuthbert*, Monk of *St. Benedict*. He went to preach in *Britany* in *France*, and is said to have writ much, tho' I have not met with any of it; but he flourish'd in the Year 690.

231. KENULPH, Monk of *St. Benedict*, and Abbat of *Peterburgh*, of whom *Leland*, from *Hugh Candidus*, has these Words; *The Abbat Kenulph, the Flower of Literature, and Torrent of Eloquence*; also *the Honour and Rule of divine and secular things*. A sufficient Testimony to prove his Learning. Nothing of his writing has come down to us; but he liv'd in the Year 1050.

232. LAURENCE VADE, Monk of *Canterbury*, either writ, or translated, *The Life and Actions of St. Thomas, Archbishop of Canterbury*; which is all I find of him.

233. MARTIN CLIVE, Monk of *Canterbury*, having been a great Preacher whilst living, at his Death left behind him a Volume of *Sermons*.

234. REGINALD, Monk of *Canterbury*, much celebrated for his Elegancy in the *Latin* Tongue, and not ignorant of the *Greek*; for he translated into *Latin* Verse the *Greek* History of one *Malchus*, and entitled it, *On Malchus of Constantinople*, as *Nicholas Berghamus* testifies, who mentions not when he flourish'd.

235. ROBERT GENTIL, Monk of *Pontefract*, an eloquent and vehement Orator, of whose writing we find nothing but *Homilies*, which, *Leland* says, were still in his Time preserv'd in the Library of *Pontefract*; which is all we know of him.

236. ROBERT, Monk of *St. Benedict*, Prior of the Monastery of *St. Eridewide*, writ, *A Treatise of the Marriage of JACOB*.

237. ROBERT

237. ROBERT TUMBLEY, Monk of *Croyland*, of whom, tho' *Leland* says, he writ much, yet he mentions but one Title of his Works, which is, *On the Canticles*, nor do we know when he liv'd.

238. ROBERT VEIS, born in *Norwich*, Monk of *Holm Monastery*, being excellently vers'd in the *Latin Tongue*, compil'd a Dictionary, which he call'd *The little Catholicon*; which was long preserv'd in *Queen's College* in *Cambridge*.

239. ROBERT WANTHAM, Monk of the ancient Monastery of *Cerne* in *Dorsetshire*, excellently knowing in *Humanity*, and a great Master of the *Latin Tongue*, and much addicted to find out the Etymologies of Words, whereupon he compil'd a Book he entitl'd, *Originals of Words*, as *Leland* informs us, who does not tell us when he liv'd.

240. ROGER BLACK, Monk of *Westminster*, and Doctor of Divinity of *Oxford*, writ *Sermons*, and dy'd in the Year 1241.

241. SIMON, Monk of *Walden*, taught Canon Law at *Cambridge* with great Applause, and is said to have writ *Commentaries on most Parts of that Law*. He flourish'd in 1297.

242. STEPHEN BRICKINGTON, Monk of *Canterbury*, writ *The Lives of the Archbishops of Canterbury down to William Courtney*, and flourish'd in 1380.

243. St. SWIBERT, *Benedictin* Monk, of whom *Bede* says, that he was *A Man meek of Heart*, excellently instructed in *Sacred Scripture* and *Ecclesiastical Discipline*. It is not to be question'd of him, but that he writ, but his Works must be lost in *Germany*, where he preach'd to the Infidels, and dy'd in the Year 717.

244. St. SWITHIN, Monk of *Winchester* and Bishop there, whose Works are also lost; dy'd in the Year 862.

245. THOMAS BRINTON, or BRAMPTON, Monk of *Norwich*, made so great a Progress in Literature, in the *English Schools*, that his Fame being spread abroad, he was sent for to *Rome* by the Pope, and often preach'd before him in *Latin*, and was first made his Penitentiary, and afterwards Bishop of *Rocheſter*, and publish'd *Sermons before the Pope and others*.

246. THOMAS CHILLENDEEN, Monk of *Canterbury*, writ *Commentaries on the ancient Laws*.

247. THOMAS MILLING, Monk of *Westminster*, Doctor of Divinity of *Oxford*, afterwards for his Virtue and Learning first chosen Abbat of *Westminster*, and then Bishop of *Hereford*, Privy Counsellor to King *Edward IV.* and Godfather to his Son Prince *Edward*. Of his Writings, which *Leland* says were many, none are come down to us; but he flourish'd in 1480.

248. THOMAS WINCHCOMB, born in *Worcestershire*, Monk of *Evesham*. All we can find of his Writings, is *A Chronicle of his Monastery*.

These are some of the famous *English* Writers of the Order of *St. Benedict*, whose Names have been preserv'd, whilst many more have perish'd, their Works being destroy'd at the Suppression of the Monasteries. We will now proceed to speak of those Monasteries in particular, as far as is consistent with our Undertaking, which is to improve upon the *Monasticon*, and supply the Defects thereof. But being to treat of all Sorts of Religious Persons, we shall take the Liberty in this Place first to mention some few Monasteries there were in *Great-Britain*, before the Coming or Institution of the *Benedictines*, which are plac'd here as falling under no particular Order.

MONASTERIES under no particular ORDER.

BANGOR Monastery in North-Wales.

Hammer's
Chron. of
Ireland. p. 52.

Congellus, a Briton by Birth, built the Monastery of Bangor, not far from *West-Chester*, which was call'd the College of Christian Philosophers, and became the first Abbat thereof himself, in the Days of King *Arthur*, in the Year of our LORD 530. *Bernard*, in his Life of *Malachias*, reports this College or Abby to have been the Head or principal Abby of all the Monasteries in *Europe*, the Seminary or Bee-Hive of many Thousands of Monks, after the Apostolical Manner, getting their Living with the Sweat of their Brows, and the Labour of their own Hands. And the rather, for that he had to his Disciples, of *Irish* Birth, *Columbanus*, that travell'd *France*, *Germany* and *Italy*, *Brendan* that furnish'd *Ireland* and *Scotland* with Holy Men, with *Luanus* and others.

Our devout King *Lucius* being also wise in his Devotion, was not content with a wonderful Bounty to build and endow Churches and Monasteries, in which Almighty GOD might be zealously worshipp'd, and the People plentifully instructed in Christian saving Verities; but moreover, extending his Providence to Posterity, he provided Seminaries of Learning and Piety, for the Institution and Education of those, who were afterwards to succeed in the Office of administering Divine Mysteries, and teaching the People.

Among these, the most famous was the Monastery and School of Bangor, in *North-Wales*, in which,

as *Bede* says, at the coming of *St. Augustin* into *England*, there were more than 2000 Monks; concerning which, our Countryman *Bale* thus writes, *Cent. 2. Chap. 53.* Bangor was first a College of Christian Philosophers; which having as such continu'd from the Time of King *Lucius*, for about the Space of 350 Years, Congellus chang'd it into a Convent of Monks, under the Title of the Order Apostolick, and having been the Prefect of the said College, became the first Abbat of the new Monastery there, in the Year of CHRIST 530.

That Bangor was in King *Lucius's* Time design'd for a Place of Literature, may be prov'd by other ancient Records. But whereas this Author says, That Congellus chang'd it into a Monastery, is certainly a Mistake, wherein *John Pitts* follows him; the Ground of which Mistake is, the confounding of this Monastery in *Wales*, with another of the like Name in the Province of *Ulster*, in *Ireland*, in which liv'd this Congellus, or, as the *Irish* Writers call him, *Comgallus*, and from which issu'd the famous Bishop *St. Malachias*, whose Life is elegantly written by *St. Bernard*, who there likewise mentions this *Comgallus*. Now true it is, that about the Year 530, the same *Irish* Monastery of *Benchor* became an Episcopal See, into which one call'd *Daniel* was first consecrated, which seem'd to be a second Ground of *Bale's* Mistake touching the Change made in our *British Bangor*.

Most probable it is therefore, that our Bangor was in King *Lucius's* Time, and afterwards, both a Monastery and a School of Learning; and that, as anciently the *Druids* were, according to *Pliny*, great Lovers of Literature, flourishing in all kinds of Knowledge;

Cressly's
Church Hist.
p. 46.

ledge; so likewise the Christian solitary religious Men, who succeeded them, spent some Part of their Time in Learning, and charitably teaching others. So that to them especially may be attributed the Propagation of the Christian Faith in *Britany*, which, as the Author of our *British Antiquities* says, *Being preach'd here in the first Times of the Apostles, was not only firmly retain'd, but became in every Age more increas'd and dilated.*

Bede, l. 2.
c. 2.

The Destruction of this famous Monastery is thus related by Venerable *Bede*, lib. 2. cap. 2.

Edelfrid, the most powerful King of the *Angles*, having rais'd a mighty Army, made a terrible Slaughter of the perfidious Nation of the *Britons* at the City of *Chester*. When he was ready to engage, he saw their Priests, who were assembled to pray to GOD for the Success of their Army, standing at a Distance from it, out of Danger; whereupon he ask'd, who those Men were, and to what Intent they were brought together in that Place. Most of them were of the Monastery of *Bangor*, in which the number of Monks was so great, that being divided into seven Companies, each under a particular Head, every Company made up the Number of 300, and all liv'd by their Labour. Most of them were brought together in this Army, to pray for it, where they also fasted three Days successively; and one *Brockmal*, a Commander, was appointed, with part of the Forces, to protect them from their barbarous Enemies, whilst they were intent upon their Prayers.

King *Edelfrid* being inform'd of the Occasion of those Monks meeting together, said, *If it be so, that they cry to their God against us, they do truly fight against us, tho' they have no Weapons, since they oppose us by their Imprecations.* Whereupon he gave Orders to attack them first, which was accordingly perform'd, and after their Slaughter, he destroy'd all the Forces of the perfidious *Britons*, tho' with a considerable Loss of his own Army.

It is reported, that of those Monks who came to pray, no fewer than Twelve hundred were slain, and that only 50 of them escap'd by Flight; for *Brockmal* fled at the first Charge, with all his Men, leaving those he ought to have defended, expos'd, naked and defenceless, to the Fury of the barbarous *Saxons*. Thus was fulfill'd the Prophecy of the Holy Bishop *St. Augustin*, tho' he was himself long before gone to Heaven, viz. That for their perfidious Refusal of his Counsel and Offer of Eternal Salvation, they should fall under the Vengeance of Heaven, by their Temporal Destruction.

This is the true Account we have of the Slaughter of those Monks, and the Destruction of their Monastery, by an Author of such unquestion'd Veracity as Venerable *Bede*, who writ his History in the Year 698, that is, 85 Years after that bloody Massacre, which happen'd in the Year 613, and it is so attested by all other ancient Writers. Wherefore some Moderns cannot be sufficiently blam'd, who have presum'd to slander *St. Augustin* the Monk, as if this Cruelty had been committed by his Instigation, whereas it is certain that he dy'd five Years before it was perpetrated by the Heathen *Saxons*, over whom he could, when living, have had no Influence; besides, that the said Calumny is deliver'd by such modern Authors without the least Pretence of Authority from Antiquity. Of this more will be said when we come to the Monastery of *St. Augustin* at *Canterbury*.

This Monastery is not at all mention'd in the *Monasticon*, as belonging to none of the Orders there treated of, and having perish'd so many Ages before the others; yet having been really a Monastery, and,

as we have seen, call'd of the Apostolical Order, it is not improper to take notice of it, and it were rather to be wish'd that we had some farther Information concerning the same.

CNOBBEBURY, or CNOBERSBURG Monastery in Suffolk.

Sigebert being King of the *East Angles* (about the Year of CHRIST 637,) there came out of Ireland Bede, l. 3. c. 19. an Holy Man, whose Name was *Furse*, and having spent some Time in preaching to those People, as he had done before in his own Country, the said *Sigebert* bestow'd on him a Place for a Monastery, which he soon built, and having fill'd it with Monks, instituted in it regular Discipline. The said Monastery was built in a certain Castle, call'd *Cnobberbury*, or the City of *Cnobber*, seated in a very pleasant Place near the Sea, and encompass'd with Woods; which *Anna*, the succeeding King of that Province, and his Nobles, adorn'd with munificent Gifts and Buildings. Having settled this Monastery, the Holy Founder retir'd to live in Solitude, till the Pagan *Mercians* invading the Country, he went over into *France*, and being there favour'd by King *Clodoveus*, he founded another Monastery, at a Place call'd *Latiniac*, where he piously ended his Days.

Cambden says, This Place of *Cnobberbury* is now Cambd. in Suffolk. call'd *Burgh-Castle* in *Suffolk*, where the Rivers *Garien* and *Waveney* mingle their Waters. This Monastery was of some of the ancient *Irish* Orders, as that of *Bangor* above-mention'd, which are long since extinct, and the House it self it is likely was not permanent in that Condition; since we find no farther Account of it, nor is it nam'd in the *Monasticon* for the same Reason as the last above.

ROSY VALE Monastery in Pembrokehire.

St. David having built a Monastery, near *Menevia*, Capgrave in the Life of St. David. (which is from him since call'd *St. David's*) in a Place call'd the *Rosy Vally* (*Vallis Rosina*) gave this strict Rule of Monastical Profession, viz. That every Monk should labour daily with his Hands, for the common Good of the Monastery, according to the Apostle's Saying, *He that doth not labour, let him not eat.* For those who spend their Time in Idleness, debase their Minds, which become unstable, and bring forth impure Thoughts, which restlessly disquiet them. The Monks there refus'd all Gifts or Possessions offer'd by unjust Men; they detested Riches; they had no Care to ease their Labour by the Use of Oxen, or other Cattle; for every one was instead of Riches and Oxen to himself and his Brethren. They never convers'd together by talking, but when Necessity requir'd; but each one perform'd the Labour enjoin'd him, joyning thereto Prayer, or Holy Meditations on Divine Things; and having finish'd their Country Work, they return'd to their Monastery, where they spent the Remainder of the Day, 'till the Evening, in reading, or writing. In the Evening, at the sounding of a Bell, they all left their Work, and immediately repair'd to the Church, where they remain'd till the Stars appear'd, and then went all together to their Refection, eating sparingly, and not to Satiety; for any

1850

St. Michael's



The South-west Prospect of the City of Winchester.



any Excess in eating, tho' it be only of Bread, occasions Luxury. Their Food was Bread, with Roots, or Herbs, season'd with Salt; and their Thirst they quench'd with a Mixture of Water and Milk. Supper being ended, they continu'd about three Hours in Watching, Prayers and Genuflexions. As long as they were in the Church, it was not permitted to any either to slumber, or sneeze, or spit. After this they went to rest, and at Cock crowing they arose again, and continu'd at Prayer till Day appear'd. All their inward Temptations and Thoughts they discover'd to their Superior, and of him they ask'd Leave in all Cases, even when they were urg'd to the Necessities of Nature. Their Cloathing was of the Skins of Beasts. Whosoever desir'd to be admitted into their Holy Conversation, was oblig'd to remain ten Days at the Door of the Monastery, as an Offcast, unworthy to be admitted into their Society, and there he was expos'd to be scorn'd; but, if during that Time he patiently endur'd that Mortification, he was receiv'd by the Religious Senior, who had Charge of the Gate, whom he serv'd, and was by him instructed. In that Condition he continu'd a long Time, exercis'd in painful Labours, and grievous Mortifications, and at last was admitted to the Fellowship of the Brethren.

This Monastery appears to have been founded by St. David, some Time after the famous British Synod assembled in the Year 519, for crushing of the Pelagian Heresy, which began again to spread, after it had been once before extinguish'd by St. Germanus, Bishop of Auxerre, and St. Lupus, Bishop of Troyes. This Monastery is not taken Notice of in the *Monasticon*, any more than the other two above, and for the same Reason, as not coming within any of the Orders afterwards known in *England*, and having had but a short Continuance, for what became of it, or when it perish'd, is not known.

St. N E O T's

Monastery, in Cornwall.

N E A R to *Leskard* is a Church, formerly call'd St. *Guerir's*, which being translated from the British, is a Physician, where, as *Affer* tells us, King *Alfred*, while he was at his Devotion, recover'd of a fit of Sickness; but when *Neotus*, a Man of eminent Sanctity and Learning, was bury'd in that Church, he so much eclips'd the Glory of the other Saint, that from him the Place began to be call'd *Neotflow*, that is, the Place of *Neot*, and now St. *Neot's*, and the Religious Men there were call'd Clerks of St. *Neot*, who had pretty large Revenues, as we may learn from *Domesday*.

The very Footsteps of this old Church, or Monastery, are quite gone; so that there are no Ruins of it within the Parish; no Body knows where it stood; nor are there any Church Lands that are known to have formerly belong'd to it. Here is at present a fine Country Church, and in the Windows are several Pictures, relating to some particular Stories of the *Jews*, which are exactly deliver'd in a *Cornish Book*, now in the publick Library at *Oxford*. 'Tis probable they had these Traditions immediately from the *Jews* themselves, who were here in great Numbers about the Tin Mines. *Ib. p. 23.*

These are all the Monasteries I have found of those ancient Orders that totally perish'd; for some others we shall speak of in the next Place, as instituted by those Religious Men, who every one gave such Rules as he thought fit to his own Monastery, were, as we shall see, afterwards given to the Monks of St. *Benedict*, which is the Order we are here treating of, and which reduc'd all those differing Institutes into one regular Form, practis'd throughout *England* for many Years, 'till afterwards, the other Reforms of the said Order took Place, and after them several Orders of Friars were introduc'd, as we shall hereafter see. What the Habit, or Habits of these Monks, before the *Benedictines*, were, is very difficult to find; but it is most likely, that as they all labour'd, so their Habit differ'd little from other labouring People, bating only some distinctive Mark for them to be known by, as has been already observ'd, that the original Habit of the *Benedictines* was much like that of the Shepherds, or Peasants in *Italy*.

W I N C H E S T E R

Monastery, in Hampshire.

T H E Glorious and most Christian King *Lucius* (for this Bishop Usher quotes the ancient Author, *Usher de Primord. fol. 125.* Thomas Radburn, Bishop of St. David's) perceiving how by the two Holy Men, *Fugatius*, and *Duvianus*, his Kingdom did wonderfully increase in the Worship of God taught by true Faith, and being therefore replenish'd with great Joy, he converted to a better Use the Possessions and Territories formerly possess'd by the Temples of the *Flamens*, transferring them to the Churches of the Faithful; and he not only added more and larger Manors and Lands, but advanc'd them likewise with all Sorts of Privileges. And particularly touching the Church of *Winchester*, which in his Affection he in a special Manner prefer'd before others; he rais'd it from the very Foundations, and before he had perfected the whole Work, he built a little Habitation, an Oratory, Dormitory, and Refectory for the Monks design'd by him to dwell there. Having finish'd the entire Building in the 5th Year after his Conversion, the aforesaid Prelates and Monks, *Fugatius*, and *Duvianus*, dedicated it to the Honour of our Blessed Saviour, on the 4th of the Calends of November, in the Year of Grace 169, and fill'd it with Monks, who devoutly serv'd our Lord there; constituting the Abbat of the Place a certain Monk call'd *Denotus*. The same excellent Prince likewise resolv'd to confer on the Bishop and Monks of that Church of *Winchester* all the Possessions and Farms, which anciently belong'd to the *Flamens* of the same City, together with all their Privileges and Immunities.

A little after, this same Author adds. The aforesaid most Christian King *Lucius* bestow'd on the said Church newly founded by him, the Suburbs of the City of *Winchester*, together with the Privileges of *Dunwallo Molmutius*; which *Dunwallo*, as *Moratus*, *Gildas* and *Geffry* of Monmouth also testify, was the 16th King of the Britons, and being extremely zealous in his Heathenish Superstition, he enacted Laws, famous 'till the Days of King *William* the Conqueror, under the Title of *Molmutian Laws*, by which he ordain'd, That the Cities and Temples

of their Idol Gods, as likewise the Highways leading to them, together with the Farnis of their Tenants and Husbandmen, should enjoy the Immunity of Sanctuary; insonmuch, that if any Malefactor should seek Sanctuary there, he might safely depart, tho' his Adversary were present. Now by Means of such Endowments and Privileges, the Church of *Winchester* enjoy'd its Possessions in all Tranquility, daily singing the Praises of God the Space of 102 Years, to wit, from the first Year of the Conversion of the most Christian King *Lucius*, to the second Year of the Tyrant *Dioclesian*.

Imd. fol.
105.

The Measure of the Church founded by King *Lucius*, according to *Moratus* in his first Book, and second Chapter, was in Length 209 Paces, in Breadth 80 Paces, and in Height 92 Paces; from one Corner cross the Church to the opposite Corner were 130 Paces: The Situation of the Monastery on the East Side of the Church, towards the Temple of *Concord*, was 100 Paces in Length, and in Breadth towards the new Temple of *Apollo*, 40: On the North Part it was 160 Paces in Length, and 98 in Breadth: On the West Side of the Church there were in Length 190, in Breadth 100: On the South East there were in Length 450 Paces, and in Breadth 580. On this Side was seated the Episcopal Palace, as likewise the Habitation of the Monks. All this Bishop *Usher* took from the History of *Winchester*, written by *Thomas Radborne*, Monk of *Winchester*, who collected it from other much more ancient Writers, then extant, but since lost.

Harpsheld
Hist. c. 3.

The Limits of their Possessions were extended twelve Miles round about the City of *Winchester*, (says Harpsheld from the above-mentioned *Moratus*) reaching so far on every Side; in which Space there were on each Quarter seated eight wealthy Villages.

Thomas Radburn above quoted informs us, as to the Order or Rule professed by those Monks, That *St. Eutarius*, and *Durianus* fill'd that Church with Monks devoutly serving and praising God, and profess'd according to the Rule deliver'd by *St. Mark* the Evangelist.

Cassian. de
Canob. l. 2.
c. 5.

Cassianus, an ancient Writer of the Church, gives us the following Account of the Order and Rule prescrib'd by *St. Mark*. In the Beginning of the Christian Faith, says he, a very few, and those of approv'd Sanctity, were dignify'd with the Title of Monks: Which Men, as they receiv'd their Rule of Living from *St. Mark* the Evangelist, first Bishop of *Alexandria*, of Blessed Memory, they did not content themselves with retaining the Order of living practis'd by the Primitive Christians, concerning which we read in the Acts of the Apostles, that all the Multitude of Believers were of one Soul; neither did any one esteem that which he possess'd to be his own; but they had all Things common. For those who were Possessors of Lands and Houses, sold them, and brought the Price, laying it at the Apostle's Feet; which was divided to every one, according to their Need. But besides this, the ancient Monks aspir'd to other Practices more sublime; for retiring themselves into the most secret Places of the Suburbs, there they led a Life so austere, and with such rigorous Abstinence, that even those who were Strangers to Christian Religion, were astonish'd at it; for with such wonderful Fervour they attended, Day and Night, to the reading of the Holy Scripture, Prayer, and labouring with their Hands, that neither the Appetite, nor so much as Thought of Meat, did interrupt their Abstinence, except every second or third Day, and then they receiv'd Food, not to satisfy their Desire, but mere Necessity; and nei-

ther did they this till after Sun-set; so dividing their Time, as to make the Light accompany the Exercise of their spiritual Meditations, and Darkness the Care of their Bodies. These, and besides these, many other more perfect and sublime were the Practices of the ancient Monks.

Such were the Monks who first possess'd the Church of *Winchester*, and in such Holy Exercises they continu'd, till the Tempest of the Persecution rais'd by the Tyrant *Dioclesian* dissipated them. After which, in a short Time, they were restor'd, and the Church consecrated by *Constantius* Bishop of *Winchester*, in the Year of Grace 309, taking its new Name from *St. Amphibalus*, who, together with *St. Alban*, was crown'd with Martyrdom; at which Time the Abbat was nam'd *Deodatus*. Hence it is that *Gildas*, the most ancient of all our Historians, mentions it under that Title, where he relates how the Sons of *Mordred*, to avoid the Cruelty of *Constantine*, fled thither; but in vain, for the Tyrant, not regarding the Sanctity and Privilege of the Place, took the Sons of *Mordred*, and murder'd one of them before the Altar of the Church of *St. Amphibalus*, at *Winchester*, whither he had fled for Sanctuary.

This same Church afterwards suffer'd another Eclipse, when the barbarous infidel Saxons profan'd, and laid waste all the sacred Places of this Island. But not long after, the same Saxons, having by God's Mercy embrac'd that Faith, which they formerly persecuted, repair'd, with Advantage, all the Ruins they had made; and particularly this Church and Monastery of *Winchester*, call'd afterwards *de Hida*, was restor'd, with far greater Splendor and Magnificence than ever before. Of the rest that follow'd see the Monasticon, which takes this Church from the Time of the Saxons, omitting all that was before, for which Reason it has been here inserted.

Bishop *Godwin*, out of ancient Monuments, testifies, *Godwin in* That the Emperor *Constantine the Great* favouring *Winton* Christians, this Monastery, which, as has been said, had been destroy'd under the Emperor *Dioclesian*, was began and perfected with such admirable Devotion and Zeal, that within the Space of one Year, and thirty Days, both the Church, the Lodgings of the Monks, and all other Offices and Buildings for their several Uses, were entirely finish'd. And at the Request of *Deodatus*, the first Abbat, it was by *Constantius*, Bishop of *Winchester*, consecrated to the Memory of *St. Amphibalus*, Martyr: In which State it continu'd more than the Space of 200 Years, 'till *Cerdic*, the first King of the West Saxons, driving away, and killing some of the Monks, turn'd it into an Idol Temple. See the Restitution of this Church, under the Saxons, &c. in the Monasticon, Vol. I. p. 31, and p. 979, and in the English Abridgment, p. 11, and 114, where is a very ample Account of those Times, but nothing later. We shall therefore add some few Particulars relating to the Church, as we have given what could be found before that Time, which tho' some of our Antiquaries are willing to reject, yet having been thought worthy to be taken Notice of by two Writers of such Reputation, as Bishop *Usher*, and Bishop *Godwin*, their Authority may weigh as much as that of the Opposers thereof.

The present Church was began to be built by Bishop *Walkelin*, a Norman, in the Reign of King *William the Conqueror*, and the Year of our Lord 1079, and made fit for Divine Service in the Year 1093, but not finish'd in that Grandeur we now see it, till the Year 1349, by the famous Bishop *Wickham*; and indeed it is no Wonder so great a Fabrick should be so long in carrying on, if we consider that the whole

The learned Mr. Sam. Gale's Hist. of the Cath. of Winchester, l. 21. whole Expence was defray'd by the Bishops, there being no Taxes laid in those Days for the Building of Churches. This is one of the largest in England, and very regular, tho' of that which is call'd the Gothic Manner. The Arches are all angled and supported by several small Columns set together, being of the same Diameter at the Base as at the Capital. In the Whole, the Structure is most magnificent, and much adorn'd by the beautiful painted Windows, which suffer'd much by the outrageous pretended Zeal of the grand Rebellion against King Charles I.

Ibid. Part 2. p. 25. The whole Length of this Church, from East to West, is 545 Foot, whereof our Lady's Chapel at the East End, behind the Choir, is 54 Foot; from that Chapel to the iron Door above the Steps, at the Entrance into the Choir, is 160 Foot; from that iron Door to the Porch at the West End, 351 Foot. The whole Breadth of the Church is 87 Foot. The Length of the Choir 136 Foot, the Breadth 40.

The Font, which is of great Antiquity, stands on the North Side of the Nave of the Church, being a large square Stone, of black Marble, three Foot three Inches over, with a circular Basen cut in it, supported by a plain stone Pedestal. The Sides of the square Font are adorn'd with Bass Relieves, representing some Miracles, as is suppos'd.

Part 1. p. 25. There is an handsome Ascent of Steps up to the Choir, which is separated from the Body of the Church by a beautiful Frontispiece of Stone, built between the two great Pillars of the Arch of the Tower. The Seats or Stalls of the Dean and Prebendaries are very neat and ancient, adorn'd with gilded Spire-work, and in the Middle of the Choir is an Eagle on an high Pedestal, whose Back is used to lay the Book on to read the Lessons at Divine Service.

On each Side of the Altar is a fine Partition Stone Wall, curiously wrought, separating the Presbytery from the North and South Isles; and on the Top of each of those Walls are plac'd three Shrines, or Chests, curiously carv'd, painted and gilded, with a Crown upon each, wherein are the Bones of some Saxon and Danish Kings, and some Bishops. The first Chest on the South Side, with this Inscription.

Part 2 p. 26. **Edredus Rex, obiit anno 955.**

**Hic pius in tumulo Rex Edredus requiescit,
Qui has Britonum terras reperat egregie.**

That is,

*King Edred dy'd in the Year 955.
Here rests the pious King Edred in his Tomb,
Who notably govern'd these Lands of the Britons.*

The Second Chest has this Inscription.

**Edmundus Rex, obiit —
Quem Theca hæc retinet Edmundum suscipe,
Christe,
Qui vivente Petro Regia scepra tulit.**

That is,

*King Edmund dy'd —
Receive, O CHRIST, Edmund, whom this Chest
contains,
Who sway'd the Regal Scepter whilst Peter was
living.*

The Third Chest did formerly contain the Bones of the Danish King Canutus, and of the Norman, William Rufus. The Tomb for the latter, of grey

Marble, is rais'd about two Foot above the Pavement, in the Middle of the upper Part of the Choir, before the high Altar, and his Bones being chested were set up over the Door on the Top of the Wall on the South Side, as you come into the Choir. On that Chest was formerly this Inscription,

Hic jacent ossa Cnutonis, & Willielmi Ruffi.

That is,

Here lye the Bones of Cnute and William Rufus.

Instead whereof there has been lately put on it the following Inscription.

**IN HAC ET ALTERA È REGIONE CISTA, OSSA SUNT
CNUTI, & RUFFI REGUM; EMMÆ REGINÆ;
WINÆ & ALNULPHI EPISCOPOR.**

That is,

*In this and the other opposite Chest are the Bones of
Cnute, and Rufus, Kings; of Queen Emma;
Wina and Arnulphus, Bishops.*

In the Tomb above mention'd of King William Rufus, which was broken open by the Rebels against King Charles I. was found the Dust of that King, some Relicks of Cloth of Gold, a large gold Ring, and a small silver Chalice.

The first Chest from the Altar on the North Side has this Inscription upon it.

Rex Kingulstus obiit 641.

On the Choir Side of the same Chest.

Adulphus obiit 859.

**Kingulsti in cista hac simul ossa jacent & Adulphi,
Ipsius Fundator, hic Benefactor erat.**

That is,

King Kingulphus dy'd 641.

Adulphus dy'd 859.

*In this Chest lye together the Bones of Kingulstus and
Adulphus.*

The first was Founder, the latter Benefactor.

The second Chest has this Inscription.

Kenulphus Rex obiit 754.

On the Choir Side.

Egbertus obiit 837.

**Hic Rex Egbertus paulatim cum Rege Kenulpho,
Populis egregie munera uterque tulit.**

That is,

King Kenulphus dy'd 754.

Egbert dy'd 837.

*Here King Egbert lies, with King Kenulphus,
Each of them brought us notable Presents.*

On the third Chest was formerly this Inscription.

Hic jacent ossa Winæ Episcopi.

That is,

Here lye the Bones of Bishop Wina.

And on the North Side of the Coffin,

Hic jacet Stigandus Archiepiscopus.

That

That is,

Here lyes Archbishop Stigand.

But now the Inscription upon it is,

IN HAC CISTA A. D. 1661, PROMISCUE RECONDITA SUNT OSSA PRINCIPUM & PRÆLATORUM, SACRILEGA BARBARIE DISPERSA A D. 1642.

That is,

In this Chest, in the Year of our Lord 1661, were promiscuously laid up the Bones of Princes and Prelates, which had been scatter'd about with sacrilegious Barbarity, in the Year of our Lord 1642.

The Reason of this Inscription is, that in the aforesaid Year, 1642, the Rebels getting into this Church, in their enthusiastick Zeal took the Bones of Kings and Bishops out of these Chests, and made use of them to throw at, and break the fine painted Windows, which were offensive to their barbarously sanctified Eyes. These Royal Remains have been here mention'd as such, but to descend to other Monuments of Persons of a lower Rank, is what cannot be expected here, because the same might be expected in other Churches, which would swell this Work to several more Volumes than are propos'd, and be tiresome to the Readers.

It must be added, that this Cathedral was originally dedicated to St. Peter. Afterwards St. Swithin, Bishop of this See, being in great Veneration, it came by degrees to be call'd by his Name; but King Henry VIII. gave it the Title of the Holy Trinity.

The compleat Catalogue of Bishops of this See being given in the *English Translation of the Monasticon*, p. 12, the same need not be repeated in this Place; but as this was a conventual Cathedral, if we may be allow'd to give it that Name, in regard that it was a Cathedral Church which belong'd to the Monks of St. Benedict, who there perform'd the Divine Service, and were the Chapter thereof, instead of a Dean and Prebendaries, for the same Reason that Convent, tho' very considerable, had no Abbats, the Bishops of the See being, as it were, Abbats thereof, as the same was practis'd in the Church of Canterbury, and others that had such Convents to which they belong'd. Having therefore no Abbats to give an Account of, we will here give the Catalogue of the Priors thereof, as being the Heads of the Convent, mostly taken from the Manuscripts of a Gentleman, who, tho' he has a curious and valuable Collection, and much Learning, will not permit us to publish his Name, yet is so much a Friend to the Publick, as to grant the Use of his Study, and will be therefore often mention'd as *Anonymous*.

PRIORS of the Monastery of Winchester.

1. BRITHNOTH

IS the first Prior of this Place we meet with; for King Edgar being a religious Prince, and perceiving, as the Annals of the Church of Winchester, in the Cotton Library, Domitian, A 13, inform us, that the secular Clergy of that Church were only Canons by Name, and neglected their Duty of frequenting

the Choir, watching, and ministering at the Altar; leaving the same to their Vicars, who had but a wretched Maintenance; the said Canons scarce seeing their Church once in seven Years, by which Means it was left naked within, and ruinous without, the poor Vicars being destitute of Means to support the same; King Edgar, I say, taking this into his Consideration, after having in vain endeavour'd to reclaim those wicked Canons, turn'd them all out, and gave the Church to the Monks of St. Benedict, which Mr. Brown Willis calls introducing of Monks by Bishop Ethelwold, without mentioning the Reason why the same was done, or taking notice of King Edgar, who was the prime Agent, whereas the Bishop was no otherwise concern'd than as Counsellors are in all matters of Moment, wherein their Sovereigns advise with them. In what Year this Prior Brithnot came to this Church does not appear; but about the Year 970 he was appointed Abbat of Ely, and succeeded in his Priory by

2. BRITHWOLD,

Who about the Year 1006, was prefer'd to the See of Winchester. His Successor was

3. ELFRIC,

A Monk of the same Monastery of Winchester, who in the Year 1023, was promoted to the Archiepiscopal See of York, and is there mention'd by the Name of *Alfric Puttoc*, and said to have been a great Benefactor to St. John of Beverly.

4. WULFSIG,

Is the next Prior we find mention'd; but whether he was immediate Successor to *Elfric*, or whether there was one between them, does not appear; but the Time of his Death is set down in 1065, which being 42 Years after the Translation of the other, there is reason to believe that he could not be so long Prior, and that therefore the Names of one or more that were between them have been lost.

5. SIMON, or SIMÉON,

Was appointed Successor to *Wulfig*. He was Brother to the famous Bishop *Walkelin*, who built the present Cathedral of Winchester, or at least so much of it, as render'd the same capable of having Divine Service perform'd in it. This Prior was originally a Monk of the great Monastery of St. Ouen at Roan in Normandy, and afterwards prov'd a considerable Benefactor to this Monastery of Winchester. He was in the Year 1080 promoted to be Abbat of Ely, and succeeded by

6. GODFREY,

Born at Cambray, in the Netherlands, but bred a Monk in this House, famous for Learning, and particularly for Poetry, as still appears by some of his Epigrams, which may be seen in the Cotton Library under the Title of *Vitellius*, A 12, besides which, he writ in Praise of the then English Prelates, Epistles and other Works, which have perish'd. See more of him before, among the learned Men of this Order, under the Year 1107, when he dy'd. His Successor was

7. GEFFRY,

Monk of the same House, of whom we have no more, than that he was depos'd in the Year 1111, by Bishop *William Giffard*, and that Dignity conferr'd on

8. GEFFRY II.

But that this Man was promoted by the Bishop above-mention'd, does not appear, tho' modern Authors affirm it, because it neither is, nor was then customary for Bishops to appoint Priors of Monasteries, the Election of such belonging to the Community. Howsoever chosen, he continu'd here but till

till the Year 1114, when he was preferr'd to the Abbacy of *Burton*, in *Staffordshire*, and then

9. E U S T A C E

Took his Place, ruling the Monastery till the Year 1120, when he dy'd.

10. H U G H

Was the next, who, it is likely, enjoy'd it not long, for

11. G E F F R Y III.

His Successor, dy'd in 1126; after whom,

12. I N G U L P H U S,

Who was chosen Abbat of *Abington* in 1130.

13. R O B E R T

Held it till 1135, or 1136, when he was made Bishop of *Bath* and *Wells*; but whether

14. R O B E R T II.

Immediately succeeded the first is uncertain, because we find this 2d advanc'd to be Abbat of *Glastonbury* in the Year 1171, and for him to continue Prior till that Time, from the Year 1136, is a great length of Time.

15. W A L T E R,

In 1175, or 1176, was made Abbat of *Westminster*. I have not found him among the learned Writers of this Order, tho' he is said to have written the Lives of *William* and *Henry*, Bishops of *Winchester*.

16. J O H N

Liv'd no longer than till the Year 1187. The next was

17. R O B E R T III.

Surnam'd *Fitzhenry*. He was elected Abbat of *Burton*, and confirm'd by the King in the Year 1214.

18. R O G E R,

A *Norman*, succeeded him, the Time of his Death not known.

19. W A L T E R II.

Dy'd in 1239.

20. A N D R E W,

A *Briton*, said by some to have been forc'd upon the Convent by the King, but upon what ancient Authority I know not, and that it was done to favour the Election of *William Valentine*, says one, of the Bishop of *Valentia*, says another, and there being no such Bishop at that time, there seems to be no Ground for such an Assertion.

21. W A L T E R III.

Who not being regularly chosen, was excommunicated by the Bishop, and thereupon voluntarily resign'd his Office in 1247.

22. J O H N de CAUZ, or CHAUCE,

Remov'd hence to be Abbat of *Peterborough* in 1249.

23. W I L L I A M T A N T O N,

Elected Prior the same Year, and in 1256 made Abbat of *Middleton* in *Dorsetshire*, and in 1261 chosen Bishop of *Winchester* by this Convent; but the Pope refusing to confirm him, he desisted from that Right. When he remov'd to *Middleton*, he was succeeded by

24. A N D R E W of L O N D O N,

Said by some modern Authors, upon no better Authority than that of *Prynne*, which is very considerable, to have been forc'd upon the Monks by Bishop *Ethelmar*, assisted by the Pope's Authority, and yet afterwards to have been compell'd by the Monks, who would before have rejected him; to continue Prior, and then again to have been turn'd out by *Boniface* Archbishop of *Canterbury*. Such a contradictory Account, and no better grounded, seems to have very little Weight. All the Certainty we can find, is, that he was Prior till the Year 1261, or 1262, when

25. R A L P H R U S S E L,

In whole Time, that is, in the Year 1264, the Citizens of *Winchester* in a Mutiny burnt the Priory Gate, and *King's-Gate*, over which was a Church of *Sr. Swithin*, as there is at this Time. This Prior dy'd the next Year after, being 1265. His Successor was

26. V A L E N T I N,

Who having govern'd two Years, resign'd the Dignity in 1267, but was restor'd to it, and would have resign'd again, but was compell'd to hold it till 1276. Whether he then dy'd or resign'd, does not appear, but he was succeeded by

27. J O H N de D U R E V I L L E,

A *Norman* by Birth, but Monk of this House, dy'd in December 1278.

28. A D A M de F A R N H A M.

The Bishoprick of *Winchester* being vacant in his Time, and *John* Archbishop of *Canterbury* visiting the Diocese, this Prior refus'd to submit to him; whereupon he was excommunicated; but submitting was again absolv'd, and continu'd in his Dignity to his Death, which happen'd in 1284.

29. W I L L I A M de B A S Y N G E,

The second of the Name of *William*, resign'd in 1284.

30. W I L L I A M de B A S Y N G E,

The second of the Surname, and the third of the Christian Name, rul'd till 1295, when he dy'd.

31. H E N R Y W O D E L O C K, alias M E R E W I L L E,

Having been Prior till the Year 1305, was then chosen Bishop of this See of *Winchester*, and crown'd King *Edward II.* the Archbishop of *Canterbury* being then in Exile.

32. N I C H O L A S de T A R E N T E,

Was the next Prior, who dy'd in 1309.

33. R I C H A R D de E N F O R D,

Succeeded *Nicholas*, and was Prior in 1326; but when he dy'd does not appear, nor when his Successor was elected; but he was

34. A L E X A N D E R H E R I A R D,

Of whom we hear as presiding in 1332, and that he dy'd in March 1349.

35. J O H N M E R L A W, or M E R L O W,

Govern'd from the same Year till 1361, when the Convent chose into his Place

36. W I L L I A M T H U D D E N,

The fourth of the Name of *William*; but the Bishop not consenting to his Election, which had been without his Knowledge, he was laid aside, and

37. H U G H B A S Y N G,

Was preferr'd instead of him, and held it to his Death, which happen'd in the Year 1384.

38. R O B E R T R U D B O R N,

Doctor of Divinity, confirm'd the same Year by Bishop *Wickham*, and dy'd in 1394.

39. T H O M A S N E V I L,

Professor of Divinity, and Monk of this Monastery, was confirm'd the same Year, but how long he presided does not appear, nor when

40. T H O M A S S H Y R E B O U R N

Was elected, or dy'd; nor is there more Certainty about his Successor,

41. W I L L I A M A U L T O N,

The fifth of this Christian Name, as to his Election, but he dy'd in 1450.

42. R I C H A R D M A R L B U R G H,

Confirm'd the same Year, and dy'd in 1457.

43. R O B E R T W E S T G A T E,

Presided from the aforesaid Year till 1470.

44. THOMAS HUNTON,
Succeeded and govern'd till 1498.

45. THOMAS SILKESTED,
In whose Time both the Sees of *Canterbury* and *Winchester* being vacant, the Convent of *Canterbury* made a Visitation of this Place, and found 35 Monks, and the yearly Revenue of the Monastery was valu'd at 1000*l*. This Prior was much in Favour with Bishop Fox, and assisting to him in founding *Corpus Christi* College in *Oxford*, and in arching over the Choir, Presbytery and Side Isles of this Cathedral with Stone, and adding many Ornaments to the same. He also built the Chappel, which still goes by his Name, in the South Isle, and his Body is said to be there interr'd. He dy'd in the Year 1524, and was succeeded by

46. HENRY BROOK,
Professor of Divinity, elected and confirm'd the Year above-mention'd, and was in Possession in 1535, but when he dy'd, or when his Successor was chosen, I have not found. All that appears is that

47. WILLIAM BASYNG,
The sixth of this Christian Name, and the third of the Surname, being also call'd *Kingsmill*, was the next Prior of this Monastery, and the last of them; for he was one of those that surrender'd up their Monasteries to King *Henry VIII*. in the Year 1539, partly through Fear, and partly through Coverousness, being severely threaten'd on the one hand, and inveigl'd with fair Promises on the other. That King, in the Year 1540, instituting a new Chapter to this Church, consisting of a Dean and 12 Prebendaries, this same goodly Prior became the first Dean, and dy'd in 1548.

The Church, which was, as has been before said, at first under the Invocation of *St. Peter*, and next of *St. Swithin*, was by this new Charter entitl'd of the *Holy and Undivided Trinity*.

The following Inventory will shew what Wealth was sacrilegiously taken from this Church, and by this may be guess'd what was so taken throughout all *England*.

An INVENTORY of the Cathedral Church of St. Swithin in Winchester, as it was given in by the Prior and Convent to Cromwell Secretary of State, and the King's Vicar General over all Spiritual Men.

From the Appendix to *Strype's Memorials* of Archbishop *Cranmer*, p. 24. literally transcrib'd, for which he quotes a Manuscript in the *Benet Library*.

And first of the Things that are abroad in the Church.

IMPRIMIS, The nether Part of the High Altar, being of Plate of Gold, garnished with Stones. The Front above being of Broidering Work and Pearls, and above that a Table of Images of Silver, and gilt, garnished with Stones.

Item, Above that Altar a great Cross, and an Image of Plate of Gold, garnished with Stones.

Item, Behind the High Altar *St. Swithin's Shrine*, being of Plate Silver, and gilt, and garnished with Stones.

Item, In the Body of the Church a great Cross, and an Image of CHRIST, and *Mary* and *John*, being of Plate Silver, and partly gilt.

Item, A Cross of Plate of Silver, and gilt, with an Image over the Iron Dore. And the two Images of *Mary* and *John* are but Copper gilt.

The INVENTORY of the Sextre.
JEWELS of GOLD.

Imprimis, There are in Sextre five Crosses of Gold, garnish'd with precious Stones. And one of the five is but of Plate of Gold, fixed upon Wood.

Item, One Shrine of Plate of Gold garnished with precious Stones.

Item, One Pair of Candlesticks of Gold.

Item, One little Box of Gold, with his Cover to bear the Holy Sacrament.

Item, Three Chalices of Gold, and one of them garnish'd with precious Stones.

Item, One little Pax of Gold.

Item, One little facing Bell of Gold.

Item, Four Pontifical Rings of Gold, with precious Stones.

Item, One Pectoral of Gold set with Stones.

Item, One Pectoral partly Gold, partly Silver and gilt, set with Stones.

Item, Two Saints Arms of Plate of Gold, garnished with Stones.

Item, *St. Philip's Foot*, covered with Plate of Gold and with Stones.

Item, A Book of the four Evangelists, written all with Gold, and the outer Side is of Plate of Gold.

JEWELS of SILVER.

Imprimis, One Table of our *LADY*, being of Silver and gilt.

Item, Nine Crosses of Silver, and gilt, and one of Crystal.

Item, One and twenty Shrines, some all Silver and gilt, and some part Silver and gilt, and part Copper and gilt, and some part Silver and part Ivory, and some Copper and gilt, and some set with garnish'd Stones.

Item, Twelve Chalices of Silver and gilt, belonging to the Sextre, and to the Altars, and Chauntries founded in the Church.

Item, Four Paxes of Silver and gilt, belonging to the Sextre and other Altars.

Item, Six Casts of Candlesticks, belonging to the Sextre and Chauntries, being of Silver and gilt.

Item, One Candlestick of Silver belonging to *St. Swithin's Shrine*.

Item, Six Pair of Cruits of Silver, belonging to the Sextre and Chauntries.

Item, Seven Censers of Silver and gilt.

Item, Two Sarys, one of Silver and gilt, and the other only of Silver.

Item, Three Pair of Basons of Silver and gilt.

Item, Two Ewers, one of them Silver and gilt, and the other only Silver.

Item, Six Images of Silver and gilt.

Item, One and thirty Collars, fix of them garnish'd with Plate of Silver, and gilt, and Stones, the Residue of broidering Work, and Pearls.

Item,

Item, Six Pectorals of Silver and gilt, garnished with Stones.

Item, Three pastoral Staves of Silver and gilt.

Item, One pastoral Staff of an Unicorn's Horn.

Item, Three standing Mitres of Silver and gilt, garnished with Pearls and precious Stones.

Item, Ten old Mitres, garnished with Pearls and Stones, after the old Fashion.

Item, One Rector's Staff of Unicorn's Horn.

Item, Four processional Staves of Plates of Silver.

Item, Four sacring Bells of Silver and gilt, belonging to the Sextre and Altars.

Item, Nine Pixes of Crystal, partly garnish'd with Silver and gilt.

Item, Seven Tables with Relicks fix'd in them, and four of them are of Plate of Silver, and gilt, and the three other of Copper and gilt.

Item, Five Saints Heads, and four of them of Plate of Silver and gilt, and the first painted.

Item, Three Saints Arms, two of them cover'd with Plate of Silver and gilt, and the third is painted.

Item, Seven Books, the outer Parts of them being Plates of Silver and gilt.

Item, One Book of King Henry the VIIth's Foundation, covered with Velvet, and garnished with Bosses of Silver and gilt.

C O P Y S.

Imprimis, One Cope of Needle-work, wrought with Gold and Pearls.

Item, One Chysible, two Tymasyles, and parel of the Albes of the same Work, of my Lord Cardinal Beauford's Gift.

Item, Eight and twenty other Copys of divers other Works and Colours, and divers Men's Gifts.

Item, Forty-two Copys of Tishue, the one half of them blue, and the other of red.

Item, Twenty Copys of, red Bawdkyne, wrought with Cornes.

Item, Eight white Copys, four of them of white Velvet, and the other four of white Damask, broder'd with white and red Roses.

Item, Twenty-eight Copys of white Bawdkyne, woven with Copper Gold.

Item, Nine and twenty Copys of Blue Silk, woven with Rayes of Gold.

Item, Thirty other Copys, of divers Colours and Works, and many of them perish'd.

Chysybils, Tynnikyls, (Tunicles) and Stoly's.

Item, Imprimis, Eleven principal Chysybils with Tynnikyls, of divers Sorts and Suits.

Item, Six and thirty old Chysybils of divers Colours and Works, and been commonly used, and some of them perused.

Item, Fourteen Stoly's of Needle-work.

Hangings for the ALTARS.

Item, Eight divers Hangings for the high Altar, some of them precious, and some of them of less Value.

Item, One and twenty Pair of Hangings for the Altars of the Church.

Vestments, Albes, &c.

Item, Twelve Albes of Silk.

Item, Of linnen Albes, belonging to the Sextre and other Altars, 326.

Item, Vestments belonging to the Altars and Chantryes are of divers Values and Works, to the Number of twenty-six.

Item, Corporows Cases, and Corporows thirty-six.

Item, Altar Cloths of Diaper, and linnen one and twenty.

Item, Mass Books thirteen, belonging to the Sextre and Altars.

The Inventory of our LADY's Chappel.

Imprimis, Five little Shrines of Copper and gilt.

Item, Three Chalices of Silver and gilt.

Item, Two Paxes, the one of Silver and gilt, and the other of Silver.

Item, Two Pair of Beads, and Silver and gilt, being but of ten Stones apiece.

Item, Three Chappels of divers Suits.

Item, Two Copys of Silk.

Item, Thirteen Albes, and three of them white Silk.

Item, Three Collars for the three Altars of Silk, garnished with Plate of Silver and gilt, and with Stones.

Item, Four Altar Cloths of Linnen.

Item, Two Altars of Silk for the Altar.

The Inventory of the Prior's House.

Imprimis, Six Salts, with three Covers of Silver and gilt.

Item, Six Spoons of Silver and gilt.

Item, Five and twenty other Spoons of Silver.

Item, Three standing Cups, one plain, and other two swaged with their Covers of Silver and gilt.

Item, Seven Bollys of Silver and gilt, with one Cover.

Item, Six silver Cups, with one Cover.

Item, Four Nuts, with three Covers.

Item, Two Masers, with one Cover.

Item, Two silver Basins, with their Ewers.

Item, Two gallon Pots of Silver and gilt, to serve Peter and Paul.

Item, Two small silver Pots.

Item, Two Chalices of Silver and gilt.

The Inventory of the Sub-Prior's House.

Item, Two Salts of Silver and gilt, with a Cover.

Item, One little Salt of Silver with a Cover.

Item, Three silver Peeces.

Item, Eighteen Silver Spoons.

Item, Three old Masers perus'd.

The Inventory of the Hordar's House.

Item, Two Salts of Silver and gilt with a Cover.

Item, One standing Nut with a Cover.

Item, Three Silver Peeces.

Item, Eighteen Silver Spoons.

Item, Three old Masers perus'd.

The INVENTORY of the Fratrie.

Imprimis, One standing Cup of Mother of Pearl, the Foot and Cover being of Silver and gilt.

Item, Two great Bollys of Silver.

Item, One standing Cup of Silver and gilt, with his Cover.

Item, One standing Massar with a Cover of Wood.

Item, Three great Bollys of Wood, with Bonds of Silver and gilt.

Item,

Item, Seven and thirty Silver Spoons of divers Fashions.

Item, Four old Massars perus'd.

It is visible that there are in this Inventory many Errors, which it is likely are not in the original Manuscript, and therefore must have been the Transcriber's. I shall not enter into the Particulars, because they are too obvious, and have only said thus much to clear my self from that Imputation, having taken care to copy exactly from the Author above-quoted.

M A L M S B U R Y

Monastery in Wiltshire.

Lel. Col.
Vol. 1. Part 2.
Pag. 302.

THERE was in the Parts of Scotland a certain Monk call'd *Maildulph*, who was so much molested in his own Country by Thieves and Robbers, that he could scarce live. He knowing that he could not long stay there, fled, and travelling, came into *England*. Here going about the Country, thinking where God would dispose of him, at length stay'd under the Castle of *Bladon*, which in the Saxon is call'd *Ingelburne Castle*. Which Castle was built by a certain British King, the 18th from *Brute*, by name *Dunwallo*, surnam'd *Molmutius*, before the Incarnation of our LORD about 642 Years. There had once been a City which had been utterly destroy'd by Strangers; the Castle preserv'd it self fortify'd, which stood many Years after the Incarnation of our LORD, without any Dwelling near it. The Royal Habitation and Manor, as well of Christians as of Pagans, was at *Cairdurburgh*, now call'd *Bruckburgh*, or otherwise *Brokenburgh*. The aforesaid Anchorite, call'd *Maildulph*, chose to himself a Place of Hermitage, under the Castle, which Place he beg'd for himself of those in the Castle, and had it granted him; for there was no great Resort of Men. Being here destitute of Necessaries, he chose to himself Scholars to instruct, to improve the Meanness of his Subsistence by their Liberality. In a short Time, those Scholars instructed in their Rudiments, grew up to a small Monastery. For *Aldhelm* being fully inform'd by their Example and Conversation, added the liberal Sciences to the Fulness of Knowledge, the which that he might fully acquire, he went into *Kent*, and study'd some Time at the Feet of *Adrian*, the Philosopher, who was afterwards made Archbishop; after which, he return'd to *Meldun*, and was shorn in the Fellowship of *Maildulph*, with his Disciples. The Castle above-mention'd was then in the Lordship of the Bishop *Eleutherius*, who ruled over all the West-Saxon Country, and gave the Ground of the Monastery, which is now call'd *Malmsbury*, to *St. Aldhelm*, with the Pastoral Staff.

That *Aldhelm* was bred up and taught from his tender Years in the Monastery of *Malmsbury*, *Eleutherius*, Bishop of the West-Saxons, signifies in the Privileges he granted to the said *Aldhelm*, and in his Charters with the Abby and Ground of the Monastery.

That *Maildulph* was the first religious Man who ordain'd a Monastery at *Malmsbury*, then call'd *Ingelbourn Castle*, Pope *Sergius*, above-nam'd, sufficiently declares in the Privilege he granted to *St. Aldhelm*.

That *Aldhelm* was under the Direction of *Maildulph* and his Disciple, the Priest *Bede* fully shews.

That the Doctrine and Knowledge of *St. Aldhelm* was honour'd throughout all the World, where Christianity prevail'd, is magnificently demonstrated by his Epistles sent to the Students at *Bononia*, *Cologne*, *Paris*, *Montpellier*, and other foreign Parts, as is plainly shewn in his Life.

That a certain Abbat of *Abingdon*, by name *Fa-ritius*, had writ his Life, and publish'd an History of him; but afterwards, because the Composition was rude, *William Monk of Malmsbury* and Precentor there, in a decent Manner, and elegant Style, search'd out and compos'd all his Life, concerning his tender Years, his Youth, his old Age, his being a Monk and Bishop, his Death, his Miracles before his Decease and after, which he sufficiently and duly perform'd by the Help of the Books of *Bede* the Priest.

The said Holy Man departed to our LORD in the Year of the Incarnation 709, and was bury'd by the Blessed *Egwin*, in the Chappel which he had, during his Life, built in Honour of GOD and *St. Michael*, as he had before appointed. He dy'd 18 Years before King *Ina*, before *Bede* 15-7. He held the Pastoral Staff, given him by Bishop *Eleutherius*, 31 Years. He held the Bishops's Crozier, deliver'd to him by Archbishop *Brightrwald*, four Years, and dy'd in the fifth. For no History has computed all the Years of his Life; but it is a probable Conjecture, that the Holy Man liv'd to a great Age.

St. Aldhelm was translated the first Time by the Blessed *Dunstan*, Archbishop of *Canterbury*, the year 91 after his Burial. Many Years, that is, about 100 after, he was taken out of his Coffin, for fear of the Danes and Barbarians, and hid in the Chapter-House, and after some Years he was taken up again, and plac'd on the right Hand of the High Altar, with the Ashes of the other Saints, about 179 Years after his Death, after the Incarnation of our LORD 1049, after the coming of the Normans into *England* 13.

He was first translated, after the hiding of his Body, by the Venerable Bishop of *Sarum*, *Osmund*, by the Abbat of *Glocester*, *Serlo*, *Warin* Abbat of *Malmsbury* ministring the aforesaid Year.

The first Translation was in the Reign of King *Edwin*, *St. Dunstan* favouring the same.

The Life of *St. Aldhelm*, and the Acts of the English Kings, say, *St. Aldhelm* was Nephew to King *Ina*.

They say that certain Nuns had liv'd near the Castle of *Ingelbourne*, in a certain little Town or Village call'd *Ilanburgh*, but in the Saxon, *Burckton*, who had been all Day debauched by those in the Castle; and therefore the Archbishop of the Saxons quite put them away, and they were under the Obedience of the Abbat *Dinoth*, who in several Places rul'd 2000 Monks, living after the Manner of the Monks on the Glas Mountain in *Greece*. It is thought that the Nuns liv'd where now is made the Hospital of Lepers, near the Bridge.

The Castle was built in the Year 174, after the founding of *Rome*. From the building of that City to the Birth of CHRIST were 715 Years, and then from the building of the Castle of *Malmsbury* to CHRIST, 596 Years.

In the Days of King *Edwin* the Monastery of *Malmsbury* was abandon'd by the Monks for a long Time, *Leland's Collectanea*, Vol. 1. Part 2. Pag. 302, of the Copy printed by the industrious Antiquary Mr. *Hearn*. For this Account *Leland* quotes the 2d Book of the Original of the Monastery of *Malmsbury*.

The

The Translation is as near as well can be to the *Latin*, for which reason there will above appear an Error in Chronology, where speaking of the Translation of *St. Aldelm*, he says it was, in the Year 1049, 13 Years after the coming of the *Normans*; whereas those People came not into *England* till the Year 1066, that is, 17 Years after 1049, so that the Year of our LORD for the Translation should be 1079, or else the other Date in Relation to the coming of the *Normans* should be 17 Years before; but it is most likely that it should be the first way, because it is easy for a Figure of 4 to be plac'd by Mistake, instead of 7. For other Particulars concerning this Monastery see the *Monasticon*, Vol. 1. pag. 49, and in the *English Translation*, pag. 15.

We shall here add what we find in Harpsfeld's Ecclesiastical History concerning this Monastery thus:

King *Ethelstan*, at the Time when *Hugh King of France* demanded his Daughter in Marriage, receiv'd from him several Presents far exceeding all human Treasures, and among the rest, a Piece of the Holy Cross, on which our Redemption was wrought, and of the Crown of Thorns, which the Soldiers in Scorn plac'd on the Head of our Saviour. This Treasure of the Cross and Crown the King bestow'd on the Monastery of *Malmesbury*. He had also enrich'd this Monastery with Possessions, which had been forfeited to him on account of the rebellious Practices of *Aelfred*. I have thought fit to insert this Charter or Deed of Gift, the Original whereof was preserv'd at *Malmesbury*, as well on account of its Antiquity, as for the notable Piece of History it contains, in the same Words as that King granted and transmitted the same to Posterity.

It is here faithfully translated for the Satisfaction of the English Reader.

“ **B**E it known to the Wise Men of our Country, that I did not unjustly seize those Lands “ by Violence, and give the Rapine to God; but “ I receiv'd them by the Judgment of all the Nobility of the Kingdom of the *English*, as also of “ *John the Apostolical Pope of the Roman Church*, “ when *Elfred* was dead, who rival'd our Happiness and Life, consenting to the Wickedness of “ our Enemies, when, after the Death of my Father, they would have murder'd me in the City “ of *Winchester*, had not God in his Goodness deliver'd me. But their Machinations being disclosed, he was sent to the City of *Rome*, there to clear himself, upon Oath, before the Apostolical “ *John*. And this he did at the Altar of *St. Peter*; “ but when he had taken the Oath, he fell down “ before the Altar, and was carry'd by his Servants “ to the *English School*, and there he ended his “ Life the third Night. And yet the Apostolical “ (*Pope*) sent to us, and advis'd with us, what “ should be done with him? Whether his Body “ should be laid among other Christians? These “ things being transacted, and told to us, the great “ Men of our Country, with a Number of his “ Relations, most humbly requested, that, with our “ Leave, his Body might be laid with the Bodies “ of Christians; and we consenting to their Request, sent back to *Rome*; and the *Pope* consenting, “ he was laid with other Christians, tho' unworthy; and so all his Possessions, great and small, “ were adjudg'd to me. And this we have committed to writing, to the end, that as long as “ Christianity reigns, it may not be unknown “ whence I receiv'd the aforesaid Possession, which

“ I have given to GOD and to *St. Peter*. Nor do “ I know any thing more just than to bestow this “ Possession on God and *St. Peter*, who caus'd my “ Rival to fall in the Sight of all Men, and conferred on me the Prosperity of the Kingdom.

King *Edgar* increas'd the Possessions of this Monastery, which he confesses he took from unlearned Secular Clergy, who unjustly possess'd them, and that he apply'd them to better Uses.

The CATALOGUE of the Abbats of Malmesbury,

Collected from Leland, Gale's Hist. Ang. Scriptor. Wharton, &c.

1. MAILDULPH.

THE first Founder of this Monastery is deservedly reckon'd the first Abbat; for it is certain, that tho' at first his Dwelling was more like a College or School, yet afterwards he and many of his Scholars were regular Monks, and he their Chief, till about the Year 676, when he was succeeded by

2. ALDELM,

His Scholar, of whom enough has been said, which need not be here repeated.

3. DANIEL

Was the next Abbat, the Time of whose Promotion is not so certain, as that his Successor was

4. ALDELM,

In the Year 746, but how long he presided we have not found.

5. ETHELARD

The next Abbat, who rul'd till 780, was then made Bishop of *Winchester*, and in 793, or 794, translated to *Canterbury*, leaving his Abby to

6. CUTHBERT,

Of the Time of whose Government there is no Account, or who were his Successors for a considerable Time; for the next Abbat we meet with was

7. ELFRIC, or ELFRED,

In the Year 977, a Man famous for his singular Learning, and no less for Piety, on both which Accounts he was promoted to be Bishop of *Crediton*, which it is likely was in the Year 982; for then

8. ATHELWERD, or ETHELWERD

Appears to have been Abbat, and after him

9. KINEWARD, then

10. BRICHTELM, next

11. BRITCHWALD, after him

12. EDRIC, succeeded by

13. WULSIN, whose Successor was

14. BRITCHWOLD II.

Of all whom we have no more than the bare Names, nor when or how long they rul'd.

15. EGELWARD

Is said to have been Abbat 10 Years, and

16. EDWIN

An Year and half, ending his Government in the Year 1052, when

17. BRITCHWOLD III.

Was promoted, and held it till 1059.

18. BRITHRIC

Was then made Abbat in the Reign of King *Edward the Confessor*; but afterwards depos'd by King *William the Conqueror*, upon what Account is not known, unless it were to prefer

19. TURALD,

A Monk of the famous Monastery of *Fescan* in *Normandy*, who in the Year 1070 was again promoted

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ted to the Bishoprick of *Peterborough*, and succeeded in the Abby by

20. WARIN de LYRA,
Who dy'd in the Year 1081.

21. GODFREY GEMETICENSIS,
Monk and Procurator of the Abby of *Ely*, was next appointed Abbat of this Monastery, by King *William* the Conqueror, and govern'd it 'till the Year 1105, when he dy'd.

22. EDULF,
Monk of *Winchester*, having been chosen Abbat here upon the Death of the latter, held it twelve Years, and was then turn'd out of it by *Roger*, Bishop of *Salisbury*, who kept Possession of the Monastery 'till his Death, in the Year 1139. yet we cannot reckon him an Abbat, as not knowing how he held the same. But after his Death

23. JOHN,
A Monk of the same Monastery, was prefer'd to that Dignity by King *Stephen*, but dy'd within the Year, that is, in 1140. The next was

24. PETER,
But how long he govern'd does not appear, nor consequently when his Successor

25. GREGORY
Came into that Preferment, only that he enjoy'd it in 1159.

26. ROBERT
Was also Abbat in the Year 1174, and from that Time till 1180, when

27. OSBERT FOLIOT,
Then Prior of *Gloucester*, came into his Place, but dy'd in 1181, or 1182.

28. NICHOLAS,
First Monk of *St. Albans*, and next Prior of *Wallingford*, was now prefer'd to this Abby, and again depos'd in 1187; for what Reason is not known. But

29. ROBERT de MELUN,
At that Time Sub-Prior of *Winchester*, was put into his Place, and dy'd in 1205.

30. WALTER LORING
Was the next Abbat, and dy'd in 1222.

31. JOHN WALLENSIS
Comes next, and after him

32. JEFFRY,
In the Year 1246, and till 1260.

33. WILLIAM de COLERN,
Dy'd in 1296.

34. WILLIAM de BADMINTON,
Dy'd in 1324. These two last Abbats seem to have been very long liv'd.

35. ADAM ATTE HOK, or DE LA HOK,
Dying in 1339, his Successor was

36. JOHN de TINTERN,
Who liv'd till 1348, and was then succeeded by

37. SIMON de AUMENEY,
Who dy'd in 1360.

38. WALTER CAMME,
Whether he liv'd to the Year 1396, which is a very extraordinary Time to continue Abbat, cannot be positively asserted; yet it may rationally enough be allow'd, since he might be so and not live to above eighty Years of Age; but the next Abbat we find

39. THOMAS de CHELESWORTH,
Occurs in 1419; but how long he held it cannot be affirm'd, because we have not the precise Time of the Election of

40. WILLIAM,
Only that he was Abbat in 1423.

41. ROBERT PERSORE
Was advanc'd to this Dignity in 1424, and dy'd possess'd of it in 1434.

42. THOMAS BRISTOW,
Liv'd till 1456.

43. JOHN ANDOVER
Dy'd in 1462.

44. JOHN AYLEE,
Suppos'd to have departed this Life in 1479, because then

45. THOMAS OLVESTON
Was put into Possession of this Abby, and dy'd in 1509.

46. RICHARD FRAMPTON,
The last Abbat, who surrender'd his Monastery, and all the Revenues belonging to the same, to King *Henry VIII*, at the Time of the general Dissolution, on the 15th of December, 1539, when he had a Salary of 200 Marks per Annum assign'd him during Life, as a Reward for that sacrilegious Surrender.

Having done with the Abbats, we shall only observe, that the Ruins of this once stately Abby Church may be seen in the *Monasticon*, Vol. I. p. 50, and in the *English Translation*, p. 15; and that *Leland*, in his Itinerary, Vol. II. p. 21, and 333, gives the following Account of what it was.

The Abby Church is a right magnificent Thing; there were two Steeples to it, one that had a stately Pyramid, which fell within the Memory of Man. It stood in the middle of the Church, and was a Landmark to all the Country round about. The other was a great square Tower, at the West End of the Church. There were also in the Abby Churchyard two other Churches, one of them a little Church joining to the South Side of the Abby Church, and the other at some Distance. One *Strump*, a rich Clothier, after the Dissolution, bought the House of the King, and all the Offices were full of Looms to weave Cloth.

In short, this stately Structure both of Church and Monastery are so far destroy'd, as scarce to give any Notion of what they formerly were; and of all the noble Monuments there were in the Church, none remains but that of King *Athelstan*, much inferior to what it formerly was.

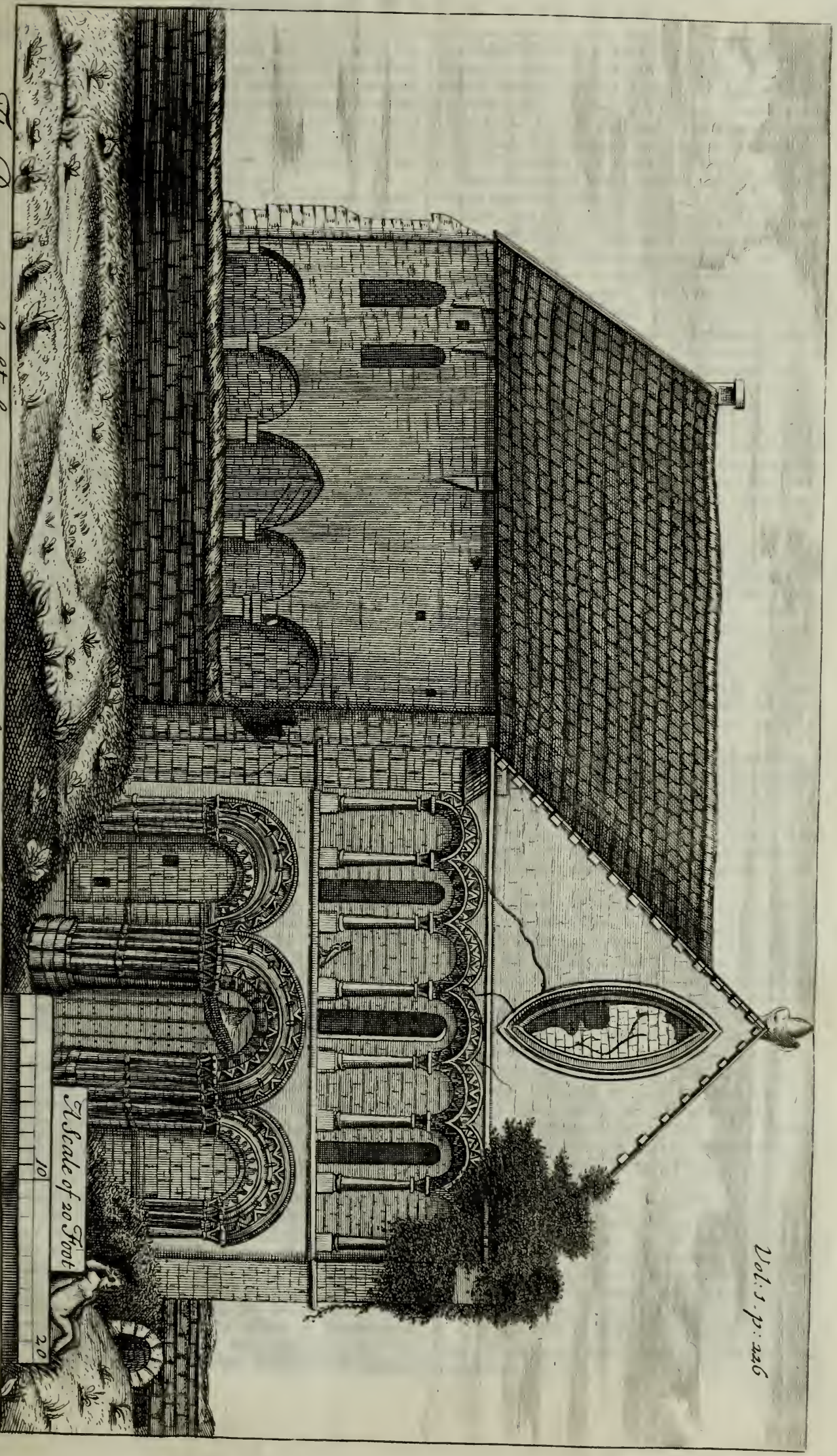
St. LEONARD'S

Monastery of Benedictins, near
Stanford, in Lincolnshire.

WE shall have so often occasion to speak of this Town of *Stanford*, on account of the many Churches and Monasteries belonging to it, that some short Account of the Place cannot but be here, where it is first mention'd, acceptable to the Reader, and the more by reason of the University there was once in it, which is also an Ecclesiastical Body. For what relates to this Town, and *St. Leonard's* Monastery, and the Cut of the Chapel of *St. Leonard*, we are oblig'd to the Reverend Mr. *W. Foster*, late Rector of *St. Clement's Dunes*, who was pleas'd to favour us with his Manuscript Collections, as we shall acknowledge in other Places. The Account we there find of the Town first, and after of the Monastery, is to this effect.

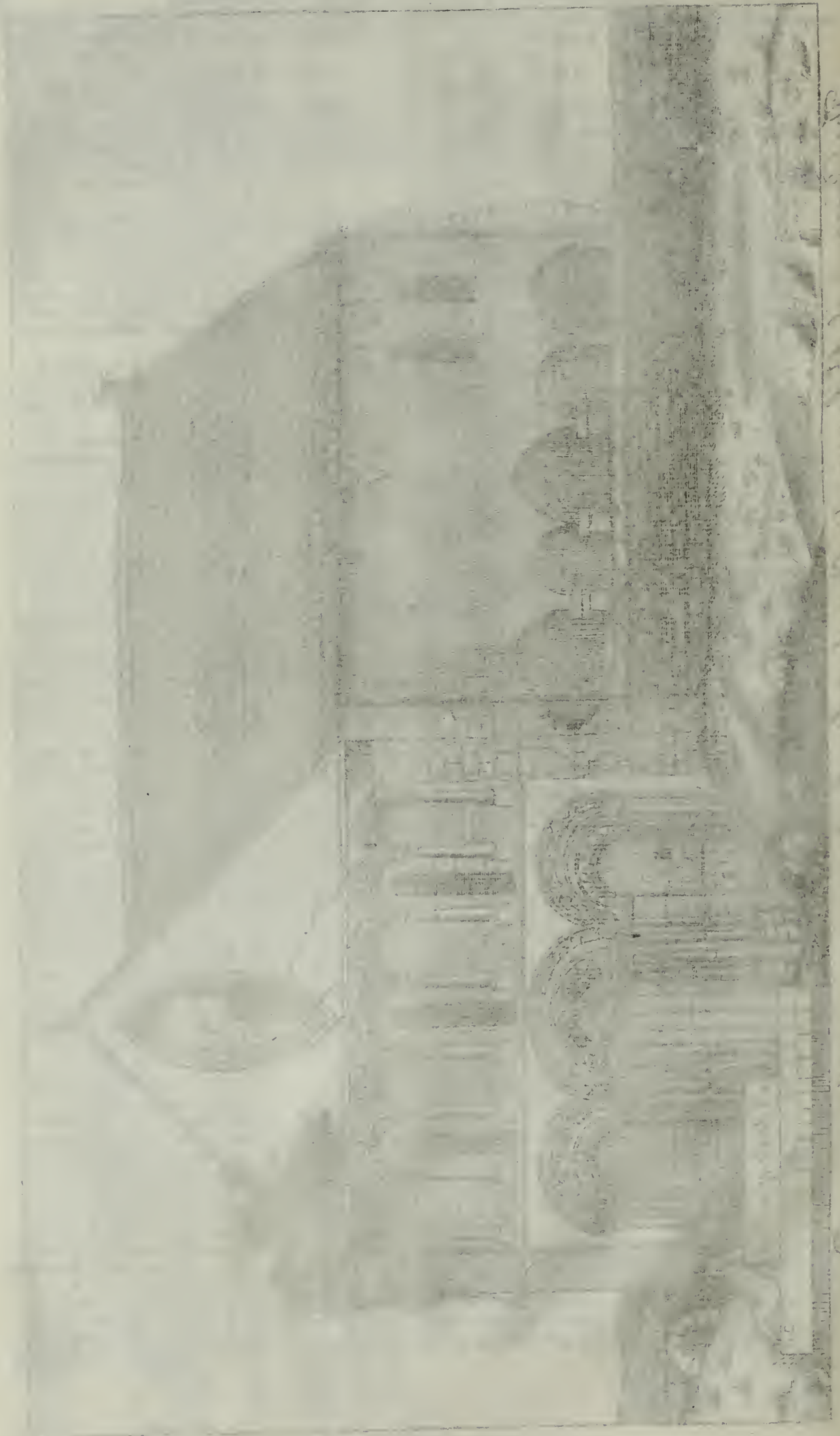
Stanford in *Lincolnshire* is a Saxon Town, and perhaps one of the first founded here by that Nation; for after the Death of *Vortimer*, and *Aurelius Ambrosius*, the British Generals, the last of whom is suppos'd to have dy'd about the Year 501, the Saxons had quiet Possession of the Country hereabout,

from



A Scale of 20 Feet

The Prospect of St. Leonard's Chapel at Stanford; now converted into a Barn.



from which Time the South and West were the constant Scene of Action, the Power of the Britons sinking very fast, and they retiring apace towards those Places, to which they were afterwards wholly confin'd. It was a Custom of the Saxons, says Henry Huntington, Prol. to the 5th Book of Hist. p. 347, as fast as they got footing here, to begin to build, and establish their Laws amongst us.

The same Author, in the Wars between Edmund Ironside, and the Danes, calls this an ancient City. The Saxon Chronicle also calls it a City at that Time, and it was reckon'd one of the Five great Cities of the Mercian Kingdom, whose Inhabitants were call'd, by way of Excellency, *Fifburbingenses*, that is, the Inhabitants of the five Cities: Wherefore we must look a great way back to discover its Infancy; for it is not probable, that it should grow up to be thus considerable on a sudden; yet to look higher up for its Original than the Saxon Time, is vain, nor have we the least Authority for it, either from History or Antiquity; for here are no Remains, either of Britons, or Romans; no Encampments, no Pavements, no Coins dug up amongst us, nor any other Mark whatsoever, to shew, that it is older than the Saxon Days. It is observ'd by Antiquaries, that the Saxon Kings and Nobles seated themselves upon the forsaken Camps and Stations of the Romans, and made new Names by their Burgh, Ton, &c. added to a Part of the Roman, as we may instance in *Caster-ton*, near us; but it does not appear from any of our old Historians, or other Records, that this Town was known by any other Name than that which it bears at present. The Roman Way that goes from *Caster*, near *Peterborough*, to *Lincoln*, crosses the River *Weland* at the South West Corner of this Town, where there is a stony Ford at the Bottom of a Place which they call *Nuns Lane*, from whence I make no doubt it took its first and only Name, in the Saxon Language, *Steanford*. But this no way proves, that a great Town was therefore here, either before, or during the Roman Government, seeing, as I said before, there are no other Remains of Antiquity, or History, to induce us to believe it.

We have good Reason to suppose that this Town was built very early by the Saxons, especially if we may believe Henry Huntington, who informs us, that the Scots and Picts having burnt the Roman Station of *Guassenna*, two Miles North of *Stanford*, were there first met and defeated by the Saxons. In Memory therefore of their first Success, which prov'd so extraordinarily beneficial to them, as to make them Lords of that Land, which they were all at first hir'd, as common Mercenaries, to defend from those northern Enemies, they erected this Town.

Stanford has formerly been much larger without the Walls than it is now, and contain'd in it sixteen Parish Churches, or Chapels, besides those of the Religious Houses, viz. Thirteen in *Stanford*, and three over the Bridge in *Baron-Stanford*. The Names of them were these, *St. Mary* near the Bridge; *St. John's*; *St. Clement's*, *All Saints* in the Market-Place; *St. Peter's*; the Chapel of *St. Mary Bynwerk*, or *Beneverk*, just within *Peter-gate*; the Place where it stood is now call'd the *Chapel Close*; the Chapel of *Breadcraft* without the West End of the Town, in the Parish of *St. Peter*; *St. Michael's*; *St. Andrew's*; *Holy Trinity's*; *St. Paul's*; *St. George's*, and *St. Stephen's*, just out of *St. Paul's Gate*: And on the other Side of the Water, *St. Martin's*; *All Saints* within the Liberty of the Abbat of *Peterborough*, and the Chapel of *Burghale*, now *Burghley*, in the Parish of *St. Martin*, where the Priorefs of *St. Michael*

was oblig'd to find a Minister. By an Act of Parliament, 1. *Edw. VI.* the Ordinary, the Alderman, and two more Justices of the Peace, were impower'd to lessen the Number of the said Churches and Chapels, which they did, and reduc'd them to Five in *Stanford*, and one over the Bridge, according to an old Division of the Town into Wards, allowing a Church to each Ward, and so left standing *St. Mary's* near the Bridge; *St. John's*; *All Saints*; *St. Michael's*, and *St. George's*, in *Stanford*; and *St. Martin's* over the Bridge. All the rest were taken down, except *St. Paul's*, which they reserv'd for a School-House; for *William Ratcliffe*, Esq; having been four times Alderman of *Stanford*, in the Year of our Lord 1530, had founded there a Free Grammar School, and liberally endow'd it with Messuages, Lands, and Tenements, situated in *Stanford* aforesaid, to a considerable Value, which at present are let out upon Lease, and the reserv'd Rents to the School-Master amount to upwards of 60*l. per Annum*. Note here before we proceed, that *Stanford* is a Royal Borough, paid Geld for 12 Hundreds and an Half to the Army, and towards the Navy, and *Danegeld*; and had in it six Wards, five of them in *Lincolnshire*, and the sixth in *Rutlandshire*, which is beyond the Bridge, as we find in *Doomsday Book*.

Now, tho' the Number of Churches was thus lessen'd, yet there is but one good Living in the Town, which is *All Saints*, having the Rectory of *St. Paul's* annex'd to it, which has the Tithes of the greatest Part of the Fields about *Stanford*. Most of the rest are now under a kind of Consolidation, two of them making a scanty Maintenance for one Parson; tho' the Lord Treasurer *Burghley* gave the great Tithes to the Vicarage of *St. Martin's*. Besides these Churches and Chapels, there were eight or nine Religious Houses, which will be hereafter mention'd in their proper Places.

Having prov'd this to be originally a Saxon Town, it will be needless to quote *Harding*, who pretends to make this an University seven or eight hundred Years before *CHRIST*; such vain Fictions are not worth repeating; those who are fond of them may have recourse to the aforesaid Author, whilst we proceed to that which is verifi'd by authentick Histories.

If we take the Word *University* as a Law Term, implying a legal Society incorporated, for the Profession of Learning, which, as the Civilians say, none but the supreme Authority can do, then there never was such a Thing as an University at *Stanford*; but that there were *Schola illustres*, Schools of Note, for the Education of young Monks for the neighbouring Monasteries, sufficiently appears from *Leland's Collectanea*, Vol. 6. p. 3. who there tells us, That the Names of *Peterburgh Hall*, *Sempringham*, and *Vauldey*, remain'd in his Time in *Stanford*, as Places for those Houses of Men of Religion, who sent their Scholars thither to study. He tells us farther, that in the next Age after the Conquest, the Monks had their Colleges founded, and liberally endow'd, for the Education of their Novices.

Now, why may we not suppose the Original of these Schools to have been laid by those Monks of *Croyland*, that the Abbat *Jossridus* sent to *Wyrthorp*, near *Stanford*, in the Reign of Henry I. after that Monastery was burnt, and that they did not only preach here, but also taught the Youth, as *Peter Blesensis*, Edit. Oxon. p. 115, says some of the Monks of that Monastery, who were sent, at the same Time, to *Cottenham*, did at *Cambridge*, viz. Logic, Philosophy, &c.

Allowing

Allowing this but a mere Conjecture, it is certain that *Robert Lutteril*, Rector of *Irnham*, did in the 20th of *Edward I.* found a School for the Use of *Sempringham* Convent; so that it is plain that there was one, and very probably *Brazen Nose*, with more Seminaries for Learning instituted here, before the *Oxonians* came hither in the Reign of *Edward III.* which *Mr. Camden* supposes to have given Birth to the University of *Stanford*; for it is not likely, that they would have fix'd upon this Place for their Retreat, and been so unwilling to leave it as they were, unless there had been some Schools of Learning in it before, for their Reception, and some sort of Academy already instituted.

Whatsoever the Occasion of their coming might be, whether the Contentments between the northern and the southern Students, or any other, for that we will not go about to decide, certain it is, that during the Months of *May*, *June*, and *July*, they flock'd in great Numbers to *Stanford*, and there proceeded in their Academical Studies; but upon Complaint of the University of *Oxford* to the King, his Majesty in *August*, by Proclamation, commanded the High Sheriff of *Lincolnshire* to disperse them. Howsoever, they took no Notice of it; whereupon the King, by a second Proclamation, in *November*, directed the High Sheriff to go himself to *Stanford*, which he did, and gave Notice, that if they did not immediately return back to *Oxford*, their Goods and Books should be all confiscated.

Upon this some return'd, but others still staid at *Stanford*, which occasion'd *Oxford* again to complain to the King, and his Majesty, by a third Proclamation, commanded the High Sheriff to drive the remaining Students by Force out of *Stanford*; and yet this had not the intended Effect, till the King gave Power to some Persons, to take the Names of the Students at *Stanford*, and send them to him, having first seiz'd upon their Books, and other Effects, and brought them into the King's Treasury. Pursuant to this, on *Wednesday* next after the Feast of *St. James*, there was an Inquisition made before *William Trussell*, and twelve Men upon Oath gave in their Names, who had taught University Learning, after they had been forbidden by the King, being these that follow.

<i>William Barneby.</i>	<i>Henry</i> , Rector of <i>Timwell</i> .
<i>Thomas Kendale.</i>	<i>Robert Bourle</i> , Vicar of <i>St. Andrew's</i> in <i>Stanford</i> .
<i>Thomas Horoste.</i>	<i>Henry</i> , Vicar of <i>All Saints</i> , beyond the Bridge of <i>Stanford</i> .
<i>John Whitwell.</i>	<i>Richard</i> , Rector of <i>St. George's</i> in <i>Stanford</i> .
<i>William Robey.</i>	<i>William Everwicks.</i>
<i>Robert Barton.</i>	<i>Ralph Acherche.</i>
<i>Hugh Lincoln.</i>	<i>Walter Nottingham.</i>
<i>Master William Donel-</i>	<i>John Lincoln.</i>
<i>schawe.</i>	<i>Walter Trekyngham.</i>
<i>Simon Bekingham.</i>	<i>John Kirbybeliers.</i>
<i>Peter Anlebey.</i>	<i>Master Thomas</i> , Rector of <i>Stanbope.</i>
<i>John Stockton.</i>	<i>John Twyselyngton.</i>
<i>Thomas Efton.</i>	<i>Hugh Suttewell.</i>
<i>Peter</i> , Rector of <i>St. Peter's</i> in <i>Stanford.</i>	<i>Robert Heselbethe.</i>
<i>John Bolton.</i>	<i>John Schetlanger.</i>
<i>Thomas de la More.</i>	<i>John</i> , the Son of <i>Gilbert</i> , of <i>Foderingley.</i>
<i>John Ramiston.</i>	<i>John</i> , the Son of <i>Geffry</i> , of <i>Bernake.</i>
<i>Robert Bernard.</i>	
<i>William le Bachelare.</i>	
<i>John Kelemershe.</i>	
<i>Philip</i> , Manciple of <i>Brazen Nose</i> in <i>Stanford.</i>	
<i>John Blandolf</i> , Rector of the Church of <i>Scottes</i> , near <i>Grantham.</i>	

This put an End to the Study of the *Oxonians* there, and for fear the like Accident should ever happen again, the University made a Statute, that no *Oxford* Man should profess in *Stanford*.

The Names of the Colleges there were at *Stanford*; that we have any Account of, are these.

1. *Sempringham Hall*, in *St. Peter's* Parish, was founded by *Robert Lutteril*, Rector of *Irnham*, who gave Lands and Tenements in the Towns of *Ketten*, *Cotismore*, and *Casterton*, in the County of *Rutland*, and a large House and Lands in *Stanford*, to maintain three Chaplains to say Mass for his Soul, one in the Parish Church of *St. Andrew* at *Irnham*; another in the Chapel of *St. Mary Benewerk* at *Stanford*; and the third in the Conventual Church at *Sempringham*. All the rest he gave for the Support of a School at *Stanford*, wherein the Youth were taught Divinity and Philosophy, to the Increase of the Number of the Convent at *Sempringham*. The Bishop of *Lincoln*, in 1303, did allow them the Use of the Chapel of *St. Mary Benewerk*, for Divine Service. The Front of the House is still standing, and carries with it the Appearance of an old collegiate Building.

2. Over-against *All Saints* Church in the Market-Place, on the South Side, stands an ancient Building, call'd formerly *Black-Hall*. *Mr. Wood* says there was a Kitchen, that gave very evident Marks of Antiquity. I know not what the Kitchen might be; but the Shape of the Windows, and a Room us'd for a Parlour, did most plainly show it not to be of common use. It has been lately the dwelling House of a Baker.

3. In *St. Mary's* Street there is an Inn, call'd the *Old Swan*, which common Fame affirms to have been a College.

4. That there was a College, call'd *Brazen Nose*, is certain; the old Gate, with the brazen Nose with a Ring through it, is still remaining near *Paul's Gate*. That there was a Refectory, or Hall here in *Mr. Wood's* Time, is plain; but that is pull'd down, and a new House built, which now is appropriated to the Children of the Charity School. By whom it was built, or to what Convent it belong'd, we have no Records left to show. It was here in *Edward III's* Time, for one of those that were return'd by the Jury, for keeping up University Exercises, after they had been enjoin'd the contrary by the King, was *Philip* the Obsonator, or Manciple of *Brazen Nose*, in *Stanford*. Thus it is certain that this could not borrow the Title of *Brazen Nose* from *Oxford*, but rather *Oxford* from this; because, as we have seen, this of *Stanford* is as old as King *Edward III.*, and perhaps older; whereas *Brazen Nose* in *Oxford* was founded but in King *Henry VII's* Time, by *William Smith*, Bishop of *Lincoln*, and *Richard Sutton*. Now it is probable, that the Bishop, in visiting his Diocese, did meet with this College of *Brazen Nose* in *Stanford*, and so call'd his own College after it.

5. An House standing full East of the Parsonage House of *St. George's*, was a School of *Carmelites*, or *White Friars*, tho' *Mr. Wood* could not tell any more of it, than that it was a College, for want of Records.

6. There did lately run along the South Side of *St. George's* Church, the length of the Street, a Building very like the old Halls in *Oxford*, and while it stood entire, the arch'd Doors and Windows, after the ancient Form, plainly show'd it to have been an House of Learning.

Thus much may suffice concerning *Stanford* in general, which being so curious, and relating to the Subject of Religious Schools, cannot be look'd upon as an useless Digression. Of all the Churches, Chapels, and

and Monasteries, we shall speak in their proper Places, and accordingly here begin with that which gave Occasion to this short Description of *Stanford*, and was of the Religious Order we are here treating, that is,

St. L E O N A R D's Monastery.

The *Monasticon* does not mention this House, nor do I find it in Mr. *Willis's* History of Abbies, so that it seems to have been obscure, or at least unfortunate in having all Memorials of it lost, since such diligent Searchers into Antiquities have found nothing of it. The little concerning it that follows is owing, as has been said, to the Reverend Mr. *Forster*.

At the East End, and near to *Stanford*, was an House of *Benedictin* Monks, dedicated to St. *Leonard*, and belong'd to the Church of *Durham*. I cannot find by whom, or when it was founded; but it was pretty well endow'd, having the Manor of *Cuthbert's Fee*, as Part of its Possessions. It had also the Advowson of St. *Mary's* Rectory near the Bridge, which I suppose had then some Revenue belonging to it, tho' now it has nothing left, but a small House. Part of the Chapel to this Religious House is standing, and now serves for no better Use than a Barn. Thus those sacred Places are profan'd. It makes this venerable Appearance as here represented in the adjoining Cut. The *Monasticon* sets the Value, at the Dissolution, at 25 l. 1 s. 2 d. $\frac{1}{2}$; *Regnerus* makes it 36 l. and *Speed* 36 l. 17 s.

I must observe, that whereas the Reverend Mr. *Forster* sets down the Valuation here from the *Monasticon*, I cannot, after diligent Search; find this Monastery's Name there.

H E R T F O R D

Monastery of B E N E D I C T I N S in Hertfordshire.

THE *Monasticon*, Vol. I. p. 331. and the *English* Translation of the same, p. 42, gives us the Foundation of this Monastery by *Ralph de Limesy*, and the Grants and Confirmations to the same, by his Wife *Harwisia*, and his Successors *Alan*, *Gerard* and *John*, to which may be added what follows.

The Abbat of St. *Albans*, upon a *Quo warranto*, brought before *John de Reygate*, and other Justices Itinerants at *Hertford*, on the Morrow of *All-Souls*, Anno 6 *Edw. I.* claim'd by the Grants of King *Henry II.* *Richard* and *John*, Kings of *England*, View of *Frankepledge*, Chattels of Felons and Fugitives, &c. and Free-Warren in all their Lands, which belong'd to the Priory of *Hertford*, and upon the View of these Grants, these Rights and Privileges were allow'd.

Anno 12 *Edw. II.* There was a great Difference between the Prior and the Monks, and the Burgeses and Tenants of the Borough about their Common; but at length it was agreed, that the Burgeses should release all their Right and Claim in a Meadow call'd *Wildmarfs*, and the Prior should grant them Common of Pasture in open Time with their Cattle (Hogs excepted) in two Moors, call'd the *Holms*, and in all the Lands and Places of the Prior and Convent, where they were wont to have Common, and the Prior and Convent should have

Common of Pasture in all their Lands, Meadows and Pastures with the Burgeses.

This Priory was valu'd in the Exchequer to be yearly worth 86 l. 14 s. 8 d. but in the *Monasticon* it is valu'd at no more than 72 l. 14 s. 2 d. It was dissolv'd Anno 26 *Hen. VIII.* when the Manor coming to the Crown, the King, by Patent dated the 29th of his Reign, granted it to *Antony Denny*, Esq; and *Joan* his Wife, and the Heirs of the said *Antony*. His Sons sold it to *Martin Tors*, Esq. Afterwards it came to *Richard Willis* of *Horsingsty* in the County of *Cambridge*. His Son *Thomas Willis* rebuilt the Church belonging to the Priory, An. 1629, and dedicated it to St. *John Baptist*. Afterwards he sold it to Sir *John Harrison*, about the Year 1638. *Chauncy's Hist. and Ant. of Hertfordshire*, p. 256. The Reader may here observe how short a Time this Estate got by Sacrilege continu'd in any Family.

The Catalogue of the Priors of this Convent is as good as lost, none but a few odd Names remaining, which has been the Fate of most of the other Houses. Those that can be found are as follows.

P R I O R S of Hertford.

1. J O H N

Is the first that occurs, advanc'd to this Dignity in 1223. The next was

2. N I G E L L U S, in 1240, then

3. T H O M A S M A R T E L L,

Chosen in 1252,

4. W I L L I A M H E R T F O R D

In 1270; whether these four follow'd one another in Course cannot be decided; but after them their Names are lost for many Years, none occurring till 1420, when

5. W I L L I A M G I L E S

Was made Prior, after whom we had no other till 1483, and then

6. J O H N B E N S T E D.

Was Prior, succeeded, as may be reasonably believ'd, by

7. W I L L I A M D I X W E L L,

In the Year 1495, whose Successor was

8. J O H N C I L L I N G W O R T H, in 1511.

9. T H O M A S H A M P T O N,

Elected in 1514; he is the last we find; but whether he was the last the House had, we cannot affirm. This being one of the lesser Monasteries, and dissolv'd, as has been said above, in the 26th Year of King *Henry VIII.* it is likely what Memorials they had, perish'd with the House.

N E W B I G G I N G

Priory of B E N E D I C T I N S, in the Town of Hitchin, in Hertfordshire.

I Find no more of this Monastery than that it was small, and valu'd at the Suppression to be worth 15 l. 1 s. 11 d. but in the Catalogue at the End of the first Volume of the *Monasticon*, at no more than 13 l. 16 s. which is all the *Monasticon* says of it. Since the Dissolution, King *Henry VIII.* by Charter, dated August 1. in the 36th Year of his Reign, granted the Site of it to *John Coke* and his Heirs; but in the Reign of King *Edward VI.* it was convey'd

Willis's Hist. of Abbies
Vol. 2 p. 22,
&c. 127.

vey'd to *Thomas Parys*. Since when, the Lands have been convey'd to several Persons, and the House is converted into a School. *Chauncy's History and Ant. of Hertfordshire*, p. 391.

B R E D O N

Monastery in Worcestershire.

*Cambd in
Worcest.*

AT the Root of the Hills is seated a Town called *Bredon*, where a Monastery was founded, concerning which we read this Passage, in a Charter made by *Offa*, King of the *Mercians*. "I *Offa*, King of the *Mercians*, do give Land containing 35 Acres of Tributaries to the Monastery nam'd *Breodun*, in the Province of the *Wiccians*, (*Worcestershire*) to the Church of *St. Peter*, Prince of the Apostles, built there, which my Grandfather *Eanulf* founded to the Praise and Glory of GOD, who lives for ever.

The founding of this Monastery by the above-mention'd *Eanulf* is computed to have been in the Year 749. This is all that *Cambden* writes concerning this Monastery; nor do I find it so much as nam'd in any other Author; Mr. *Willis* in his History of Abbies does not mention it, that I can find; the *Monasticon* indeed, Vol. II. p. 39, and Vol. 3. p. 62, and the *English Abridgment*, p. 138, and 260, speak of a Monastery of this Name of *Bredon*, but that was in *Leicestershire*, and of regular Canons of *St. Augustin*, as also of a much later Foundation than this *Cambden* speaks of; what became of it, or how it perish'd, does not appear.

W O L S T O N

Alien Priory in Knightlow Hundred in Warwickshire, a Cell to St. Peter super Dinam in France.

*Dugl.
Warw. p. 24.*

OF these Cells I have not seen many formal Foundations; the Course being for the most part barely to grant the Land and Tithes, as by a Multitude of Instances might be manifested; after which, the Monks beyond Sea, partly to propagate more of their own Rule, and partly to have faithful Stewards to transmit unto them a good Proportion of the Profits arising out of such their new acquir'd Possessions, at so great a Distance, built competent Places for the Reception of a small Convent, and then sent over such a Number as they thought fit, constituting Priors over them successively, as Occasion requir'd; which Grants were all very ancient, I mean shortly after the Conquest; being commonly made by such who had themselves been Founders of some Religious House, or, at least, their Ancestors, or near Allies; and that the Grant of this at *Wolston* was about that Time I have intimated, these Circumstances do much satisfy me; for in our publick Records can I find nothing thereof; First, That the Fabrick of the Tower Steeple

bath the apparent Form of those Buildings, which were in Use after the Norman Entrance; and next, That *Roger de Montgomery*, the Possessor of this Place in the Conqueror's Time, stood in a near Relation of Kindred to *Robert*, Earl of *Ewe*, who with his Brother *Hugh*, Bishop of *Lisieux*, assisted their Mother *Lescelina* in the Foundation of *St. Peter's super Dinam*, before specify'd, and consequently was the more likely to be a Benefactor to that Monastery.

Leaving therefore the Original of this small Monastery thus uncertain, I will now descend to what our Records, or other Evidences which I have seen, do shew thereof.

It appears by a publick Instrument of the Prior and Convent of *Tutbury*, bearing Date the Day of the Translation of *St. Benedict*, Anno 1226, 10 H. 3. That the Abbat and Convent of *St. Peter super Dinam* had granted to the said Prior and Convent of *Tutbury* the Church of *Wolfricheston*, with all the Appurtenances, in Consideration of Ten Pounds Sterling to be yearly paid to them and their Successors by the said Prior and Convent of *Tutbury*, excepting the Right of Presentation to the Churches, which were of their Advowson, as they should fall void.

But these *Alien Priories* were seiz'd into the King's Hands, in respect of the Wars he had in *France*. The first publick Seizure made in that kind, for which I have seen any Authority, was in 25 *Edw. I.* as appears by the Roll of that Year; and *John de Shelton* had the same committed to his Charge, to be answerable to the Exchequer for all the Profits thereof. King *Edward II.* in Consideration of a certain Rent to be yearly paid into his Exchequer, did commit this Cell, with what belong'd thereto, to the Prior thereof, to hold during the King's Pleasure; for so in 1 *Edw. III.* the same Prior, by his Petition exhibited to the King and his Council then in Parliament, doth set forth, whereby he craveth Restitution of the Lands, Goods and Chattels, with the Advowson of Churches belonging to that House; and Pardon for such Arrearages of Rent, which were due upon the above-mention'd Grant of King *Edward II.* whereunto the King was graciously pleas'd to condescend. Several other Seizures ensu'd, whereupon the Monks beyond Sea having little Hope of making any Profit of their *English* Cells, the Abbat and Convent of *St. Peter super Dinam*, by their publick Instrument expressing, that they had receiv'd nothing from *Wolston* for 50 Years, and that the Profits thereof in Peace would scarce maintain one religious Person; yielded up the same to the Prior and Convent of *Carthusians* near *Coven-try*, who had given them 2400 Franks in good Gold of French Coin, by the Name of the Cell of *Wolfricheston*, (that is, *Wolston* as now call'd) with the Advowsons of the Churches of *Wolfricheston*, and *Church-Lawford*, in the County of *Warwick*; *Potterspury* in the County of *Northampton*; *Hamton-Ozekel* in the County of *Leicester*, with all other Profits and Advantages to the said Priory of *Wolfricheston* any ways belonging. All this was confirm'd by Letters Patents bearing Date the 5th of *July*, in the 22d Year of King *Richard II.* and from that Time the *Carthusians* continu'd possess'd thereof till the general Dissolution of all the Monasteries, by King *Henry VIII.* This Priory is not mention'd either in the *Monasticon*, or in Mr. *Willis's* History of Abbies.

MONKSKIRBY

Alien Priory in Knightlow Hundred in Warwickshire.

Dugd.
Warw. p. 50.

Geffrey Wirie, of Britany in France, coming over with King William the Conqueror, had many Lands given him in *Warwickshire*, &c. and bearing great Devotion to the Monastery of St. Nicholas, at *Angiers*, by his Deed bearing Date the 12th Year of the said King William's Reign, he gave to the said Monastery both Land and Tithes out of divers Lordships here in *England*, and particularly the Church of Kirby, which he found decay'd, and rebuilt, dedicating it to the Honour of the Blessed Virgin and St. Denis; which singular Munificence occasion'd the Monks of *Angiers* to send over Part of their Convent hither, making it a Cell subordinate to that foreign Monastery; whereby it became one of those we usually call *Alien Priories*, and there upon had the Name of *Monkskirby*.

By the general Survey, this Lordship was certify'd to contain 15 Hides, there being two Priests here at that Time, who held 21 Carucates of Land, all which then extended to 10 l. Value, whereof the Monks of St. Nicholas had two Carucates in Demesne.

Nigel de Mulbray, to whom all these Lordships afterwards devolv'd, made a general Confirmation to the Monks here, of all the Lands, Tithes, and other his Possessions, which had been given to them by his Ancestors, in divers particular Manors there express'd, and in all others, as the Grants of *Geffrey de Wirie*, *Nigel* his Grandfather, and *Roger* his Father witnessed.

Hugh de Rampaine gave to these Monks seven Oxgangs of Land, with the Capital Messuage of *Kirkby super Wreke*; which Grant *William de Mulbray*, who was superior Lord of the Fee there, confirm'd. *Geffrey Trussel* gave them the Church of *Sharnford*, in the County of *Leicester*, where that above was, and *William Bassett* ratify'd the same. In the Reign of King *John*, *Geffrey Muschamp*, Bishop of *Coventry*, confirm'd to them that which by his Predecessors had been granted, viz. The Church of *Kirkby*, with the Chappel of *Widebroc*, so that they should hold the same appropriate to their own Benefit; as also three Marks of Silver yearly out of the said Chappel of *Widebroc*, in the Name of a Pension; and ratify'd to them the Church of *Wapenbury*, with the Chappel of *Hunningham*, so that they should receive 20 s. yearly out of the same, and a Stone of Wax in the Name of a Pension; and likewise the Church of *Newbold*, that is to say, two Parts thereof to their proper Use; and to the third, that the Prior of *Kirkby* should present a fit Clerk to the Bishop.

Being therefore thus plentifully endow'd, they obtain'd in 50 H. III. a Charter for a Weekly Market on *Wednesday*, with a Fair yearly, to begin on the Eve of the Feast of St. John Baptist, and to continue three Days; but the *Wednesday* Market after a while being found not so convenient, they procur'd of King *Edward I.* in the 33d Year of his Reign, to alter it for *Tuesday*, at which Time he likewise granted to them *Free-Warren* in all their demesne Lands of *Monkskirby*, *Walton*, *Newbold Paunton*, and *Parva Herdeberg*, with *Vieu of Frank-ploge* of all their Tenants in these and other Places within this County; as also in *Kirkby super Wreke* in *Leicestershire*,

with Tryal of Malefactors and Weyfs. In Consideration whereof, they were to pay to the King, his Heirs and Successors, five Marks yearly. Which Manor of *Kirkby super Wreke* was by these Monks, in 14 *Edward II.* granted to *Roger Beler* and *Alice* his Wife, and to the Heirs of their two Bodies, paying yearly to them and their Successors 8 Marks 6 s. 8 d. at the Feasts of St. Michael and Easter, by even Portions.

This Priory was, like other Aliens, several times seiz'd into the King's Hands, by reason of the Wars with France. Upon an Extent, in 1 *Rich. II.* it appears that all the Lands belonging to it were then valu'd at 220 l. 3 s. 4 d. per annum.

The Superior House beyond Sea receiving little or no Advantage from hence, by reason of the said Seizures, made their Addresses to *Thomas Mowbray*, Earl of *Nottingham*, and Earl Marshal of *England*, offering to quit their Interest here to him, upon easy Terms.

That Earl having, in 20 *Rich. II.* obtain'd Leave to found a religious House of *Carthusian* Monks at *Eppeworth*, or where else he thought fit, within the Isle of *Acholm* in *Lincolnshire*, procur'd the King's Letters Patents of Licence, for the Abbat and Convent of St. Nicholas at *Angiers* before specify'd, to grant this their Priory of *Monkskirby*, with the Manors of *Newbold super Avon*, *Copston* and *Walton*, to the same belonging; as also the Advowsons of the Churches and Vicarages of *Kirkby-monack*, *Newbold super Avon*, *Withibroke*, *Wapenbury* and *Sharnford*, with their Pensions, unto the said Monastery of *Carthusians* for ever.

But no sooner did King *Henry IV.* come to the Crown, than the *Priors-Alien* began to find much Favour; for in the Parliament, in the first Year of his Reign, taking into Consideration the Losses and Inconveniencies that had befallen them by the frequent Seizures of their Lands, and farming them out in the Time of his Grandfather King *Edw. III.* whereby not only they had suffer'd great Decay in their Buildings, but that the Worship of God in that regular Way, Hospitality, Alms, and other charitable Works, anciently establish'd, and there accusom'd to be perform'd, were withdrawn; as also the pious Desires of the Founders thereby defrauded, as the Words of the Patent do import, did, by the Advice of his Council in that Parliament, restore to the said Abbat of St. Nicholas at *Angiers*, the Patronage and Advowson of those Religious Houses in *England*, which were subordinate to that Monastery, to have, and to hold to him and his Successors, so that they should present fit Persons to them, upon the Vacancies that might happen.

But this Favour was not long lasting, for King *Henry V.* in the 3d Year of his Reign, restor'd this Priory of *Monkskirby* to the above-mention'd *Carthusians* of the Isle of *Acholm*, and those Monks obtain'd a Confirmation of the same of King *Edw. IV.* in the 8th Year of his Reign, which they enjoy'd till that fatal Overthrow of the Religious Houses in King *Henry VIII.*'s Time; when some being corrupted with temporary Profit, and others through Terror, were brought to surrender their Monasteries into the King's Hands, the said Prior and Convent of *Carthusians* did not only give up theirs, but levy'd a Fine thereof; as also of all the Possessions belonging thereto, and in particular, of this Manor of *Monkskirby*, with the rest of the Manors, Lands, &c. appertaining to it.

Afterwards, 37 *Henry VIII.* that King granted unto *Trinity College* in *Cambridge*, the Rectory of *Monkskirby*,

kirby, with the Tithes and certain Lands, Rents, &c. lying in *Monkskirby*, and other Villages adjacent, formerly belonging to the afore specify'd *Carthusians*, to hold to them and their Successors in pure Alms. This Monastery, as well as the last above, is neither in the *Monasticon*, nor in Mr. *Willis's* History of Abbies.

COVENTRY

Priory of BENEDICTINS in Warwickshire.

SEE this in *Dugdale's Monasticon*, Vol. I. p. 302. of the Original, and in the Translation, p. 39. What we have here to say relating to it, is of two Chantries founded in the same, which follow, viz.

LEICESTER'S Chantry.

Dugd.
Warw.
p. 106.

Founded 2 *Edw. III.* as appears by the Covenants for Ordination thereof, made betwixt *Henry* the then Prior, and *Robert de Leicester*, and *William de Leicester*, Canons of *Lichfield*, whereby the said Prior does undertake for himself and his Successors, to find two Secular Priests to sing Mass daily in that Cathedral, at the Altar of the *Holy Trinity*, the Blessed Virgin, King *Edward the Confessor*, *Edmund* Archbishop of *Canterbury*, and *All-Saints*, standing in the Body of the said Church, for the good Estate of the same Church, and for the Soul of the before specify'd Prior; as also for the Souls of *Henry* and *Letice*, Father and Mother of the said Prior, *Robert* and *William* above-mention'd, *Geffrey* and *Elene*, their Father and Mother, and of their Brethren and Sisters, &c. All that I find more of this Chantry, is, that upon the Survey taken 26 *Henry VIII.* it was certify'd, That *Thomas Jackson* and *William Pawden* were then the Priests belonging thereto; each of which had a Stipend of 4 *l. per annum*, paid by the Prior, and were removable at his Pleasure.

COPSTON'S Chantry,

ibid.

Adjoining to the Wall of the Priory, was founded by *William Copston*, in 19 *Edw. I.* the Revenue of it in 26 *Henry VIII.* being 9 *l. 8 s. 2 d. per annum* over and above Reprises; and *Antony Molineux*, Doctor of Divinity, then Warden thereof. It seems, that upon the Dissolution of the Monastery, 30 *Hen. VIII.* it was translated into *St. Michael's Church*; for there I find it in 37 *Henry VIII.* and of the clear yearly Value of 9 *l. 7 s. 2 d. ½* above all Reprises.

The next thing will be to give the List of the Priors of this Monastery, for we have no Certainty of above one Abbat of the same, by reason that the Church soon becoming Cathedral, there ceas'd to be Abbats, as was usual with all Monasteries, whose Churches were Episcopal Sees.

The CATALOGUE of the PRIORS of Coventry.

1. LEOFWINE,

Appointed Abbat here at the Foundation of the Monastery, and by the Founder of the same, in

the Year 1043, and was in 1054 made Bishop of *Lichfield*; but whether he quitted the Abby, or by whom he was succeeded, is not certain; tho' some name another

2. LEOFWINE,

As the 2d and last Abbat; because the Church being made Cathedral in 1095, there ceas'd to be Abbats, and those who follow'd were only Priors, of whom, for some Time, we have nothing but the Names, viz.

3. BURWIN,

Whose Successor was

4. HERVEY, and his was

5. LEOSTAN, after whom came

6. OWYNE, then

7. STRENULP, next

8. RICHARD, and then

9. LAURENCE,

Of whom we have this Account, that he govern'd above 30 Years, and dy'd in 1179.

10. MOYSES,

Who had been Chaplain to the Archbishop, was the next advanc'd, and disturb'd in his Possession; for the Year 1190, *Hugh de Novant*, Bishop of *Coventry* and *Lichfield*, without the least Colour of Justice, turn'd the Monks out of this Cathedral, and put Secular Priests into their Places. Hereupon *Moses* went to *Rome* for Redress, and obtain'd the same, but dy'd on his Return home, in the Year 1198; nevertheless the Monks were restor'd to their Right by *Hubert*, Archbishop of *Canterbury*, and King *Richard*. And

11. JOBERT, or GORBERT

Was their next Prior, who, in the Year 1208, was by the Monks chosen Bishop of that See; but being oppos'd by the Chapter of *Lichfield*, his Election took no Effect, and he dy'd in 1216.

12. JEFFRY

Succeeded him the same Year; and having fail'd of being a Bishop, in the same Manner as his Predecessor had done, he dy'd in 1236.

13. ROGER WOOTTON,

Who having govern'd till 1248, or 1249, was then succeeded by

14. WILLIAM BRITHWELTON,

Who seems to have held that Dignity till the Year 1279.

15. THOMAS PAVY,

His Successor, liv'd till 1293.

16. HENRY LEICESTER,

Chosen Prior the same Year, but the Time of his Death not known, or the Time of the Advancement of his Successor.

17. HENRY JERREYS,

Who in the Year 1321 was chosen Bishop of this See by the Monks, yet was put from it by the Opposition of the Chapter of *Lichfield*, as the other two above-mention'd had been. He dy'd in 1341, as there is just Cause to believe, for that Year

18. WILLIAM IRREYS

Was chosen Prior, and dy'd in 1348. His Successor was

19. WILLIAM DUNSTABLE,

Who dy'd in 1359.

20. WILLIAM GRENEBURGH

Was Prior in 1388; but the Time of his Death is not known, nor that of the Promotion of his Successor, who was

21. JAMES HORTON,

Suppos'd to have liv'd till 1395, because then he was succeeded by

22. RO-

The famous Church of S^t. ALBAN, Proto-Martyr of
Great Britain; with a View of the present Town & Anc.^t City of Verulam

Done by
A. Hawksmoor for the



To the Reverend M^r. Arch-Deacon Stubbs
This Plate &c. are gratefully acknowledged

22. ROGER COTTON,
Who left his Dignity in the Year 1399 to
23. RICHARD CROSSEBY,
Is said to have held this Dignity till the Year
1436, a long Time indeed, being 37 Years, and
was then succeeded by

24. RICHARD NOTTINGHAM,
Who was not very short liv'd, for he dy'd in
1455.

25. JOHN SHOTTESWELL,
At that Time Sub-Prior, was chosen Prior, the
precise Time of whose Rule does not appear; but
his Successor

26. THOMAS DERHAM
Prefided 'till 1481, upon whose Death, at that
Time

27. RICHARD SHAW
Was promoted, and held it till the Year 1500,
when

28. WILLIAM POLESWORTH
Was next advanc'd, and is suppos'd to have con-
tinu'd till about 1523, because then we find that

29. JOHN WEBB
Was Prior, till 1533, and then

30. THOMAS WEFORD,
But he, and his Successor

31. THOMAS CAMSELE, or KAMPSWELL
Had but a short Enjoyment of their Promotion,
the former soon dying, but in what Year is uncer-
tain; and the latter in the Year 1538; he was one
of those poor spirited Creatures, who, either out of
Fear, or some worse Consideration, surrender'd their
Monasteries to King Henry VIII, at the general Dis-
solution; by which Means he procur'd to himself a
good Pension of 133*l.* 6*s.* 8*d.* as the Reward of
his Treachery and Sacrilege. Death was the Pe-
nalty for refusing to submit, and a plentiful Sup-
port for an idle or vicious Life, the Recompence for
complying: How few are they that can bravely face
the Terrors of the former, and withstand the
Temptations of the latter!

What more can be added concerning this once
magnificent Monastery, I will give in the Words of
that able Antiquary, Mr. Broune Willis, in his Hi-
story of Mitred Parliamentary Abbies, p. 69.

This Monastery, dedicated by the Founder to
the Honour of God, the Blessed Virgin Mary, St. Peter
the Apostle, St. Osburga, and All Saints, endow'd with
731*l.* 19*s.* 5*d.* per Annum, falling into sacrilegious
Hands, notwithstanding it was the Cathedral and
Mother Church of this City, and a most beautiful
Structure, had the ill Fortune to be totally demo-
lish'd; insomuch, that as Sir William Dugdale notes,
even in his Time it was reduc'd to Rubbish.
Wherefore, tho' I may be well excus'd attempting
any Description thereof, since that most celebrated
Author in his elaborate *History of the Antiquities of*
Warwickshire, has omitted it, yet having visited
the Place my self, and receiving also some Informa-
tion from my very kind Friend the Reverend Mr.
Samuel Carte of *Leicester*, I shall here offer the same,
after referring the Reader to *Dugdale* aforesaid, for a
more perfect State of this Priory, whilst it stood in
its Glory.

By the best Conjectures I am capable of forming
what a sort of Fabrick this Church was, I am apt
to conclude it to have been very like the Cathedral
of *Lichfield*, tho' more sumptuously adorn'd; *Dug-*
dale telling us, that it was so enrich'd with Silver
and Gold, and precious Stones, that the Walls
were too narrow to contain the Treasure. Also by
several Circumstances of the Emulation between

the two Churches, I am induc'd to imagine; that
Lichfield was built in Imitation of the Model of th's
of *Coventry*; so much as it had formerly three
Steeple, as *Lichfield* has at present, viz. one in the
Middle, and two at the West End. As we may
judge from Tradition, and the small Remains ex-
tant of this heretofore flourishing Monastery, which
when in being stood in a Close, call'd from the
Ruins, *Hill Close*, on a Descent between the Church-
yards of the *Holy Trinity*, and St. *Michael's*. At the
Entrance into this Close, towards the West End,
there was a large Arch, which led to it out of the
Oat-Market; this lately fell down. Not far from
hence is still standing the lower Part of a great
Tower, or Steeple, which heretofore was one of
the Steeples of the western Front, 'tis now con-
verted into a Dwelling-House. On the South Side
next to the two Churchyards, stood a lesser Tower,
demolish'd about twenty Years since, probably made
use of for a Prison. As to the Church itself, all I
can learn, is, that the Foundations being about
fifty Years ago taken up, the Site thereof was then
turn'd into a Bowling-Alley, and afterwards into a
Garden, as 'tis at present, and that, in digging
them up, abundance of carv'd and gilded Stones
were found. The Place where the chief Habita-
tion of the Monks was, is likewise turn'd into Gar-
dens, and in a great Measure levell'd, insomuch that
several Apartments are suppos'd to be bury'd
under Ground, as appears by the Door-Cases, yet
visible at the end of the Buildings next the River.
Here is still standing a mean House, known by the
Name of the *Bishop's Palace*, where 'tis suppos'd the
Bishops formerly had an Habitation, and that they
continu'd possess'd thereof ever since this Monastery
was annex'd to their See, which was effected about
the Year 1095, by Robert de *Limesey*, the 35th Bi-
shop of *Lichfield*, &c.

The Possessions of this Monastery, in *Northamp-*
tonshire, in the Reign of William the Conqueror,
taken from *Domesday Book*, may be seen in the *Appen-*
dix, N U M. V. B.

St. A L B A N's Monastery, in Hertfordshire.

THE *Monasticon*, Vol. I. p. 176, gives an Ac-
count of the Occasion of the founding of this
Monastery in Honour of St. *Alban*, the two Charters
of King *Offa* the Founder, that of King *John*, and
the Bull of Pope *Honorius*, with the History of the
same Abby as it was formerly in *Latin Verse* in the
Windows of the Cloister of the said Monastery, and
the same being to be found abridg'd in the *English*
Translation of the Monasticon, p. 26, it remains here
to add such considerable Charters as have been there
omitted, the Lives of the Abbats, and some other
Particulars of Note relating to the same. And in
regard that this was one of the principal Abbies in
England, and that the Abbats thereof had Precedence
of all other Abbats, as also that the History thereof
has been preserv'd more entire than that of any other
Monastery, it will not be improper to afford it a
greater Part in this Work than any other can claim.
The next Royal Charters to those of King *Offa*
abovemention'd, granted to this Monastery, are two
of King *Ecgfrid*, Son to the aforesaid *Offa*; by the
first of which he gives to these Monks the Land of
five Manfes at *Pinnelefeld*, and by the other, ten

Addit.
Math. Pa-
ris, p. 239.

Manſes at *Thyrefeld*. See them in the *Appendix*, Vol. 2. Num. VI and VII.

p. 240, and
241.

The next two Grants are of King *Ethelred*, the one of four Manſes at *Ethyrſtane*, and four at *Etwin-celfeld*, the other of fix Caſates, viz. one at *Fleamſtede*, and five at *Verulam*, then call'd *Wetlingaceafter*, to be found in the *Appendix*, at Num. VIII and IX.

p. 243.

After theſe follows the Deed of *Wulf*, who, in the Reign of King *Edward* the Confeſſor, gave to St. *Alban* the Lands of *Eſtun* and *Oxawic*; the other the laſt Will of *Ethelgive*, who bequeaths to St. *Alban* Lands at *Gateſdene* and *Acerſce*, &c. they are both in the *Appendix*, Num. X and XI. Here follows a ſhort Abſtract of

The Privileges belonging to the Church of St. Alban, as they were ſettled by William Hortune, Monk of the ſame Houſe, and Maſter William of St. Edward, Anno 1257.

Ibid. p. 231.

IMPRIMIS, The Church of *Herteburn* granted to the proper uſe of the Monks by Judgment, and confirm'd by the Pope.

Item, The renewing of the great Privilege, obtain'd with great Difficulty.

Item, Our Lord the Pope granted to us the Churches of *Wengrave* and *Cuneſclif* to our proper uſe, the Rectors of the ſame reſigning, without aſking the Conſent of the Ordinaries.

Item, That we may make choice of Priests for them, and preſent them to the Dioceſan of the Place, and aſſign them their Portions, the which Priests ſhall be anſwerable to the Ordinaries of the Places in Spirituals, and to us in Temporal.

Item, Our Lord the Pope has granted, that neither we, nor our Priors, ſhall be oblig'd to pay Obedience to the Ordinaries of the Places for ſuch Churches, as are granted for our proper Uſe, or for the Uſe of our Priors.

Item, Whereas Pope *Innocent* ordain'd, that notwithstanding any Privileges whatſoever enjoy'd by Religious Perſons exempted, they might nevertheless be ſummon'd to appear before the Ordinaries of Places, on account of any Crimes; it is granted to us on the contrary, by our Lord the Pope, that neither we, nor our Priors, ſhall be oblig'd to appear before the Ordinaries of Places.

Item, It is granted us by our Lord, the Pope, that neither we, nor our Priors, may be oblig'd to go above two Days Journey from our Monasteries, on Account of any Suit whatſoever.

Item, It is granted to us by the ſame See, that either we, or our Priors, may reclaim for our Monasteries, any Lands, Poſſeſſions, Revenues, Manors, or other Goods, that have been alienated by any of our Predeceſſors; notwithstanding any Oaths, Contracts, or Confirmations.

Item, It is granted us, that the Priors of our Cells may freely enjoy all the Liberties and Immunities granted to our Monastery.

Item, Our Lord the Pope, confirms to us all our Goods, moveable and immoveable, eccleſiaſtical, or worldly, which we, or our Priors have lawfully acquir'd.

Item, It is granted to us, that no Perſon whatſoever may oblige us, our Monastery, or Priors, to Merchants, without the Conſent of us all, or our Convent Seals.

Item, Whereas Pope *Innocent* decreed, that during the Lives of the Rectors of Churches, it might be lawful for the Patrons to preſent others, who ſhould have full Right to the ſame, excepting corporal Poſſeſſion, 'till ſuch Time as it ſhould be known that the Rector was dead; the ſame Decree has been fully repeal'd.

Item, It is granted to us by the ſame See, that no Prejudice ſhall be done us by Decrees and Conſtitutions of Legats, or Nuncios ſent, or to be ſent by the See Apoſtolick; but that we ſhall make uſe, as we have hitherto done, of our Cuſtoms and Liberties.

Item, It is granted us by the ſame See, that the Abbat, with his Monks, may freely diſpenſe with any Irregularities incurr'd, or to be incurr'd, by them.

Item, It is granted us, that we ſhall not be moleſted by Sentences of Inhibition, or Reſervation, from the See Apoſtolick, ſo as to be oblig'd to allow Penſions, or confer Eccleſiaſtical Benefices.

Item, It is granted us, that the Obligations of our Cells of *Thinemue*, and *Belver*, made to the Biſhop of *Hereford*, by Maſter *Ruſtand*, be recall'd, and the Merchants otherwiſe ſatisfy'd.

Item, It is granted us by the See Apoſtolick, that if our five Years Tithes ſhall not be ſufficient to ſatisfy the Tithe paid to the Biſhop of *Norwich*, or the Bond of 500 Marks, together with the Addition of the Expences, or Damages, occaſion'd by the ſaid Obligation, that we ſhall have the Tithes of our Cells and Clergymen, without our Diſtriſt, till we ſhall be fully ſatisfy'd.

Item, It is granted to us, that whereſoever the Abbat ſhall happen to be, he may carry with him a moveable Altar, and ſay Maſs, and adminiſter the Sacraments himſelf, or by another he ſhall appoint, on the ſaid Altar, in Places not dignify'd with the Title of Churches.

Item, It being deſir'd of us, that the Abbat, after *Agnus Dei*, might give ſolemn Bleſſings in the Streets, or Highways; it was directly anſwer'd, That we in vain ſought for that abroad, which we had within our ſelves; for that by our Privileges it was abſolutely granted, that the Abbat might give his Bleſſing, and that no Exception being therein made, it was to be underſtood of all Bleſſings.

Item, We have Conſervators of all Privileges for five Years.

The Indulgences for viſiting the Church, and for contributing towards the Works of the ſame, are here omitted.

Item, Whereas it was aſk'd by us, that when our Abbat ſhould reſign, or die, the Perſon canonically elected, might be bleſſed in *England*, the ſame was granted; nevertheless in regard that it had been decreed and ordain'd among the Brethren, and confirm'd by the Pope, that all the Elects of exempt Monasteries ſhould of Neceſſity repair to the Court of *Rome* for their Confirmation; we pray that the ſame might be granted us, with this Addition, viz. *Notwithstanding any Ordinance or Statute made, or to be made, concerning the Election of Exempts*; which Licence we did believe ought to have been granted us; but in regard that this was deny'd, and it could not be otherwiſe done without much Damage to us, we cautiously let it fall.

It is here to be added, that no Perſon belonging to the Abby, including their Tenants, Peaſants, &c. could be ſummon'd on any Account, by any Court, to appear without the Liberties of the ſaid

said Abby; and the Judges, *Henry Mare*, and *William Wilton*, having find the said Abby an hundred Pounds, because some of their Men did not appear before them, according to Summons, without the said Liberty, the Abbat prov'd his Right, and thereupon King *Henry III* remitted the Fine, and by several Charters confirm'd this Privilege.

We now proceed to the Catalogue and Lives of the Abbats of this Monastery.

The Lives of the Abbats of St. Alban's, Written in Latin by that so much approv'd Author, Matthew Paris, Monk of that Monastery, who dy'd in the Year 1259.

Matt. Paris p. 35. H E R E are recorded the Names of the Abbats

of the Church of *St. Alban*, several of whom of their own Industry acquit'd many Advantages in Possessions, Dignities, sacred Vessels, and Ornaments; and likewise erected several Buildings; but we do not only diligently endeavour, as far as we could undoubtedly learn by the Relation of credible and faithful Persons, or by searching into Writers, truly to commit to Writing their Names; but also the Benefits or Damages by them conferr'd on, or brought upon this Church; lest either their good or evil Deeds should be left to perish in Oblivion in future Ages, to the end, that by this Means, not only the Virtuous, either present or to come, may be excited to do good, but that the Wicked also may, by the Dread of Disgrace, be deterr'd from doing Hurt; and that, if any other Ecclesiastical, or Lay Person, has bestow'd any pious Benefits on this Church, not only his Name, but also his Benefit, and in what Abbat's Time, may be perpetuated without Imputation of Falshood.

1. WILLEGOD, first Abbat of *St. Alban's*.

Willegod, the first Abbat of *St. Alban's*, worthily manag'd the Charge of the Church committed to him, being supported by the King's Assistance. To him the glorious *Offa*, King of the *Mercians*, when the Body of *St. Alban* our Patron was taken out of the Ground, gave the Government of this Church, endow'd with many Privileges and Possessions; and having gather'd many Monks eminent for Sanctity from several Countries, and plac'd them in the same Church, ordain'd them to live regularly and reverently under him, according to the Rule of *St. Benedict*. Whilst the said *Willegod* happily presid'd over this Church, the renowned King *Offa* went to *Rome* to obtain Privileges for his Church; to the end that, as he had render'd it conspicuous in *England* by temporal and royal Dignities, so he might ennoble it at *Rome* by the spiritual and ecclesiastical; and accordingly he favourably obtain'd many Liberties and Privileges of *Pope Adrian I.* who then presid'd; and moreover, a Confirmation of what himself had bestow'd, to continue for ever. Farthermore, besides the Meadow he had purchas'd for the Use of Pilgrims, or Strangers, he founded a School for them at *Rome*, that such Strangers resorting to *Rome*, either out of Devotion, or upon Business, might there learn the Languages they did not know; the which School, by reason of the Relief Strangers there receiv'd, was turn'd into an Hospital, which is call'd of the *Holy Ghost*. For the Maintenance whereof, King *Offa*, of his Royal Munificence and Piety, gave the *Peter Pence* to be paid by the greatest Part of his Kingdom. The King also, with the Consent of the Abbat *Willegod*, and

all the Convent, appointed the Solemnity of the Invention of *St. Alban* to be decently kept on the Day after the Festival of *St. Peter*; lest the Festival of the Prince of the Apostles should any way seem to be lessen'd. At length, the King being sensible that the Time of his Dissolution was not very remote, having settled the Affairs of his Kingdom, presented the Charter of his Donation, on the High Altar of *St. Alban's*, in the Presence of the Abbat *Willegod*, and of all the Convent, and many Magistrates, as an everlasting Testimony for the Salvation of his Soul, which he had defil'd with the Slaughter of many Men, viz. in the Year of Grace 795, and the 35th of the Reign of the same *Offa*; and not long after he departed to the Lord.

His Son *Egfrid*, like him in Judgment and Mercy, reign'd after him; who adding to his Father's Benefits, in the first Year of his Reign, gave to the Church of *St. Alban*, the Land of five Manors, in the Year of Grace 796, at the Place call'd *Pynefeld*, with the ancient Boundaries, and confirm'd his Father's Grants. The same Year the Abbat *Willegod*, of pious Memory, paid the last Debt to Nature, pining away, as was thought, with Grief for the King's Death, because they had been wonderfully affectionate to each other. *Offa* had been at first King of only *Mercia*; but being of an undaunted and enterprizing Nature, he gain'd the Monarchy of all *Albion*, wherefore being afterwards penitent for the great Slaughter he had occasion'd, and other Mischiefs done, as is incident in Wars, he perform'd worthy Fruits of Repentance. [He is suppos'd to have dy'd about the Year 796.]

2. EADRIC, the second Abbat.

Eadric, a notable Abbat, succeeded *Willegod*, being chosen from the Bosom of his own Church, the same Year that his Predecessor and King *Offa* dy'd, being prefer'd to the Pastoral Chair, without loss of Time, or the Scandal of Schism, according to the Desire of King *Offa*, who in his Life-time had often advis'd, not to chuse themselves an Abbat from any other Congregation; but without Delay to provide for the Widow Church, lest their own House should seem too void of Religion, and destitute of Religious Men; unless, which he abhor'd, it should happen that they should stand in need of a Stranger, for want of a proper Person of their own. This *Eadric* was near in Blood to King *Offa*, and his Son *Egfrid*, and belov'd by them both. He, with the King's Assistance, notably govern'd, and discreetly protected the Church committed to him, against many rebellious Persons, though they were powerful, and stood up vehemently against him. Many mutter'd and repin'd, on account that King *Offa's* Generosity, which they wrongfully call'd Prodigality, had bestow'd so much on the Church of *St. Alban*, that it seem'd to be beyond Moderation, and that the Regal Authority suffer'd Diminution by the same; and they almost brought the young King to be of the same Mind; but the Holy Martyr would not permit his Church, which was founded on a solid Rock, viz. CHRIST, to be shaken by Winds, or weakened by Storms.

3. WLSIG or USIN, the third Abbat.

Wlsig was soon chosen Successor to *Eadric*, according to King *Offa's* Desire. This Man being of the Blood Royal, was soon puff'd up with Pride, changing his Habit, as well in Fashion, as Colour. He wore Garments of Silk, and Soldier like, went a hunting, eat and drank daintily, and rather endeavour'd to gain the Favour of great Men, than of God. He gave Scandal by inviting Numbers

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of

of noble Women to dine within the Enclosure of his House, therein exceeding the Bounds of Decency, and brought much Reflection on his own, and the Brethren's Reputation, though perhaps there was no Guilt. The Odor of good Fame, attending Religion from the Beginning, expiring, the Fire of Charity grew cold, and the Devotion of many flagg'd. Being supported by the Lay Power, and the Assistance of the great ones, he maintain'd himself with an high Hand; but being a Waster of the ecclesiastical Substance, and Dilapidator of the Treasure, he alienated the valuable Vessels, Palls and Jewels King *Offa* had bestow'd, the Loss whereof was irreparable. He married his Kinswomen that had no Husbands, whether Widows or Maids, to the Prime Men, with great Expence. The just Anger of God and of the Mariyr rais'd a Sedition of his own Convent against him, and he soon departed this Life, with the ill Will and Curse of the Convent, being thought to have been poison'd. After his Death, the grave and powerful of the Convent su'd all that carnal Abbat's Kindred, whom he had enrich'd with the Goods of the Church, and strip't them of all, who then liv'd in Poverty.

4. W L N O T H, the fourth Abbat.

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He for the Space of two or three Years carefully corrected what his Predecessor had done amiss; but afterwards growing worse than he, alter'd not only the Fashion, but also the Colour of the Coull and Habit. He appointed that the Nuns, who were half Seculars, should live uniformly in one House, to clear them from Suspicion of Infamy; prescrib'd Bounds to their going abroad, and limited their Time of silence, sleeping, eating, and praying, as to Hours and Places; for his Predecessor had plac'd them in a House too near the Church, disguising his Fault under colour of Religion: But this *Wlnoth* regularly ordain'd, that they should live together in the Almonry, and hear *Mattins*, and the other Hours in the great Church, and should perform other daily Duties. He retrench'd their Diet, and the eating of Flesh: Yet in process of Time he foully overturn'd all he had so well begun. For beginning impudently to transgress in the Monastical Habit, he kept Hawks and Hounds, and Huntsmen, and following the Fashions of Sportsmen, wore their Habit. Besides, having let loose the Reins of Modesty, he sully'd the Reputation of the Order, by dilapidating the Goods of the Church, with Players, and scandalous Persons.

In this Abbat's Time, the *Danes* ravaging *England*, who had cover'd the Face of the Land, doing inestimable Damage, and coming to *St. Alban's*, being inform'd that the Protomartyr of *England* was most famous, they broke up his Coffin, took away his Bones, and carry'd them into their own Country; which they there put into a rich Shrine, and deposited them in a Monastery of *Black Monks*, to be honour'd in *Denmark*, as they had been in *England*. The Abbat in his latter Days had the Grace to do Penance for his Sins; for when he had in some Manner govern'd his Church eleven Years, being struck with a Palsy, he made a Virtue of Necessity, and ended his Life with such Tokens of Sanctity, as gave an Example to others.

5. EADFRITH, or EADFRID

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Was of the Blood of the Prime Saxons, and only remarkable for the Beauty of his Body and Stature; but for his Behaviour, vain and despicable. Being prefer'd from Prior to be Abbat, laying aside the Austerity of the Cloister, he spent his Time in Idleness, and Rioting. He was much in his own

Apartment, but seldom vouchsaf'd to be seen in the Cloister, never in the Choir; was negligent in defending the Possessions of his Church, backward in acquiring any, giving a very ill Example to his Flock. However, he purchas'd a certain Vessel, or Ciborium, of great Value, no less admir'd for Workmanship than the Matter, which he offer'd to *St. Alban*, for preserving the Body of our Lord.

In his Time, by his Permission, not by his Assistance, was built the Chapel in Honour of *St. German*, Bishop of *Auxerre*, by *Ulph*, Prior of *St. Alban's*, of venerable Memory, a Man of wonderful Sanctity. After the Building of that Chapel, a Monk of the Monastery led there a most holy eremitical Life, insomuch that he was honour'd by all the Clergy, as well as Laity, and after his Death bury'd among the Abbats. When he was departed this Life, the Abbat reflecting upon himself, laid aside all his Pomp and Vanity, resign'd his pastoral Staff, and erecting some Buildings near the aforesaid Chapel, led a solitary Life in the same Place where the former Anchorite had been, lamenting his past Transgressions; so that becoming famous for Virtue before his Death, he merited immortal Praise. The Abby was then vacant a whole Year without a Pastor, and a Schism arising, the Goods of the Church were squander'd; at length the Bishops interposing, the Contest ceas'd, and the Monks chose an Abbat.

6. ULSIN, or ULSIG

Was renown'd for his Piety, and orderly Life in Spirituals and Temporals: He also lov'd the Town of *St. Alban's*, and the Inhabitants, and did them good, enlarging the Town, and procuring a Market to it. He built the Church of *St. Peter* on the North of it, that of *St. Stephen* on the South, and that of *St. Michael* on the West Side, for the Convenience of the Town, and the Salvation of Souls. He highly honour'd the Anchorite, and his Predecessor *Eadfrith*, and when dead, bury'd him with Pomp among the Abbats; and bore great Affection to the Oratory where he had liv'd, in Respect to *St. German*, and that Holy Eremit, and therefore often said Mass there. Afterwards he built an Oratory in Honour of *St. Mary Magdalen*, not far from that Place. He made a happy End, in a good old Age.

7. A L F R I C.

This Abbat, for a great Sum of Money, and the precious Cup above-mention'd, wherein the Body of our Lord was kept, with other Gifts of high Value, purchas'd of the King (*Edgar*) a large and deep Pool, very near and prejudicial to the Church of *St. Alban*, call'd the *Fishpool*, for it was the King's Fishery. The King's Servants and Fishermen were troublesome to the Monastery, and a Burden to the Monks, and being haughty, because they belong'd to the King, often abus'd the Servants of the Religious Men. The Abbat having purchas'd the same, he drain'd out the Water, and render'd it as dry as he could, lest other Kings should at any Time after claim that valuable Fishpool; the high Banks whereof are still visible by the Road and Street which leads to the Westward, and is call'd *Fishpool-street*. There remain'd to the Abbat a small Fishpond, with Reeds growing about it, that all might not seem to be wholly taken away: The rest he turn'd into Gardens. This *Alfric* departed in the Lord, of a great Age, and renown'd for Sanctity, after he had perform'd many commendable Works.

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8. E A L D R E D.

This Abbat having search'd the Vaults of the ancient City, which was call'd *Verulam*, overthrew and fill'd them up, and utterly destroy'd all the subterraneous Ways and Passages artificially built and arch'd, that were about that Place, and said to be convey'd under *Warlam* Water, which was once the greatest about that City; for these were then lurking Places for Robbers and loose Women. He also, as far as he could, levell'd the Ditches of the City, and certain Caves, to which Fugitives and Malefactors were wont to betake themselves, flying from the Neighbouring Woods; but all the Tiles he found whole, and the Stones fit for building, he reserv'd for the Works of the Church; for he propos'd to himself, if his Revenues would permit, to pull down the old Church, and build a new one; and therefore he dug deep to find out Stone Buildings; which, as the Labourers were doing, they found near the Banks Oaken Planks with Nails in them, and tarr'd; as also some other Naval Tackle, as Anchors half eaten up with Rust, and Oars made of Fir, as a certain Token of the Sea Water having once brought a Ship to *Verulam*; by what Miracle that Water was afterwards contracted into a small Rivulet, the History of *St. Alban* evidently demonstrates. Nor was it less amazing to them to find such Shells as are usually on the Sea-shore with the Sand; whence the Inhabitants beholding these Things, either gave Names to the Places where they were found, or reported they had remember'd them to have been so call'd by the Antients, as *Oisterkull*, *Sellford*, *Anchorpool*, *Fishpool*. This *Ealdred* having brought together a vast Quantity of Stone, Tiles and Timber for building of the Church, was snatch'd away by Death before he could begin that Work. [*He liv'd in the Year 969.*]

9. E A D M A R

Was meek, addicted to Piety, and sufficiently instructed in sacred Literature; renowned for Probity both at home and abroad. It was not the Will of GOD that he should build the Martyr's Church; but he did not waste or squander what had been brought together for that Structure, either in Money or Materials. As his Workmen were digging in the Middle of the ancient City, they pull'd down the Foundations of some great Palace, and whilst they admir'd the Remains of such vast Structures, they found in the Hollow of a Wall, like a little Cupboard, among some smaller Books and Writings, an unknown Volume, or long Scrole of Writing, which had been little damag'd by so long lying. Neither the Character nor the Idiom was then known to any there, by reason of its Antiquity; yet it was fair and the Characters distinct, the Titles and Capitals being adorn'd with Gold. The Oaken Boards and Silk Strings had in a great Measure retain'd their former Strength and Beauty. After much Enquiry made far and near for the Understanding of the said Book, they at length found an old decrepit Priest, well vers'd in Literature, whose Name was *Unwonam*, who being acquainted with several Languages, and their Characters, distinctly and plainly read what was writ in the aforesaid Book; and in like Manner, without any Hesitation, he read and expounded the Contents of the other Books found in the same little Cupboard and Place. The Letter was such as had been in Use when *Verulam* was inhabited, and the Language that of the ancient Britons; some Things also were in *Latin*, but the Difficulty was not in those. In the first, that is, the greater Book, above-mention'd,

he found the Life of *St. Alban* the Protomartyr of *England*, which the Church now reads; which the renowned *Dr. Bede* bears Testimony to, differing in nothing from it. In other Books found up and down, the same Reader found Invocations and Ceremonies of the Idolatrous Inhabitants of *Verulam*. Wherein he discover'd, that they peculiarly call'd upon and worshipp'd *Phæbus*, or the Sun; which may appear by the History of *St. Alban*, if the careful Reader rightly understands it. Next to him they honour'd *Mercury*, call'd *Woden* in *English*, from whom the 4th Day of the Week has its Name, that being the God of Traders; because the Citizens there, by reason of the Situation of the Place, distant one Day's Journey from *London*, were all Merchants and Sailors. The other Book containing the Inventions of the Devil, being all destroy'd and burnt, only that, which treated of the Life of *St. Alban*, was cheerily laid up in the Treasury. And as the aforesaid Priest had read it out of the *British* Tongue, in which he was skill'd, the Abbat *Eadmar* caus'd it to be faithfully written, and publicly taught in Sermons by the discreetest Brethren in the Convent. When that History written in *Latin* was become known to many, the Original, which is wonderful to relate, perish'd on a sudden, dropping into Dust.

The said Abbat diligently making a deeper Search in the Ground, where the Remains of the City of *Verulam* appear'd; and finding large square Stones, with Tiles and Columns, which he reserv'd for the Structure of the Church he intended to erect to *St. Alban*, the Workmen in the Foundations of the old Buildings, and subterraneous Cavities, found earthen Pots and Pitchers handsomely wrought; as also Glass Vessels containing the Ashes of the Dead. There were also found half ruin'd Temples, Altars overthrown, Idols, and several Sorts of Coins they us'd; all which Idols were by Order of the Abbat broken in Pieces. Some Years after, this Abbat having collected much for building of the Church, but not begun the same, being hinder'd by a lingering Disease, departing this Life, left his Church much involv'd in Debt, which oblig'd his Successors to alienate some Possessions, and cut down the great Woods they then had.

10. L E O F R I C

Was next chosen Abbat, a Man of a most comely Stature, and a beautiful Countenance, Son to the Earl of *Kent*; who leaving the Earthly Inheritance for the Heavenly, resign'd the same to his younger Brother, whom he tenderly lov'd. He was afterwards for his Merit chosen Archbishop of *Canterbury*, which he would not accept of, affirming, that his Brother *Alfric* was more worthy. A great Famine prevailing throughout all *England*, he expended all the Treasure that had been laid up to build the Church, selling the Pillars and Stones that had been found, as has been said before, with other Materials, and all the Gold and Silver Plate belonging to the Church and to his own Table, to relieve the Poor, only reserving some Jewels of great Value, for which he could find no Purchasers, and certain very fine carv'd Stones, commonly call'd *Mocuses*; a great Part whereof was reserv'd to adorn a Shrine when built; for this Abbat was a most pious Person, and merciful to the Distressed, and because he had dispos'd of the Plate of his own Table for the Relief of the Poor, the Plate consecrated to the Use of the Church was also at his Request granted him; for he said, that the Faithful of CHRIST, especially the Poor, were the Church

and Temple of GOD, and that the same was more peculiarly to be built and supported, and that this Part of Religion was acceptable to GOD, according to the Saying of St. James, 1. 27. *Pure Religion, and undefil'd before God and the Father is this; To visit Orphans and Widows in their Affliction, &c.* He also propos'd the Example of St. Lawrence, who laid out the Treasure of the Church for the Use of the Poor.

This *Leofric* was noble and generous, and manfully defending all the Possessions of his Church with the Secular Power, he quell'd all Opposers, with the Assistance of his Friends and Relations. He wore costly Garments, but Black, and would receive none to be Monks unless they were well born, or at least in lawful Wedlock, affirming that mean and illegitimate Persons, especially such as were unknown and unsettled, would be more inclin'd to do ill Things. Being prefer'd to the Archbishoprick, he left his House full stor'd with all Sorts of Plenty.

11. A L F R I C,

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Brother to *Leofric*, succeeded him, equal to him in Generosity, and remarkable for Literature. He daily advanc'd in Goodness, and quell'd many Opposers by the Assistance of his Brother the Archbishop; for he was a Doctor and Shepherd above Reproach, both in his Life and preaching; eloquent in Speech, discreet in Council, generous to Strangers, loving to his Brethren, severe to the Mutinous, frugal for the Poor, and compassionate to the Afflicted. He compos'd the Life of St. *Alban* in Musick, and caus'd the same to be publish'd in several Parts of *England*, and the Festival of that Saint to be honour'd, by the Authority of his Brother the Archbishop, ordaining that on *Thursdays*, unless otherwise taken up, there should be a solemn Mass of that Saint. He also, whilst a Lay-man, and Chancellor to King *Ethelred*, bought of that King, and after he had taken the Habit, by his Authority, confirm'd certain Lands to be held by Lease, and others in Fee simple, viz. *Kingsbury*, a Royal Township, with the Parks and Woods belonging to the same; which Town, because it had often occasion'd Mischief, when it came into his own Hands, he level'd with the Ground, excepting only one small Fort next the Monastery, which the King would not suffer to be demolish'd; to the end, that at least some Token might remain of the Royal Mansion and Alms, with the Name, which still continues. At that Time, the magnanimous King *Cnut* reign'd, a Prince specially affected to the Holy Martyrs, *Alban* Protomartyr of *England*, and King *Edmund*, whose Monastery he rebuilt, and put Monks into the same. Therefore the said Abbat *Alfric*, having destroy'd the said Town, either quite banish'd, or else reduc'd under severe Terms, such of the King's Officers as he found there, and the Inhabitants round about, because whilst they had it in their Power, they had often wrong'd the Church.

He also purchas'd of the King *Oxonage* and *Adulfinton* for a Thousand Marks, but redeemable, or by way of Mortgage; but *Northon*, *Upton* and *Becces Wirtham* for ever, paying 500 *l.* for the same, as appears by the Deeds made to this Church.

He also mortgag'd the Land of *Tiwe* for 10 *l.* to *Leoffig* and his Associates, upon Condition, that if the Monks at any Time repaid the like Sum, they should be peaceably restor'd to their Land; if not, the said *Leoffig* and his Associates should hold the same during their Lives, that is, every one his Part, and after their Death it should return to the Monks.

All these Particulars are to be seen in a certain Deed of this Church, written in *English*. About the same Time the Kings *Cnut*, *Harold* and *Hardicnut* his Sons, dying, the most pious King *Edward* reign'd; in whose Time the *Danes* with their King provided to invade *England*, either to waste the Country barbarously, or to conquer it; which being known to the *English*, who had often been sensible of their Cruelty and Avarice, they were much afraid, by reason they had a peaceable and weak King. They therefore arm'd, fortifying the Cities and strong Holds, and hiding their Treasures. The Abbat *Alfric* caus'd the Relicks and Shrine of St. *Alban* to be conceal'd by a good and private Wall, under the Altar of St. *Nicholas*, but a few of the Monks, and those chosen, and worthy Persons being acquainted with it; but in publick he sent to the Abbat and Convent of *Ely*, intreating them to keep the Relicks of St. *Alban* there, till they should be demanded, when Peace was restor'd; for their Island was encompass'd with impassable Marshes, so that they apprehended not the Enemy's IncurSIONS. But Abbat *Alfric*, like a discreet Man, fearing that Men might prove deceitful, lest the Monks of *Ely* should afterwards refuse to restore the said Relicks, sent thither those of an Holy Monk, in a rich Chest, as if they had been the Bones of St. *Alban*, securing his true Relicks within that Wall, as has been said; to the end, that if those barbarous People should happen to come and search for St. *Alban's* Treasure, the Account of its having been remov'd might satisfy them. But as the *Danes* were shipping for *England*, their King going aboard fell into the Sea and was drowned, which the Holy King *Edward* saw whilst he was hearing Mass at *Westminster*, and told to those about him. Thus the *Danish* Army being disappointed, *England* enjoy'd Peace. Abbat *Alfric* then demanded to have those Things which he had sent to *Ely* restor'd, after they had lain there a Year; but the Abbat and Convent there basely refus'd to comply, till fearing to be compell'd to do Justice, they restor'd the Chest, having put other Bones into the same. Then *Alfric* discover'd, and provid by the Testimony of 12 grave Religious Men, how he had retain'd the true Relicks within the aforesaid Wall, and sent to *Ely* others in lieu thereof only for Show. King *Edward* was highly offended, when he was told of the Infidelity of the Monks of *Ely*, and had not his Death prevented it, would have punish'd them severely. Abbat *Alfric* being about to chastise the Causers of this Disturbance, paid the last Debt to Nature.

12. L E O F S T A N

Succeeded him, in whose Time five small Farms were given to this Church, with all their Appurtenances, by the Consent of King *Edward*, whose Confessor and Counsellor he was; as also to Queen *Edithe*, who always attended the King before and at his Death. The first of those Farms was *Stodhain*, which he had of *Ofwolp*, and his Wife *Adelitha*. The other four, viz. *Redburn*, *Langele*, *Greneburg* and *Thwanston*, of Black *Egelwin* and his Wife *Winefled*, with other Revenues, Gifts and Ornaments.

The said Abbat *Leoffstan* granted to the Widow *Thova* the Farm call'd *Cristina* by Lease, for one Measure of Honey of 32 Ounces, to be yearly paid to the Church of St. *Alban*, during her Life, she having paid to the Abbat three Marks for a Fine. All which is to be found among the *English* Deeds of this Church.

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The same Abbat *Leofftan*, whose Surname was *Plumston*, being a pious and simple Man, and having Compassion for all People in Danger, to render the Ways the safer for Travellers and Merchants, and Pilgrims that resorted to the Church of *St. Alban* to expiate their Sins, and obtain Temporal Prosperities, he caus'd the thick Woods, which reach'd almost from the *Chiltern* to *London*, on the North Side, where is the Road call'd *Watling-street*, to be cut down, the rough Places to be levell'd, Bridges to be built, and all the Road to be made plain. For at that time there were about the *Chiltern* large, thick, and great Woods, wherein were Abundance of wild Beasts, as Wolves, Boars, mad Bulls and Stags; and besides, which were more mischievous, Thieves, Robbers, Rogues, Fugitives, and banish'd Persons. Hereupon, the Abbat *Leofftan*, not to the Detriment, but to the Advantage of this Church, granted to a most valorous Knight, call'd *Thurnoth*, and to his two Companions *Waldef* and *Thurman*, the Manor of *Flamstude*; for which, the said Knight *Thurnoth* privately gave to the said Abbat five Ounces of Gold, a most beautiful Palfrey, and a valuable Greyhound Bitch. Which was nevertheless done upon this Condition, that the said Knight *Thurnoth*, with his aforefaid Comrades, and their Followers, should secure those Western Parts, which were most infested with Robbers, as well from wild Beasts as from Thieves, and gurd the same, and be answerable for all Losses, if any should happen through their Neglect; and if a War should happen to break out in the Kingdom, they should faithfully employ all their Care and Power to defend the Church of *St. Alban*; all which the said *Thurnoth* and his Comrades faithfully perform'd, as did their Heirs, till the Time of King *William*, who conquer'd *England*; for then the said Manor was taken from them, because they scorn'd to submit to the *Norman* Yoke; and retiring into the Woods, they could not be reduc'd, lying in wait for the *Normans* who had possess'd themselves of their Lands, burning their Houses, and killing many of them. But the aforefaid King prospering, they all either submitted to such Terms as they could obtain, or being taken were put to Death.

This Abbat *Leofftan* likewise bestow'd some Ornaments on the Church; as also some Liberties, through the Friendship and Assistance of King *Edward*, who at his Time departed to our Lord. Soon after Abbat *Leofftan* taking his Leave of this World, left the Church abounding in all Things.

13. F R E T H E R I C,

The next Abbat, was descended from the ancient Saxons and Danes, nearly of Kin to King *Cnut*. King *Edward* dying in his Time, King *Harold* II. Son to Earl *Godwin*, rashly usurp'd the Crown, to which he had but little Right, so that God punishing him, he did not reign out a Year. In this Abbat's Time, *England* being subdu'd by the *Normans*, Calamities began to increase upon the Land, according to the Exposition of the Vision seen by the Holy King *Edward*, who saw the seven Sleepers turning from their right Sides to the left. A fatal Omen, and particularly for the *English*; for Charity growing cold, Rapine, Envy, Pride, Gaming, Drinking, Luxury, Filthiness and Perjury began to increase, and there were every where House-Breakers and Robbers, during all the Night, with horrible Execrations, unusual to the *English*, Contentions and Murders grew common; and thus the silver, or rather the muddy Age succeeded to the golden then going off.

The *English* Nobility, scorn'd and despis'd, were trampled on, tho' unacquainted with the Yoke of Servitude ever since the Days of *Brute*, and compell'd to shave their Beards, and cut their Hair, after the *Norman* Fashion, and oblig'd to lay aside their new invented Cups and Vessels, with their Feastings and Dainties, and to submit to the Laws. Hereupon, many of the *English* Gentry, refusing to bear the Yoke of Servitude, fled to the Woods, and gave themselves to Rapine, so that scarce any Man could go about his Neighbourhood in Safety, and therefore every House was kept like a Garrison. Prayers were read in the House by the eldest Person, as is usual in Storms at Sea, with the Windows and Doors shut; which Custom has continu'd to our Time. The Abbat *Fretheric*, considering the Destruction of Men was not to be retriev'd, he let the Manor of *Aldenham*, where there was the greatest Danger for Passengers going to *London*, by reason of the thick Woods, to the Abbat of *Westminster*, who was fraudulently very desirous of it; for which he was yearly to pay 100 Shillings and four grazing Oxen; after a certain Term expir'd, the Manor was to return to the Abbat *Fretheric*. This Contract was made upon Condition, that the Abbat of *Westminster* should secure the High Ways, and make due Satisfaction for Damages; the which if they should happen for Want of a Watch or Guard, he should forfeit the Tenure. That Abbat of *Westminster* was too much a Courtier, and familiar with the new King *William*, bestowing many Gifts on him at his Coronation at *Westminster*. Being therefore puff'd up, he did not perform what he had promis'd, but was earnest to get more into his Possession; and particularly the Wood, which was not far from *Aldenham*; which, by reason of its Pleasantness, was call'd *Bruteite*, as it were *Prudeitti*. Being instigated by this Desire, he preferr'd a vexatious Suit against the Abbat *Fretheric*, pretending, that the said Wood belong'd to the aforefaid Manor, and ought to have been added to it; and hereupon making his Complaint to the King, he occasion'd much Discord, to the great Prejudice of the Abbat *Fretheric*. When the 20 Years were elaps'd, the Abbat of *Westminster* would not restore the said Manor to the Abbat of *St. Albans*, alledging, that the Abbat *Fretheric* did him wrong, in relation to the said Wood, which nevertheless had never belong'd to that Manor. But thus he sought to puzzle the Cause, starting Cavils and Contentions, depending on the King's Favour; and thus the Manor continu'd some Years in the Hands of the Abbat of *Westminster*, the Abbat *Fretheric* never failing to reclaim the same. At length he grew heavy with Age, and despairing of Success, gave over the Suit, after many Wrongs sustain'd. It is to be observ'd, that this *Fretheric* having been created in the Year 1066, rul'd the Church of *St. Alban* above 12 Years. He was bless'd and entron'd Abbat, the same Year when *William* Duke of *Normandy* landed in *England*, to fight King *Harold*, who cordially lov'd the Abbat *Fretheric*. But he had been chosen Abbat, and faithfully manag'd all the Affairs of the Church two Years before the Conquest; for he was diligent, discreet and trusty, and a very great Friend of the Holy King *Edward*. But when the new King *William* subdu'd such refractory Persons as had not yet submitted in *England*, the said Abbat *Fretheric* gave Refuge, Assistance, and Countenance to the Nobles of *England*, and chiefly to the Prelates, who suffer'd many Wrongs; against whom King *William* laid many Snares, under Colour of Friendship, carrying some of them along with

with him into *Normandy*, as his Domesticks and special Friends, the same Year that he was victorious, and joyn'd them in Matrimony to *Norman* young Maids, and marry'd the *Normans* to *English* Women of Quality, giving the *English* Lands beyond the Sea, and the *English* Possessions to the *Normans*. He also cautiously provided that the Castles, Manors and Possessions of the *English* should be remote from one another, lest they should be strengthen'd by being near. The King's Subtilty being at length discover'd, the *English* broke loose, but much weakened. All those in the North chose *Aldred*, Archbishop of *York*, for their Chief; those in the South pitch'd upon the Abbat *Fretheric*. *Stigand*, Archbishop of *Canterbury*, had heavy Accusations brought against him at the same Time, and was deservedly condemn'd, because he was disobedient to the Pope, and rebellious against Ecclesiastical Censure. The Earls *Edwin* and *Clito Eadgar*, whom the Generality of the *English* had once propos'd to have rais'd to the Throne, as descended of the Blood Royal, and of a most beautiful Person, by reason of the Enormities of King *Harold*, being both of them Men of great Valour, bravely oppos'd King *William*, killing many of his Men. Likewise some Holy Prelates, viz. *Wulstan* Bishop of *Worcester*, and *Walter* of *Hereford*, in the Person of *Frederic*, Abbat of *St. Albans*, and some Citizens of *London*, to his Face oppos'd King *William* grown proud, and glorying in his Success; for the King was merciless, and an inexorable Tyrant, and supplanted such as he could ensnare by fair Words and large Promises. But being no less warlike than tyrannous and crafty, he fell upon them at several times as they were divided, and when worsted secur'd them. First, being encourag'd by the Pope's Perswasion, he committed the Archbishop *Stigand* to perpetual Imprisonment, and he deserv'd it, because he had ascended the Episcopal Chair, whilst Archbishop *Robert* was still living; whereupon, being loaded with heavy Fetters in the Prison, he there pin'd away, and bursting, his Bowels were scatter'd about. He, like a Reed driven by the Wind, sometimes seem'd to favour the King, and sometimes the *English*. But the King, who was nothing like him, wasted the Manors, Farms, Houses and Possessions of *Wulstan* Bishop of *Worcester*, *Walter* Bishop of *Hereford*, and *Fretheric* Abbat of *St. Albans*. The aforesaid Earls the King also attack'd by Wiles and Surprize, being a vigilant, active and crafty Man, and did them irreparable Harm, he himself in the mean Time going through many Fatigues, Slaughters and Dangers; for which Reason those great Men were ever after look'd upon as Enemies to the King and his *Normans*, even in Time of Peace. In the 4th Year of his Reign, both the aforesaid *Robert* Archbishop of *Canterbury* and *Stigand* being dead, the King called over into *England* *Lanfranc*, Abbat of *Cadome*, a Man of much Learning, and most expert in managing as well spiritual as temporal Affairs, to prefer him to the Archbishoprick of *Canterbury*; for by his Advice the King manag'd all his Affairs, both before and after the Conquest; and when he made him Archbishop, he became his prime Counsellor and Spiritual Confessor. The Archbishop elect immediately set out for *Italy*, taking along with him his Fellow Monk and near Kinsman *Paul*, to receive the Pall from Pope *Alexander*, who had formerly been *Lanfranc's* Scholar. He was highly honour'd by all Men; and being come into the Papal Palace, the Pope respectfully rose up to him, receiving him with a Kiss, and primitive Salutation, saying, *I rise*

up to you as to my Master, and kiss you as my Pedagogue, and not as an Archbishop. Then the Archbishop humbly bowing down, kiss'd the Pope's Foot, saying, *And I deservedly respect and honour you humbled Father, as Ananias did Paul, and Sixtus Laurence*. The Pope being most friendly to him and his Monk *Paul*, he return'd joyfully into *England*, having obtain'd all he desir'd, and was respectfully receiv'd by the King, and honourably entron'd. From the Time of his presiding, the Church of *Canterbury* prosper'd considerably.

The Archbishop being supported by the Pope and King, powerfully crush'd all Rebels, as well Prelates as Noblemen, that began to oppose the King, ravaging the Country. The King himself being thus arm'd with both Swords, became more cruel to the *English*, who perceiving that their Lives lay at Stake, gather'd a numerous Army, giving the Command to *Eadgar*, a most comely and brave Man, in whom they repos'd all their Confidence; whereupon it became a Saying in *England*, *Ædgar Etheeling Egelondes dereling*. *Fretheric*, Abbat of *St. Albans*, being a generous Person, and not a little formidable for Wealth and Power, was a most considerable Leader and Encourager among the *English*.

The King then began to fear, lest he should lose the Kingdom he had gain'd with so much Effusion of Blood, and perish in it. Being therefore fortunately instructed by the Archbishop's Wisdom, he began to carry himself more mildly towards the prime Men of the Kingdom, humbly suing for Peace, and with fair Words invited them to it, but deceitfully, as plainly appear'd by the Sequel. The *English* of Note suspecting no Harm, gave him a Meeting at *Berkamstude*, under the Direction of the Abbat *Fretheric*. The King, for the sake of Peace, swore upon all the Relicks of the Church of *St. Albans*; and laying his Hand on the Holy Gospels, the Abbat *Fretheric* administering the Oath, That he would observe the good and approv'd ancient Laws of the Kingdom, enacted by the pious Kings of *England* his Predecessors, and particularly by King *Edward*; and thus they parted peaceably and with Joy.

The King cautiously concealing his Design, soon after contriv'd to surprize and crush those divided and scatter'd, whom he could not overcome when confederated and united; killing, disinheriting and banishing many, breaking through the aforesaid Laws; and having stript the *English*, and impoverish'd them without any legal Process, he enrich'd his *Normans* with the Spoils of the *English*, who had set him up.

Eadgar perceiving this, fled into *Scotland*, the King more particularly endeavouring to ensnare him. Many of the *English* Nobility fled into *Denmark*, and some into *Norway*, refusing to submit to the Yoke of the *Norman* Slavery. Thus, during the Time of Persecution, the Nobles, as well Military as Ecclesiastical, generous, brave, and high bred Men, noted for Warlike Feats and Fidelity, were banish'd from *England*, wearing long Hair and Beards, after the Manner of the Eastern Nations, and particularly of the *Trojans*. The Bishops *Wulstan* of *Worcester*, and *Walter* of *Hereford*, with other Prelates of the Church, patiently suffered many Wrongs and Oppressions; being despis'd by the Archbishop *Lanfranc*, who was look'd upon as a second King, and by the King himself, then a Tyrant. Among them *Wulstan*, being grievously accus'd before the Archbishop *Lanfranc*, in a Synod held at *Westminster*, in the Presence of the King, as if he had been an Idiot, and

and an utter Stranger to Learning, was miraculously restor'd. *Walter*, Bishop of *Hereford*, was scarce safe where he lay hid in the most obscure Parts of *Wales*. At the same Time, the Abbat *Fretheric* began to dread lest the King, or his *Lanfranc*, should fall upon him, as the chief Stirrer up of the *English*, so as to cast him down from the Height of his Dignity into a Prison, or to put him to Death. And tho' Bishop *Huslan*, to whom the Abbat was like for Sanctity and Age, might have made his Peace with the King and the Archbishop, yet the Abbat not caring to confide in him, came full of Sorrow into the Chapter, and bursting out into Tears before the Brethren, said, *Brethren and Children, pursuant to the Evangelical Command, we are to fly from one City to another, before the Face of Persecutors*. Thus, by the Advice, and with the Leave of the Convent, taking along with him some Books, Cloaths, and Necessaries for his Journey, he privately fled into the Isle of *Ely*; where, after a Sickness of some Days, he dy'd, and there his Body is said to lye. King *William*, being inform'd of the Death of the Abbat *Fretheric*, held the Monastery of *St. Alban* vacant in his own Hands, and destroying the Woods, and impoverishing its Men, oppress'd the same; and had he not been restrain'd by *Lanfranc's* Reproofs, would have utterly destroy'd it. But *Lanfranc* effectually took care, that his Kinsman *Paul*, whom he had brought with him into *England*, should be made Abbat.

14. P A U L, Anno 1077.

That Abbat *Paul* was by Nation a *Norman*, near Kinsman to Archbishop *Lanfranc*, and some fancy, his Son, a Monk of the Church of *Cadome*. He was set over the Church of *St. Alban* by the Procurement of *Lanfranc*, who lov'd him as if he had been his Child. He was made Abbat in the Year 1077, on the 4th of the Kalends of *July*, in the 11th Year of the Reign of King *William* the Greater, that is, the Conqueror, and the first Abbat of this Church, after *England* had been quite subdu'd by the *Normans*.

This Man rebuilt the Church, and the other Structures, excepting the Bakehouse, and the Pantry, with the Stones and Tiles of the old City of *Verulam*, and the Timber he found gather'd and laid up by his Predecessors; for Archbishop *Lanfranc* had enrich'd him, and supply'd him with much Treasure after his Election. This Abbat *Paul* being religious, and very learned, and strict and discreet in the Observance of regular Order, cautiously, and by degrees, lest a sudden Change should cause any Disturbance, reform'd the whole Rule of monastical Life, which had long since been decay'd by the dangerous Pleasure of a looser Life led by both the Prelates and their Subjects. Thus the Church of *St. Alban* became, as it were, the School of Religion, and regular Discipline, throughout all the Kingdom of *England*: For he had brought with him all *Lanfranc's* Customs, and the Monastical Statutes approv'd by the Pope; whereupon the good Fame of this Church flew to the Court of *Rome*, and into remote Kingdoms, and gain'd the good Will of many Prelates and Noblemen. Through his Care, Industry, and Eloquence, three little Farms were restor'd to the Church of *St. Alban*, with a most pleasant Wood, call'd *Eiswood*, the Farms being *Twre*, *Apse*, and *Cnicumb* near the Church, which it had enjoy'd in King *Edward's* Days; but being afterwards mortgag'd in time of Danger, had been withheld through the Violence of wicked Men, and almost alienated: For *Odo*, Bishop of *Baioux*,

and Earl of *Kent*, in the Days of the above mention'd Abbat *Fretheric*, had two of the said little Farms, viz. *Twre*, and *Apse*, with the aforesaid Wood, call'd *Eiswood*, in his Possession; and *Remigius*, Bishop of *Lincoln*, had the third Firm, call'd *Cnicumb*, who at last restor'd the said Farms at the earnest Intreaty of the Abbat, being prevail'd upon with Money, and through Fear of the Monyr. And on Account of that Firm of *Cnicumb*, *Godfrey de Avesi* afterwards became the Abbat *Paul's* Man. King *William* having rul'd the *English* Nation twenty Years, ten Months, and twenty eight Days, left his Kingdom, and dy'd, with great Bitterness of Heart, on the 5th of the Ides of *September*, being *Thursday*, and was bury'd in *St. Stephen's* Church at *Caen*.

Paul having been Abbat eleven Years, built all the Church of *St. Alban*, with many other Buildings of Brick, within that Time, *Lanfranc* effectually assisting him, who is said to have contributed a thousand Marks towards that Structure.

The aforesaid King *William* being dead, as has been said, King *William* the Younger requir'd the same Abbat to grant the aforesaid Land to *Hugh de Evermore*, and order'd that he should do Homage and Service for the same. Afterwards the Church was by secret Frauds depriv'd of that Firm of *Twre*; but the Firm call'd *Redburn* was restor'd to the Church by the Prudence and Diligence of the Abbat *Paul*, the said Firm so call'd from the Reed Ground, which had been formerly confer'd on the Church by *Ailwin* the Black, and his Wife *Ailfred*, and the Church had long possess'd the same in Peace; the which the Archbishop *Lanfranc*, after some Time, restor'd for the cloathing of the Monks, as it had been at first assign'd.

In like manner he retriev'd *Childeric*, which had been alienated by Fraud and Violence, given by the aforesaid Black *Ailwin*, and his Wife *Ailfred*, with the Consent of King *Ethelred*; and as both the King and the Donors interpreted it, had its Name from the Boys, because it was bestow'd for the Sustenance of the younger Monks, who were to be fed with Whitmeats, and was therefore call'd *Childeric*.

In like Manner was alienated another Firm of Cows, which for that Reason was formerly call'd *Childlangley*, by one withholding it by Force, with the King's Countenance, which the Abbat *Paul* could not retrieve, either by Prayers, or Money, Right, or Justice.

In the Time of this Abbat *Paul*, on Account of his Religiousness and Resolution, many Benefits were confer'd on this Church, viz. two Hides of Land at *Sepebal*, which *Askeril de Ros* had held of the said *Lanfranc*, and afterwards of *St. Alban*; also three Roods of Land at *Porton*, which *R. the Fleming* had held; and one Carucate of Land, call'd *Letinge*; and the Land of *Talington*, with its Appurtenances; and the Land of three Manfes, with 35 many Gardens at *Glaston*; with one Carucate in the same Township, and the Manor of *Henreth*; the which afterwards, *Richard*, immediate Successor to this Abbat, granted to the Monks of *Waring*, and the Church of *St. Benedikt* in *Cambridge*; and the Church of *All Saints*, with the Lands, Tithes, and all Things belonging to the same, in *Canterbury*, and several Churches in *London*; the Donation of one of which, viz. the Church of *St. Alban*, he granted to the Abbat of *Westminster* for the Patronage of another. I know not upon what Consideration, but it was the Chapel of King *Offa*, the Founder, to which his Royal Palace was adjoining; but through the

Neglect and Slothfulness of their Followers, all that Place is reduc'd, through the wicked Inroad of Citizens, to one small Manse, still retaining the ancient Liberty.

Moreover, one Church in *Stanford*, and eleven Acres of Land without the said Town; and the Church of *Glaston*, with one Carucate of Land, and the Tithes belonging to it; the which the Monks of *St. Alban*, with the Consent of their Abbat, granted for ever to *St. Mary of Belvoir*, as *Ivo of Tigerville* had before given it to the Church of *St. Alban*. There were also given to this Church the Tithes of *Cundell*, and of *Ringeton*, and of *Roinges*, of *Bretheham*, *Herlage*, *Thamifford*, and *Clifton*; and the Tithes of these four Towns, viz. *Hurblesge*, *Gretheham*, *Brunfeld*, and *Recdlag*; and two Parts of the Tithes of these Towns, viz. *Sedington*, and *Boston*, and all the Tithe of *Trompington*; and two Parts of the Tithe of *Wacerley*. And in *Hertfordshire*, two Parts of the Tithe of *Esenden*, and *Beisford*, and of *Hartfordensbury*. And in the same Abbat's Time was given to this Church, the Church of the *Holy Trinity* of *Warengesford*, and half the other in Honour of *St. Mary*, and half an Hide without the same City, to which Church of the *Holy Trinity* the same Abbat *Paul* sent some Monks of this Church, and erecting their Buildings, constituted there the Order of the Church of *St. Alban*, with due Subjection to be inviolably observ'd, by the Advice of Archbishop *Lanfranc*.

In his Time also, *Robert de Mumbray*, the illustrious Earl of *Northumberland*, being certify'd of the Religiousness of the Church of *St. Alban*, caus'd Monks of the Church of *St. Alban* to be plac'd by the Abbat *Paul* in the Church of *St. Mary of Thynemue*, in which the Body of the blessed *Oswin*, King and Martyr, lies; and order'd the same, with the good Will of the King and the Archbishop *Lanfranc*, to be for ever a Cell to *St. Albans*. Mov'd by the like Spirit of Devotion, *Robert de Thoteney* confer'd the Cell of *Belvoir*; *Robert de Limisy* added the Cell of *Hartford*; and the Cell of *Binham*, with the Lands, Tithes, and all Things then belonging to it, was, by the Industry of the Abbat *Paul*, given to the Church of *St. Alban*, as is express'd in the Charters of *William the Elder*, and *William the Younger*. Many other Farms, Revenues, and Benefices were by the Wisdom of this Abbat *Paul* confer'd on this Church, which because they were not committed to Writing, and only possess'd by Custom, according to the Simplicity of Men, have been taken away, and slip out of Memory. Among the rest, a certain Nobleman, bold in Arms, by Nation a *Norman*, in the Time, and by the Persuasion of the Abbat *Paul*, granted to this Church two Parts of the Tithes of his Lordship in the Town of *Hatfield*, which had fallen to his Lot in the Distribution, and at the Desire of the Abbat *Paul*, who lov'd Writings, assign'd it to procure the Books necessary for the Church. That Knight was learned, a diligent Hearer and Lover of Writings. To which purpose certain Tithes were added at *Redburn*; and he appointed certain daily Allowances, to be given to Writers, of the Alms of the Brethren and the Cellar, because those were ready at Hand, for their Diet, lest the Writers should be hinder'd, in lieu whereof he gave better in Exchange to the Almoner, lest his Conscience should be burden'd; and there the Abbat caus'd noble Volumes necessary for the Church to be written by choice and far sought Writers, and only out of his own Civility, wherein he abounded, he bestow'd on the aforesaid Knight

Robert, for the Use of his Chapel at *Hedfel*, two Pair of Vestments, one silver Chalice, and a Missal, with other necessary Books; and both of them prohibited for the future the writing or giving of any Thing for the Use of that Knight, on Account of the Donation of those Tithes bestow'd for writing, or of the Abbat's Gift. After he had liberally bestow'd on the aforesaid Knight the first Writer he had procur'd, he caus'd the choicest Books to be transcrib'd in his writing Place, *Lanfranc* furnishing him with Copies. He gave to this Church twenty eight notable Volumes, and eight Psalters, a Book of Collects, one of Epistles, and one containing the Gospels to be read throughout the Year; two Texts, or Bibles adorn'd with Gold, Silver, and precious Stones; besides Ordinals, Consuetudinars, Missals, Tropars, Collectors, or Books of Collects, and other Books which are in the Presses; and besides the Relicks, Phylacteries, Palls, Copes, Albs, and several other Ornaments.

To complete his Praise, it is to be added, that he, by the Authority of *Lanfranc*, formerly Monk of the Church of *Bec*, introduc'd the Observation of approvable and approv'd Customs in the Church of *St. Alban*, rejecting the ancient which were blameable; whereupon the good Name of this Church fill'd all the Country, and it became, as it were, the principal School for all others.

He likewise restrain'd the Congregation of Nuns to certain holy and decent Rules, placing them in the Almonry, or near to it, and ordaining that they should be present at the Divine Service by Night and Day: He farther appointed them orderly Habit, viz. a black Mantle, and other Things suitable; enjoining them to observe Silence at the proper Times, the Times of sleeping and watching, and Places to walk out. He in like Manner assign'd their daily Diet and Allowances, prescribing the Quantity.

In the Monastery of the Monks, after he had built the Offices, he reform'd their Manners, reviv'd good Order, and restor'd Decency; for he from that Time retrench'd the eating of Flesh, and alter'd the Habit; but by degrees, lest a sudden Compulsion should occasion any Disorder, and the Obstinacy of the old Men might cause Discord. He also gave a silver Basin, ordaining that it should hold a wax Taper continually burning before the High Altar, and appointed three Candlesticks, cover'd with Silver and Gold, to stand before the same Altar, with Tapers in them, to be lighted at proper Times; besides two silver Candlesticks of wonderful Workmanship, curiously gilt, to be carry'd on prime Festivals, with Tapers, before the Martyr.

He appointed Penalties for several Degrees of Offences, and a dark and strong Prison for the incorrigible; Silence to be inviolably observ'd in the Church, in the Cloister, in the Refectory, and in the Dormitory; and forbid any eating of Flesh in the Infirmary, unless they were extremely weak, or extraordinary sick. He adorn'd the Arch over the High Altar with Painting, furnish'd the Steeple with Bells, and added the two largest. When he had govern'd this Church about twelve Years, his best Friend, and great Supporter, *Lanfranc*, Archbishop of *Canterbury*, dy'd, and was succeeded by *Anselm*, Abbat of *Bec*, who, as well as the other, became his great Friend; but before he was fully put into it, King *William II.* unmercifully impoverish'd the Archbishoprick, which he held long in his Hands; but the Abbat *Paul* assisted and comforted

forted *Anselm* in his Want; wherefore, when enthron'd, he gratefully requited the Abbat, and help'd to finish what was wanting in the Buildings of *St. Albans*. He also approv'd of the Customs which *Lanfranc* had appointed to be observ'd. The Abbat *Paul* liv'd about four Years after, and laudably finish'd all that he began.

But because there is no Man without some Faults, we will say something of his Failings. He lost *Barthou*, which he might have procur'd, through his own Neglect; he also let out many Lands without any Foresight, not providing against the Frauds and Cavils of the wicked Age that ensu'd; but that which cannot be excus'd, is, that he spoilt the Monuments of the venerable Abbats, his Predecessors, and above all, that he did not erect a Monument in the new Church to the renowned King *Offa*, who had been the generous Founder, and so plentifully endow'd the same. Many other Things he did detrimental to the Church; but he ought to be forgiven, because the Good he did to it was very much more than the Harm. In short, he govern'd the Church of *St. Alban* commendably sixteen Years, and four Months, and dy'd on the 3d of the *Ides* of *November*, in the Year of our Lord 1093, and the 5th of the Reign of King *William Rufus*. His Statutes did not fail in subsequent Times to do Honour to the Church of *St. Alban*, and to increase the Monastical Order; whence that Monastery daily prosper'd in Spirituals and Temporals.

After his Death the Church of *St. Alban* was vacant four Years; and King *William II.* a true Friend to none, especially the Dead, kept the Monastery that while in his own Hands, and miserably impoverish'd it, cutting down the Woods, and extorting Money from the Men of *St. Albans* upon mere Cavils, which the Holy *Alban* did not suffer to pass unreveng'd; for on the same Night when the King afterwards dy'd, there happen'd something worth relating. Archbishop *Anselm* being in Banishment at *Cluny*, after having suffer'd many Wrongs, by Divine Revelation in a Vision by Night, saw the King carry'd before the Tribunal of the supreme Judge, and many Holy Men of *England* having brought heavy Complaints of the Wrongs done them by the said King, the Almighty being provok'd, answer'd, *Come near thou Protomartyr of the English.* Then *Alban* drawing near, the Most High deliver'd into his Hand a flaming Arrow, saying, *Revenge your self, and all the Saints of England, who have been injur'd by the Tyrant.* *Alban* taking the Arrow out of the Lord's Hand, cast it upon the Earth, like a Torch, or Firebrand, saying, *Receive Power, O Satan, over that Tyrant William;* and the next Morning King *William* dy'd, being shot through the Breast with an Arrow.

15. RICHARD

Had the Pastoral Charge confer'd on him, after the Death of the venerable Abbat *Paul*, and the deciding of the Controversy, which had arose in the Convent between the *Normans*, who being increas'd in Number, were grown powerful, and the *English*, who were grown old, and dy'd off, in the Year of Grace 1097. He being descended of a good *Norman* Family, had the Conversation of many Relations and Friends, was cherish'd by them, and supported by their Assistance; and being also back'd by the Friendship of King *William II.* and King *Henry I.* he obtain'd many Honours and Possessions, and manfully defended them.

Being likewise in Favour with Pope *Urban*, then presiding, and assisted by the Advice of *Anselm*,

Archbishop of *Canterbury*, he had the Favour and Friendship of both Courts. But at the same Time *Anselm* was under the Persecution of King *William II.* and suffer'd in Banishment. In his Time *Antioch* was besieg'd and taken, and after it *Jerusalem*, and the Christians triumph'd gloriously, crushing the *Saracens*, where Duke *Robert*, the King's Brother, fought manfully for God. In his Time also there was such a Motion of Croisades for the Holy Land, as had never been known before.

In the Time of this Abbat *Richard*, the King, or Tyrant *William*, dy'd under the Divine Vengeance by the shot of an Arrow. This same Abbat, who was very industrious, and excell'd all the Abbats of *England* in Eloquence, and Religious Life, procur'd to the Church of *St. Alban*, the Church of *St. Mary* of *Wymundam*, with all its Appurtenances, for a Cell, as the Charter of King *Henry I.* does testify; the Church of *Hatfeld*, with that of *Melebroc*, with their Appurtenances, for a Cell; and there were restor'd to this Monastery the Manor call'd *Tinghurst*, and the Church with all the Tithes; the Town call'd *Wybaldestude*, and thirty Shillings of Land in the Town of *Warenesford*; and a Manor in *Kent*, call'd *Estwall*; also the Manor call'd *Bissopescoate*, besides twenty Shillings Land; and the Land of *Cumb*, and one Hide at *Grenestude*, and one Acre of Land at *Wudestoc*, to entertain the Abbat; and the Church of *Hodinghame*, with all the Lands and Tithes belonging to it; and the Tithes of *Cunden*, and of *Chenelton*, otherwise call'd *Cnoston*, in *Kent*; and the Tithes of *Herbeton*, and *Metbam*, and all the Tithe of *High Verley*; and the Tithe of *Trakinges*, with one Carucate of Land; and the Tithe of *Brancham*, with one Carucate of Land; and the Church of *Clophulle*, with half an Hide of Land, and the Tithes belonging to it; and the Tithe of *Cote* and *Kain*. Many other Possessions were then also given to this Church, and many to the Church of *St. Oswin*, at *Thinemue*, viz. *Setton*, *Wyseley*, *Sedihale*, and the Town of *Stanton*, and the Town of *Bewic*, and *Lilleburn*, and the Manor of *Egulvingeham*, and *Cherton*, and *Aresdon*, and the Island in the River *Coquin*, or *Coker*, with the Churches, Tithes, and Things belonging to the same Towns.

In his Days also all the Manor of *Binham* was granted to the Church of the same Town, and to the Monks there serving God, with many Possessions in Land; likewise the Rod of Land at *Cudicot* was restor'd, and half an Hide of Land; and half an Hide of Land at *Redburn*, and the Town call'd *Stammer*, with the Church, and all that appertain'd to it, which Town this Church had unjustly lost through the Violence of some Persons. The same Abbat *Richard* also gave to *Geffry*, of *Mappehame*, the Land of *Meridene*, in Exchange for the Land of *Bradwey*, as is express'd in the Charter of *Henry* the Elder, King of *England*, containing the Agreement made between them.

This House prosper'd, and the Monastical Order flourish'd, flowing from the Cloister of *St. Alban*; so that the others receiv'd Light, as one Candle does from another, viz. *Croyland*, *Kelston*, and many more. The same Abbat *Richard*, with the unanimous Consent of the Convent, decreed, that the Church of *Thinemue* should pay to the Church of *St. Alban*, on his Festival, thirty Shillings, upon these Terms: "That neither the Abbat himself, or any Person for him, shall demand any more of that Church, or its Men; yet so that the Abbat should keep in his own Hands *Ambel*, and the Isle of *Koker*, and the Churches of *Biwell* and

"*Wudeborne*;

"Wudeborne; and if the Abbat would at any Time go thither with 20 Men, he might stay there 15 Days at the Expence of the said Church. But if the Abbat should have Occasion to go upon Business of the Brethren of *Thinemue*, he should travel, and stay there at the Cost of the same Church, with some associate Feudatories, who are of Right and Custom to do the Part of Esquires; whom he enfeof'd and appointed for that purpose.

This Abbat *Richard* made a Shrine set round with Golden Images, in which he deposited Relicks of the 12 Apostles, and many Martyrs, which *St. German*, Bishop of *Auxerre*, had reverently plac'd in *St. Alban's* Tomb. He also made another Shrine, gilt on the one Side, and cover'd with Ivory on the other, in which he laid up the Relicks of many Martyrs and other Saints. He likewise gave one Chafuble or Vestment adorn'd with Gold, Tassels and precious Stones; two rich Stoles, with a Maniple, one Purple Cope set round with most costly Tassels and Morfes; two Albs with embroider'd Trimmings. One Bible and one Cloth, or Piece of Tapistry to hang behind the Altar, on which the Passion or Martyrdom of *St. Alban* was represented, and many other Ornaments, with valuable Books, one of which is a Missal, to sing the Morning Mass; and therefore his Picture is there at the Beginning of the Mass at the Feet of the Divine Majesty, with a Title in Letters of Gold. This Abbat *Richard's* Arm was wither'd, but was restor'd by *St. Cuthbert*, at whose Translation he was present, after this Manner.

When the Holy Body of that Confessor was taken up entire, by the Head and Feet, to be remov'd, and the same bending in the Middle, seem'd as if it would fall in Pieces; the Abbat *Richard*, who stood by, wondering that it was pliable, as if it had been a Man asleep, slept up, and casting down his Staff, rais'd it with his Arms about the Middle, and immediately the Arm, which had been useles before, by touching the Holy Body, became perfectly found; whereupon, at his Return home, he built a Chapel in Honour of *St. Cuthbert*.

It also redounds to his immortal Honour, that he caus'd the Church of *St. Alban*, which his immediate Predecessor *Paul* had built, to be consecrated, in the Year of Grace 1115, by *Geffry* Archbishop of *Roan*, and the Bishops *Richard* of *London*, *Ranulph* of *Durham*, *Robert* of *Lincoln*, and *Roger* of *Sarum*, and many more Abbats, King *Henry I.* and Queen *Mard*, being also present, with many Earls, Barons and Peers, and other Persons of Note, as Archdeacons, Deans, Priests and Church-Wardens, whose Number is unknown, by reason of their great Multitude. This was on the 5th of the *Kalends of January*, being *Tuesday*, when most, or the better Part continu'd all the *Christmas* Holidays till the *Epiphany*, feasting in the Palace, in the Church at the Solemn Service, and dining and rejoycing in the Court of *St. Alban*, in Honour of *Alban* the Glorious Protomartyr of *England*; to whom, and to all who afterwards came on that Day to the Solemnity, an Indulgence of many Days was granted.

But in regard that no Man is altogether exempt from Failings, let us take Notice of the same *Richard's* Faults. He was, beyond what was proper and expedient, a carnal Lover and Promoter of his Kindred resorting to him in great Numbers out of *Normandy*, and unworthy of all Honour, to the Loss and Detriment of his Church. This Church having been too severely treated by the Archbishops, he subjected it to the Bishops of *Lincoln*, being the first that

profess'd Obedience to them; that so, as is said, he might deal the more rigidly with his Monks. He also lost the Manor call'd *Twre*, and the Church of *Flamestude*, which had been a Chapel belonging to the Church of *Redburn*; and this, as is believ'd, by Collusion, that he might make the better temporal Provision for his Friends. He granted the Town of *Stanmer* in Feefarm for 60 Shillings *per annum* to *Sterlo*, Brother to *Thurtin* the Sewer, and his Heirs; and to *Robert Mason*, the Land of *Sopwelle*, for 8 Shillings. He likewise gave to *Gospatric*, the Son of the Consul *Gospatric*, and to his Son *Waldef* or *Waldet*, for their Lives, *Themeslage*, and all *Archmores* in Feefarm, for 10 Shillings a Year; and to *William*, Chaplain to *Wido* of *Bailoil*, the Land of *Karleb*, for one Mark Silver a Year. He also gave to *Peter*, Butler to *William* Earl of *Morton*, with his Niece, the Land of *Syret*, against the Will and Prohibition of all his Convent, and of the secular Great Men, who were true Friends to this Church, who constantly oppos'd it, after *Robert Mason* had restor'd the same free and clear of all Claim of himself or his Heirs.

When this Abbat had govern'd the Church 21 Years, he departed this World on the 17th of the *Kalends of June*, in the Year of Grace 1119, being the 20th of King *Henry I.*

16. G E F F R Y,

Of noble Parentage, of the Provinces of *Maine* and *Normandy*, was not only commendable for his Behaviour, but sufficiently adorn'd with divine Knowledge. Upon the Death of the Abbat *Richard*, he was, against his Will, promoted to the Government of this Abby, by the Election of all the Brethren of this Church, and with the Consent of *Henry I.* King of *England*. He was brought hither from the Province of *Maine*, the Place of his Birth, by the Abbat *Richard*, being then a Layman, to be Master of the School at *St. Alban*; but when he came, the School had been given to another Master, because he came not in Time. He therefore taught at *Dunstable*, expecting the School of *St. Alban* which had been promised him, where he compos'd a Play of *St. Catherine*, commonly call'd her Miracles; for setting out of which, he desir'd of the Sacrist of *St. Alban* to lend him the Choir Copes, and had them, and the Play of *St. Catherine* was acted; but the next Night Master *Geffry's* House was accidentally burnt, with his Books, and the aforesaid Copes. Not knowing how to make good that Damage to GOD and *St. Alban*, he offer'd himself up to GOD, taking upon him the Religious Habit in *St. Alban's* House; and this was the Reason why he took such care, when he was afterwards made Abbat, to provide rich Choir Copes.

He always seeking the Peace and Quiet of his spiritual Children and Brethren, and administering to them with a serene Countenance, caus'd them to live together chearfully and peaceably. He added five Shillings Weekly to the Revenue of the Monks Kitchen, that is, 13 Pounds a Year; and tho' we know what has been of new acquir'd to our Kitchen, we need not be ignorant of what was formerly assign'd to the same. We have 53 Farms of our Manors; we call 46 Shillings a Farm; so that we have as many Farms as there are Weeks in the Year, and one over. Which are thus distributed; our Cellarers, viz. of the Monks and of the Court, receive every Week 46 Shillings; thirteen of which the Cellarer of the Court receives, and our Cellarer 33. Three Shillings are assign'd for nine Carriers, who are to bring our Diet from

London,

London, or elsewhere, and 30 for our Diet. To these 30 Shillings per Week the Lord Abbat *Geffry* added 5 Shillings a Week, that is 13 Pounds a Year; so that we should be allow'd 5 Shillings a Day for our Kitchin. The said Abbat *Geffry* therefore gave *Eftwale* for 12 Pound, also 12 Shillings of the Land of *Robert of Eivod*, and 8 Shillings of the Land of *Wimund of Barnet*. We have also of ancient Assignment every Week in the Year two *Semes*, or Quarters of Wheat for our Kitchin, and 60 Shillings yearly from *Asp*, to buy Milk. Besides, our Cellarer is to receive the whole 53 Pence Farm, which is above the Weeks in the Year, the same being assign'd to furnish Utenfils for the Kitchin. This Farm proceeds from *Eston*, which pays three in a Year. The Lord Abbat *Geffry* gave and assign'd to the Convent and the Kitchin of the Monks all the Quantity of Cheeses, which yearly accrues from the Lordships of *Langele*, *Sandrum* and *Waldene*. The Acknowledgments yearly coming from the Manors are to be divided, two Parts between the Cellarer of the Monks and the Cellarer of the Court, for the Portions of the Monks, and the third to be apply'd for the Entertainment of Guests and Maintenance of the Family. There accrues from *Northon* and *Newham*, by the Name of Acknowledgment, at three certain Terms, viz. at *Christmas*, at *Easter*, and at the Feast of *St. Alban*, 15 Shillings yearly; from *Exstanton* six in like Manner; from *Kaiso* at *Christmas*, 2 Shillings and 24 Hens; at *Easter*, 2 Shillings and 600 Eggs; at the Martyrdom of *St. Alban*, 2 Shillings and 24 Cheeses, in the Manner appointed; from *Ricamowor*, at *Christmas* 48 Hens, and one Hog; at *Easter*, 1000 Eggs, and one Hog; from *Cudcote* and *Walden*, at *Christmas*, 50 Hens and one Hog; at *Easter*, 1000 Eggs and one Hog, in the appointed Manner.

All these Things are to be distributed between the two Cellarers. Of the four Mills, viz. *Sopwelle*, *Stranekfeld*, and the two in the Park, the Cellarer of the Monks is to have 1000 good Eels yearly. Besides, every Week throughout the Year the Abbat is to give two Quarters of clean Wheat to the Monk's Kitchin. The Abbat is to give these Things every Year; the Monks Purveyor 14 Quarters, viz. Four of Wheat, four of fine Flour, and six of Oats. The said Abbat *Geffry* of *St. Albans* moreover granted to the Secretary, or Chancellor of *St. Albans*, the Church of *St. Mary* at *Rikemansworth*, with all its Appurtenances, to find Ornaments for the Church of *St. Alban*, and for Repairs. [*I believe instead of Secretario, it should be Sacristæ, the Sacrist, whose Business it was to look to the Church.*]

The said Secretary, or Sacrist, is every Year to show to the Convent what he has done, or what is to be done, on the Anniversary of the Ordination of the Abbat *Geffry*, that is, on *St. Catherine's* Day; when the same Secretary is to entertain the Convent splendidly, and the Convent to spend the Day in solemnizing the Divine Service. Besides, he gave the Church of *St. Peter*, which is in the Town of *St. Alban*, with all its Appurtenances, to the Infirmary for ever; yet so, that all Things in that Church be ordain'd by the Monk that has Charge of the Infirmary, and Master and Procurator, as to the Diet of the Sick and Ancient, and their Medicines and Physician, and that in the Refectory he should find a charitable Portion of Wine, or Methglin on every *Saturday*, or on some Week Day instead of *Saturday*, when there is a Commemoration of *St. Mary*, which the same *Geffry* decreed should be made in White. This Donation he solemnly re-

cited, approv'd and irrevocably confirm'd in the Chapter; and presently after the Chapter taking the Convent along with him, he offer'd the same with his Hands join'd on the Altar, and dreadfully excommunicated all Infractors, committing the Revenge thereof to the Blessed Martyr with Tears. The granting of this Liberality for Wine was done for the Benefit of the Convent, for till then he and his Predecessors were wont, on all prime Festivals, to give the Convent Wine, which Custom ceas'd then, the Benevolence being enlarg'd.

He added to the Alms of the Church of *St. Alban* two Parts of the Tithes of almost all the privileg'd Grounds belonging to the Church of *St. Alban*, to be distributed for the Use of the Poor; the which *Richard*, his Predecessor, had before assign'd for the Writer's House. Afterwards this *Geffry* exchange'd them for three Messes or Portions to be honourably receiv'd every Day by the Almoner of the Remains of the Conventual Table, lest the Writers should be hinder'd by buying of Provisions. He also, with the Advice and Consent of the Convent, founded and built a Church by the way that leads to *London*, in Honour of *G O D* and *St. Julian*; and gather'd wretched poor Persons, providing for and assigning them these Things. The Tenth of the Revenue of the Town of *St. Alban*, that is, 40 Shillings. Item, 30 Shillings that *Peter Syret* paid for *Redinges* and *Syretb*. Item, All the Tithe of the Corn of the Lordship of *Hamstude*; and all the Tithe of the Lordship of *Kingesbury*; and two Parts of the Tithe only of the Parishioners of *St. Michael's*, and *St. Stephen's*, excepting those which the Chaplain of the same Lepers has, as is mention'd in their Charter. Item, Two Parts of the Tithe of the Corn of the Lordship of *Eston*. Item, Two Parts of the Tithe of the Corn of the Lordship of *St. Albans* of *Bratewike*, and of the Corn of *Roger Limes* at *Bratewike*, and of the Lordship of *Richard Hou*, and of the Lordship of *William* the Son of *Anketille* of *Cudcote*, and of the Lordship of *Stratle*, and of *Stephen Lege* of his Lordship of *Hanelaw*, and of *Roger Chandos's* Lordship of *Sirelesbo*, and of *Stephen Beauchamp's* Lordship of *Stanford*. The aforesaid Abbat *Geffry*, with the unanimous Advice and Consent of all his Chapter, gave and confirm'd, and irrevocably establish'd, that these Things should belong to the aforesaid Lepers for ever, laying the Sentence of Anathema on all that at any Time any way infringe the same. This Alms was granted and settled out of the pious Affection of the Donor, for the Souls of *Offa* our Founder, the Glorious King of the *Mercians*, *Paul*, *Richard* and *Geffry*, the Founder of this Charity, Abbats; and for occult Sins and Negligences, and the Discharge of spiritual Debts, as well of Rations as Alms, which sometimes happen to the Monks of this Church unavoidably, on account of their being taken up with Business.

Besides, this Abbat *Geffry* bought of King *Henry I.* King of *England*, Land of the Value of 20 Shillings at *Bishopscote*, giving for the same, and the Appurtenances, to the said King an Hundred Grass Oxen. There was also in his Time, through his industrious Diligence, given to this Church a certain Salt Pit at *Vike*, with the Salter himself and his Land; and one Hide at *Meindelton*, with the Tithe of the Church of that Town; also the Hermitage of *Modri*, which had belong'd to *Ralph* the Anchorite, with the Churches and Tithes, and many other Things. And it is to be observ'd, that the said Abbat translated the Monks from *Mulebroc* to the aforesaid Hermitage of *Modri*; and having founded a Church

there, and Buildings for the Monks, caus'd them to live therein regularly. In his Time also *Emma* of *Bradewey*, and her Son *Hugh*, quitted all the Claim they had at *Bradewey*, in the Chapter, before the same Abbat *Geffry*, and after the Chapter, before the Monks standing at the high Altar, laying a Knife upon the Altar, clear'd that Land from all Claim. The Abbat *Geffry*, the better to obtain their Consent, gave them 40 Shillings.

Moreover, the said Abbat *Geffry* built one Hall with a double Roof, large and noble, for entertaining of Guests honourably; by which he built a most decent Bedchamber, which we usually call the Queen's Bedchamber, because it was assign'd for the Queen, beside whom it was not lawful for any Woman to be lodg'd in this Monastery. He also built another House like the Hall, with a Chapel towards the East, that is, an Infirmary, in which Infirmary and Chapel, he order'd Silence to be strictly observ'd, and the Sickly to have their Meals after the daily Manner at the greater Table, where the Bell hangs, ordering them, as before, to be called together by the same Bell, as was done in the Refectory. He did not alter the old Custom of those in the Cloister, viz. That after they had continu'd three Days out of Order, and therefore absent from the Choir, if they did not mend, they should have Leave to go into the Infirmary, unless the Distemper coming on faster they should be oblig'd sooner to withdraw; and then they should be satisfy'd with regular Diet, till the Sickness growing violent they should be forc'd to eat Flesh; and when they recover'd, they should, according to the Rule of *St. Benedict*, wholly abstain from eating Flesh. These Things were appointed, either by the Abbat himself, who daily visited the Sick, unless obstructed by some sufficient Cause, or by the Overseer of the Infirmary, who in all Sincerity inform'd the Abbat. And if any one who had recovered had the Confidence to stay there longer, he was commanded to return to the Cloister. He likewise caus'd another Hall like the two former to be built by the same Architect, for the Use of a certain Friend and Kinsman of his at *Westwick*, who was a Benefactor to this Church.

The same Abbat *Geffry* began a noble Shrine for our Patron *St. Alban*, of wonderful Workmanship, in the 5th Year of his Promotion, and when he had laid out about 60 Pounds upon that Work, he laid it by for a Time, till he should be better enabled. In his Time, that is, in the Year 1140, two Holy Women made themselves a poor Dwelling at *Eirwod*. (*This being the Nunnery of Sopewell, and all that relates to it being in the Monasticon, Vol I. p. 347, and in the English Abridgment, p. 43, the Reader is refer'd thither, to avoid Repetitions.*)

Let us return to *St. Alban's* Shrine, on which, as has been said, this Abbat had expended 60 Pounds; but a great Dearth coming on, and Scarcity of Provisions during a Year, in so much, as that a Quarter of Wheat was sold in the Summer for 20 Shillings; the Abbat *Geffry*, compassionating the afflicted, and pitying the Poor that were starving with Hunger, tore off the Silver Plates not yet gilt, with certain precious Stones set in them, and made Money of all, wherewith he purchas'd Provisions to maintain the Poor that were pining away with Hunger. And it happen'd, that GOD rewarded his Charity with Increase.

The next Year there was great Plenty, so that the Abbat had no Occasion to be concern'd for the Poor. Having therefore gather'd Money, he went

on with the Work of the Shrine, and *Anketill*, a Monk of this Church working at it, the same prosper'd so well, that all who beheld it were amaz'd. He made it of hammer'd Work, and lofty and rais'd, setting forward the Imagery, and those that were hollow he fill'd up with Cement, and contracted the whole Beauty of the Body of the Shrine, drawing it into a less Compass, as it came nearer the Top; and so he the better embellish'd the whole. Yet he finish'd not the Summit, expecting a fitter Opportunity, which he fail'd of, having Thoughts to have made that exceed all the rest. Among the precious Stones brought of the Treasury of the Church for this Work, was one so large, that a Man could not grasp it in his Hand, said to help Women in Labour, and therefore it was not fix'd to the Shrine, because it might be serviceable to save Women's Lives. On it was carv'd an Image, as of one in ragged Cloaths, holding a Spear in one Hand, with a Snake winding it self up it, and in the other Hand a Boy, bearing a Buckler; besides, before the Feet of the Image was an Eagle with Wings, expanded and lifted up. This Stone we have of the Gift of King *Etheldred*, Father to *Edward* the most Holy King of the *English*. The above-mention'd Monk and Goldsmith *Anketill* had been in *Denmark*, at the Request of the King of the *Danes*, to do some Work for him; where residing seven Years, he had the Oversight of all the King's Works in Plate, was Master of the Mint, and chief Banker, for he was found faithful and acceptable in Words and Actions. This Man being taken with the Religious Observance of the Monastery of *St. Alban*, resolv'd to live there, and took the Habit. From his faithful Relation, and certain Affirmation, we were inform'd, that according to the *Danish* Chronicles, in the Days of *Walmoth* Abbat of this Church, when the Rage of those People overthrew all before them, some of them took the Bones of *St. Alban*, and carry'd them as a most precious Booty into their own Country, where they laid them in a Shrine made for that purpose. How they were brought back is written in the Life of that Abbat. The Shrine we have spoken of being finish'd, the Abbat *Geffry* diligently prepar'd for the Translation of the same. [*Here follows in our Author Matthew Paris a long Relation of the Certainty of St. Alban's Bones being in that Church, and of the Ceremony of the Translation of the same, the which not being acceptable to most Readers, is here purposely omitted.*]

This Abbat *Geffry* having notably executed the Pastoral Charge committed to him, for the Space of 26 Years and some Months, made an happy End on the 5th of the Kalends of March, in the Year of our LORD 1146.

17. RALPH, surnam'd GUBION,

Whilst a Secular, he was Servant, that is, Chaplain and Treasurer to the Bishop of *Lincoln*, by whose Procurement he became a Monk in the Monastery of *St. Alban*, and after having taken the Habit upon him by the Abbat's Command, continu'd some Time with that Bishop, who promis'd him, that if he surviv'd he should be made Abbat in the Room of the other; for those Bishops order'd and dispos'd of all Things in the Church of *St. Alban* at their Will; contrary to Decency, and to the Interest of the House. This Man being of *English* Extraction, first, by his Abbat's Command, discreetly govern'd the House of the Antiquaries, and conferr'd many Books on this Church. Some Years after, by Direction of his Abbat, attending *Alexander*, Bishop of *Lincoln*, and being in his Service, he improv'd

prov'd by hearing of *Wodo*, an Italian Master of Divinity. From that Time he lov'd Books, and procur'd many. Upon the Death of the Abbat *Geffry*, he was by the unanimous Consent of all the Brethren of this Church promoted to the Government of the same, in the Reign of King *Stephen*, blessed by the aforesaid Bishop *Alexander*, lovingly accepted, and assisted in various Oppressions, by which Means he manfully protected this Church against the Attempts of all Enemies, who daily increas'd in a wicked Age. He built the Abbat's Apartment adjoining to the Church, of most solid Work. Then going into *France*, he found Pope *Eugenius* residing at *Auxerre*, and obtain'd of him a Grant for this Church, of the same Purport as that granted by Pope *Celestin*; and so returning home, he bestow'd on his Church two large Copes he had purchas'd, the one of nine, the other of eleven Marks Price. He also appointed a Procession to be made every Week, in White, in Commemoration of the Blessed Virgin *Mary*, at her Altar. He also gave to the Convent for their Kitchen forever, and confirm'd in the Chapter, the Manor of *Sepebale*, which the aforesaid Abbat *Geffry* had personally granted to *Adam* the Cellarer, for two Farms, that is 4 *l.* 12 *s.* He likewise wrongfully depos'd his Prior *Alquin*, a commendable Person, because he found a Seal not engrav'd on the Working-Table of his Monk and Goldsmith *Anketill*, and suspected that it was design'd against him, and to depose him; for he was of a jealous Temper, and restless, and bore implacable ill Will. The depos'd Prior was much out of Countenance, and being confounded, fled for Shame to the Protection of *Laurence*, Lord Abbat of *Westminster*; because, tho' he was a profess'd Monk of *St. Alban*, he had also got a Monk's Place at *Westminster*. The Abbat *Laurence* gave him a favourable Reception, and in Pity comforted him, for he had once been familiar with him in the Monastery of *St. Alban*, and the same *Alquin* continu'd there some Years, and was afterwards for his Merit chosen Prior there.

The Abbat *Ralph*, about the Beginning of the 5th Year of his Government, being seiz'd with an incurable Distemper, and not able to do his Duty, provided for himself and his Church, procuring *Robert Gorham*, whom he had before made Prior, to be by the Election of the Brethren put into his Place, left the Possessions of the Church being left expos'd, should be wasted; yet upon Condition, that after his Death, the Convent should always perform the same for him as they did for other Abbats, which was readily granted. But he was not blameless, for he caus'd *St. Alban's Shrine*, made by his Predecessor, to be stript of the rich Plates, to purchase the Town of *Brantefeld* for fourscore Marks. He also sold the Jewels, when at the same Time there was Plenty of gold and silver Plate at his own Table, with which he might have well purchas'd that Town. But when purchas'd, he gave it to the Monastery, and that to finish the Shrine he had spoil'd, and after that to repair the Church for ever; and so he made amends for the former Action.

18. ROBERT,

Call'd the Reformer of the Liberties of the Church of *St. Alban*; being descended from noble Parentage of the Provinces of *Maine* and *Normandy*, and Nephew to the venerable Abbat *Geffry*, above spoken of, apply'd himself seriously to the Study of liberal Literature, and was conspicuous for worldly, as well as spiritual Industry. He had taken the Habit

upon him beyond the Sea, and hearing that his Uncle had been promoted to be Abbat in the Monastery of *St. Alban*, he was desirous to see him and his House, and having obtain'd Leave of his Abbat, came over into *England* to see so near a Friend. Having been receiv'd there with Respect by the Abbat *Geffry*, and his Brethren, seeing the commendable Conventual Discipline observ'd in the House of *St. Alban*, the Strictness of the Order, the Decency of Behaviour, the Liberty of their Possessions, he thought good to continue always there, and he was accordingly admitted a Brother, and reputed as one of the Convent. When he propos'd the same, the Abbat *Geffry* affirm'd to him upon Oath, that he should never be admitted into his House as a Brother, unless he first obtain'd Letters of Dismission and Recommendation of his own Abbat; whereupon, the said Monk *Robert* repair'd to his own House, and, though with Difficulty, obtain'd of his own Abbat Letters of Dismission to the Abbat *Geffry*. Then was he favourably receiv'd, and afterwards made Secretary in the Church of *St. Alban*, [I rather believe *Sacrist*] he cover'd the greatest Part of the Church with Lead. Not long after he was chosen Prior, and within two Years made Abbat. At his first Promotion to that Dignity, he gave to the Church a Cope of ten Marks Value, which, with the Consent of the Convent, he afterwards gave to the Convent of *St. Owin* at *Thinemue*. He endeavour'd to gather the Goods of the Church which had been squander'd, and, when gather'd, to preserve them; and was so generous to *Laurence*, newly created Abbat of *Westminster*, and destitute of all Things, as succeeding one who had been a Dilapidator, that he made him very easy; and yet that Abbat *Laurence*, forgetting the Favours receiv'd, arose against the Abbat *Robert*, and did him many Injuries, and among the rest hinder'd him from recovering of *Aldenham*.

This Abbat having, as was said before, leaded the Church of *St. Alban*, now whited it both within and without, and repair'd what was decay'd. In his Time, a Clergyman, whose Name was *Nicholas Breakspear*, born in a Village belonging to the Abbat, call'd *Langele*, negligent enough in the Duty of a Clerk, young in Years, of Body handsome, came to the Abbat *Robert*, humbly praying to be admitted to the Habit of the Order. Being examin'd and found insufficient, the Abbat said to him in a civil Manner, *Wait, my Son, and follow the School still, that you may be fitter*. The Clergyman, out of Countenance, looking upon that Delay as a Refusal, went away to *Paris*, where becoming a most diligent Scholar, he outstript all his Companions in Learning. At length, being made a Canon at *St. Rufus*, near *Valence*, and sent to *Rome* upon some Business, he perform'd the same with Dexterity, as he did a second Time, and the third Time was created Cardinal, and afterwards Pope.

This same *Robert* purchas'd, for the Price of eighty Marks, of *Gilbert*, Earl of *Gloucester*, the Advowson of the Church of *Luiton*, with all its Appurtenances, which he gave to the Cellarer of the Strangers, or Guests, with all the Church of *Hoston*, and all Things belonging to the same, and with all the Lands which *William Chamberlain* had held in the Soc of *Luiton*, and in the Town of *Hoston*, and at *Herteville*, *Badelesdune*, and *Portesgrave*; yet so, that the aforesaid Churches, with all the Lands and their Appurtenances, should from that Time be in the Hands and Disposition of the Cellarer, who had Charge of the Court, to the end that out of the Profits

Profits and Revenues arising from the same, he should provide for the Maintenance of such Guests as came, and for rebuilding all the Houses of the Court, and entertaining the Brethren on the Day of his Anniversary; but with that Portion which *Adam* the Clerk held, he ordain'd, that two Priests of good Life, to be chosen by the Convent, should be for ever maintain'd, to perform the Divine Service in the same Church of *Luiton*. Accordingly the Abbat anathematiz'd any that thereafter should presume to alter, or infringe this his Donation.

In the mean Time, *German*, a Monk of this Church, and Prior of *Thynemue*, was chosen and created Abbat of *Seleby*, to reform the Order there, which was much relax'd; for the Abbat *Elias*, his Predecessor, who resign'd that Dignity, was negligent and ignorant; yet when *Henry Mordoc*, Archbishop of *York*, who had enthron'd *German*, dy'd, the same Abbat *Elias* intruded himself again, expell'd the said *German*, who returning to his House of *St. Alban*, was there honourably receiv'd by the Abbat *Robert*, and all the Convent. *Robert* then sent a Monk to *Rome*, to complain to the Pope of this Violence, who resenting it highly, punish'd those who had been the occasion of it, and *German* was restor'd, to the Shame of *Elias*.

Likewise by the Procurement of *Alexander*, Bishop of *Lincoln*, the Abbat *Robert* sent *Godfry*, a Monk of this Church, to reform the House of *Croyland*, with his own Nephew *Adam*, a Monk also, a Man illiterate, but well vers'd in temporal Affairs. *Godfry* was there chosen Abbat, and reduc'd the Monastery to the strict Observances of that of *St. Alban*; and *Adam* retriev'd the temporal Affairs.

About the same Time, King *Stephen* passing this Way, was honourably entertain'd, and generously presented by the Abbat *Robert*. The King hearing Mass the next Day at the Altar of *St. Stephen*, the Abbat bringing the Holy Martyr's Shrine, and placing it before the King, fell down before him and his Nobility, earnestly begging, that he would vouchsafe, for the Love of God, and the Martyr, whose Relicks he had brought, utterly to destroy the Remains of the Royal Castle, call'd *Kingsbury*; for about that Place, where the Castle had been formerly demolish'd, there lurk'd some of the King's Officers, of a servile Condition, but mischievous and hurtful to the Abby; having almost in the Middle of the Street, towards the East, a little Fort for their Retreat and Dwelling, and calling themselves the King's trusty Servants, and Keepers of the Peace and Country, rather disturb'd both, minding their own unjust Gain more than the Peace; King *Stephen* surpriz'd, enquir'd of those about him, what that meant? He was answer'd by a great Man, who was the Abbat's Friend, Sir, *Not far from hence, or rather under the Shadow of this Monastery, there is a Den of certain wretched Robbers, who are hurtful to all the Country, and no less prejudicial to you, which these holy Men, entirely devoted to you, do pray may be entirely destroy'd.* The King, complying with the Request of the Abbat, his Brethren, and the Nobility, commanded those Remains of the old Castle, and their Inhabitants, to be quite remov'd, according to the Abbat's just Desire. The Abbat did it immediately, laying all flat with the Ground, so as no Footsteps might appear, causing the Ground to be plow'd up and sow'd, and the Robbers dispers'd.

Not long after, King *Stephen* dying, *Henry II*, Duke of *Normandy*, succeeded him. He set forth a Proclamation, directing, that all the Lands throughout

all *Britain*, which had ever belong'd to any of his Predecessors, as should be made out by the Oath of his Men, should, without reserve, be restor'd, and for the future preserv'd in the Dominion of him and his Successors. Hereupon the Church of *Luiton* was return'd as built upon the King's Land, and accordingly King *Henry* caus'd the said Church to be seiz'd into his Hands, by *Richard* of *Poitou*, the Archdeacon; and the two Priests plac'd there turn'd out. However, the Abbat afterwards recover'd the same again, by the Mediation of the same *Richard* of *Poitou*; granting to him the Portion of the two aforesaid Priests; tho' in this he acted not according to the Canons.

Soon after dy'd Pope *Anastasius*, to whom succeeded *Nicholas*, then Bishop of *Albano*, afterwards call'd *Adrian* the 4th, a religious Man, and of the *English* Nation, above spoken of, who had before been Abbat of the Canons of *St. Rufus* in *Provence*; of whom it will be proper to say as much as relates to this Monastery.

The Manner of his being refus'd Admittance into this Monastery by the Abbat *Robert*, and how he went into *France* and was promoted, has been mention'd before. The News of his being made Pope coming to the Abbat *Robert*, he immediately provided for his Journey, and set out for *Rome* with three Bishops, being those of *Mans*, *Luzon*, and *Evreux*, sent thither by King *Henry* upon important Affairs, as was the Abbat himself, the King giving him particular Letters of Recommendation, in relation to his Abby. They found the Pope at *Benevento*, who did them much Honour. The King's Business being concluded, the Bishops return'd, the Pope keeping the Abbat with him, who presented his Holiness with valuable Gifts of Gold and Silver, and three Mitres and Sandals of wonderful Workmanship, made by the Lady *Christina*, Priorefs of *Markgate*; for all which the Pope was thankful, but would accept of none but the Mitres and Sandals, on account of the curious Workmanship; and having much commended the Abbat's Devotion and Courtesy, in a pleasant Manner said, *I refuse to receive your Presents, because when I flew to the Shelter of your Monastery, and in Charity su'd for the Monastical Habit, you refus'd to admit me.* To whom the Abbat reply'd, *My Lord, we could not receive you, for the Divine Will oppos'd it, whose Wisdom directed your Life to higher Matters.* The Pope rejoind, *You have answer'd elegantly and civilly*; the Manner of the Answer pleas'd him, and he added, *Most dear Abbat, boldly ask whatsoever you think fit, a Man of St. Alban's cannot refuse St. Alban.* Then the Abbat, with the Pope's Leave, discreetly distributed all his Presents, valu'd at 200 Marks, among his Cardinals and Friends, with some pleasant and familiar Expressions, adding other Things of Value which he had purchas'd at *London* and *Paris*. Thus he gain'd the Favour of all the Romans. Being therefore one Day in private with the Pope, he, with Sighs and Tears, expos'd to him the many Oppressions of the Bishop of *Lincoln*, and having mov'd him to Compassion, obtain'd of him, for the Church of *St. Alban*, that notable Privilege, the Bull whereof begins, *Incomprehensibilis*, &c. wherein he so far exempted us from all Subjection to Bishops, as well those residing together in the Monastery, as those in Cells, or looking to our Country Affairs, that we should have no Bishop but the Pope of *Rome*; with many other such notable Privileges, that no other Monastery can in that respect compare with the Church of *St. Alban*. The Abbat afterwards acquainted the Pope with some hospitable

hospitable Charities belonging to the Monastery of St. Alban, and of their entertaining all People passing that Way; and, as it were occasionally, how that himself, and the aforementioned Bishops travelling towards Rome, repair'd to the Monastery of St. *Penedist* upon the *Loire*, where they were refus'd any Entertainment, and so much as Houseroom; whereupon the Pope writ a sharp Letter to that Abbat, who fearing his Displeasure, became more hospitable for the future. Having concluded all that he went about, he return'd home with Honour, and was joyfully receiv'd.

Soon after his Return, a great Assembly of Lords, Spiritual and Temporal, was held at London, wherein the Archbishop of Canterbury, Legat of the See Apostolick, presided; but the Bishop of Lincoln, understanding that the Abbat Robert had obtain'd certain Privileges at Rome, would not come himself, but sent an Excuse. A Controversy arising there between the Abbat and the Clergy of the Diocese of Lincoln, about certain Privileges granted to the Church of St. Alban, the same was afterwards adjusted by the Interposition of Hugh, Bishop of Durham. Pope Adrian dying some Time after, was succeeded by Alexander the 3d, to whom the Abbat Robert sent one *Ambrose*, a Priest well skill'd in the Canon Law, and obtain'd of him the Confirmation of all the Privileges of the House. Notwithstanding these Grants of the two Popes, the Bishop of Lincoln would not quit his Claim to the Superiority over that Monastery, whereupon there ensu'd a long Controversy between the Abbat and the Bishop, the which was in the End amicably adjusted, the Abbat giving the Bishop the Farm of *Tynburste*, worth ten Pounds, for the which the said Bishop renounced all the Claim he had to any Superiority over the Monastery of St. Alban. This was transacted in the Year of Grace 1136, being the 12th of King Henry II, in the Presence of that King, and of St. Thomas, Archbishop of Canterbury, Roger, Archbishop of York, the Bishops, Henry of Winton, Nigelus of Ely, William of Norwich, Hilary of Chichester, Jocelin of Sarum, Walter of Rochester, Hugh of Durham, Gilbert of Hereford, Bartholomew of Exeter, Richard of Coventry, Godfrey of St. Asaph; the Abbats Laurence of Westminster, William of Ramsey, Gregory of Malmesbury, Clement of York, Reginald of Pershore; the Archdeacons Geffry of Canterbury, and Richard of Poitou; the Earls Robert of Leicester, Hugh of Norfolk, and William of Arundel; also Robert Lucy, and Richard Humez, Constables; Henry the Son of Gerard the Chamberlain, and many more.

This Affair being fully concluded, on Easter Day following, the Abbat Robert walk'd the first Time in the Procession with his Mitre, Ring, and Gloves, and went to the Altar to say Mass, with the same Ornaments and Sandals, &c. From thence forward he held a Synod twice a Year with his Clergy, wearing the Mitre, and decreed that the said Custom should be observ'd; but the ordaining of Priests, consecrating of Churches and Altars, the blessing of Abbats, and the like, were perform'd by any Bishop indifferently. The next Year, Godfrey, Bishop of St. Asaph, at Robert's Request, made the Chrism and Holy Oyl in the Church of St. Alban, without any Deputation from the Bishop of Lincoln, and afterwards perform'd several other Episcopal Functions, in like Manner.

About the same Time, Laurence, Abbat of Westminster, who, as has been said, had been a Monk of this Monastery, caus'd the History of the Holy King and Confessor, Edward, to be fairly transcrib'd, ha-

ving himself compil'd the same from many ancient Manuscripts, at the Desire of King Henry.

The Abbat Robert had a long and difficult Contest with William Earl of Arundel, a bold and merciless Man, about the Cell of *Wymundham*, which belong'd to the Abby of St. Alban, and which the said Earl would have taken from that Abby by Force; but the Abbat manag'd this Affair with so much Courage and Conduct, that the Earl, as proud as he was, could not avoid being brought to Reason, and confirming the said Cell to the Abbat. The Earl seeing himself outdone by the Abbat, said to him, *By God's Spear*, an Oath which he us'd, *your Name shall be chang'd from this Time forward, and you shall be call'd Robert Mateselon*: Denoting thereby that he had been a Match for himself, and being sensible of his own Outrageousness.

When this Abbat Robert had worthily govern'd the Church committed to his Charge fifteen Years, four Months, and some Days, he departed this Life on the 10th of the Kalends of November, in the Year of our Lord 1166. He was bury'd in the Chapter-House, which he had decently built from the Ground, at the Feet of the Abbat Paul, who is the first known to have been bury'd in the Pontifical Ornaments in this Church, as appears by his Image on his marble Coffin. The Abbat being dead, the whole Abby was confiscated by Order of the Justice of the Kingdom; but the Charge of it entirely committed to the Prior, and Brother Adam the Cellarer, and other Brothers of the Place, by the Judge himself, Robert Earl of Leicester. The Church was then found to be indebted 600 Marks, as the King's Servants return'd the Sum; for it ow'd much to Christians, but more to Jews. The Abbat was excusable, because he manag'd so many difficult Affairs with Success; but he bestow'd much on his Kindred and Countrymen.

The King being inform'd of the Death of Robert, Abbat of St. Alban, was highly concern'd. His Licence was earnestly desir'd for choosing another Abbat in his stead, which was delay'd for four Months and better. At length, the King being overcome with Importunity, writ to the Bishop of London, to repair to St. Alban, that there three might be nam'd in his Presence, wherewith the King was to be acquainted, and with the Qualities, Merit, Wisdom, and Learning of the Persons so nam'd, for him to appoint whom he pleas'd: Which was accordingly done; and Simon was constituted Abbat of St. Alban; a Man venerable for his Life, and well learned, a special Lover of Books and Writings; and the same Day, being Ascension Day, the 13th of the Kalends of June, he was blest'd in his Monastery by Gilbert Folioth, Bishop of London, without professing Obedience to any but the Church of Rome; and at the same Time vested with his Pontifical Ornaments.

19. S I M O N.

This moral and learned Man us'd all his Endeavours to support and advance the Order, and to draw learned and good Men to the Monastical Habit; being by Birth an English Man, bred up in the Cloister and Austerity of the Order from his tender Years. After his Promotion to the Pastoral Charge, he never ceas'd to provide excellent Books, and authentick Volumes of the Old and New Testament, with Commentaries, than which we never beheld any more valuable, and the Number whereof it would be tedious to particularize.

In his Time the Blessed Thomas of Canterbury suffer'd most bitter Persecution, and almost seven

Years Banishment; but he both then, and before his Passion, found much Comfort in this *Simon*, though no way oblig'd to, or depending on him. Whereupon it happen'd, that the said holy Archbishop *Thomas*, coming to his Manor of *Harwes*, in Advent, about the Feast of St. *Lucy*, sent for this Abbat to come to and comfort him in his Dangers; saying in the Letter he sent, *That he had never so much stood in need of Comfort as he did then.* The Abbat was much surpriz'd at this Word, and repairing to him with all Speed, was receiv'd with many Embraces; nor could they refrain from Tears; and the Archbishop having recounted to the Abbat the Dangers, Toils, and Vexations he had endur'd beyond the Seas, by the King's Procurement, the Abbat said, *All Things, by the Grace of God, are come to an happy Conclusion.* But the Archbishop sighing, and grasping the Abbat's Hand, answer'd, *O! my Friend, my Friend, I will disclose to you, as to my second self, my Case; it is much otherwise with me than many imagine. At this very Time new Contrivances of Persecution are starting; for now my Lord the King, the Father, with his Son, in whom I had repos'd all my Confidence, is studying fresh Wrongs, and new Injuries.* The Abbat, amaz'd, reply'd, *How is this, holy Father?* The Archbishop lifting his Eyes to Heaven, and fetching up a deep Sigh, rejoyn'd, *It will be well, well; I know to what End the Matter is going and tends. To whom the Abbat, O! holy Father, if I am capable of comforting, serving, or assisting you in any Thing, I beg that I may partake of your Anguish, and that you will confidently impart the same to me.* The Archbishop answer'd, *I much fear to perplex my Friend: But be pleas'd in Charity, for the present, to go to the younger King, and to render him propitious to me with that Eloquence wherein you excell: Adding, that his Anger towards me in a Manner breaks my Heart, and pierces me to the very inward Marrow of my Bones.* The Abbat complying, with a pleasant Countenance, immediately prepar'd for his Journey; and being come to that King's Court, and the King understanding that he was sent by the Archbishop to speak in his Behalf, he met with nothing but such ill Language as is not proper to be written, as did his Companion *Richard*, Monk of *Canterbury*, then the Archbishop's Chaplain, and who afterwards succeeded him in the Archbishoprick. And some Persons holding up their Fists at them, and others half drawing their Knives, swore, that a little Matter would provoke them to bowel, or geld those Messengers, sent by so notorious a Traitor; and they were with Difficulty withheld by some wiser Persons of the Court. And thus they return'd successless to the Archbishop, and when he had heard from the Abbat all that had been said and done, the Archbishop, smiling, said: *You have almost been made an open Partaker in the privately intended Martyrdom, nor have you quite escap'd it; for you undertook this on my Account, and have receiv'd such unworthy Usage. With what a gentle Whisper, with what a bewitching Look, with what a turn up Nose would he have given a chiding Answer, if I had persuaded any of my Suffragans to have done this, which you, most dear Abbat, did obediently perform at my Request? you may know what will be the end of this Affair. Go now with God's and my Blessing. The Solemnity of the Nativity of our Lord is at hand, the which I wish the Lord and his Martyr may make prosperous in your House, which the Lord preserve. You must not be absent from thence. Pray to the Holy Martyr, your Patron, for me, and we will pray for you; and I will celebrate such a Festival as the Lord shall ordain for me, in the Church committed to my Charge.*

Having thus taken their Leaves, never to see one another again in this World, they parted.

Within fifteen Days after, the Holy Martyr *Thomas* suffer'd, as is well known to the World; and soon after that, his Miracles appear'd not only in this, but in remote Countries also. How often did the Abbat *Simon*, calling to Mind these Things, with many Sighs and Tears, say, *Alas, alas for me, wretched Man! Alas for me, unworthy Creature, that I did not deserve to follow him in Death also; that I did not deserve to lose some Limb, or rather my Head for him in this his Cause! Truly, my God, the Depth of whose Judgments is a deep Abyss, thou didst not ordain so for me.*

This Abbat *Simon*, of pious Memory, from that Time began providently and wisely to lay up a considerable Treasure of Gold, Silver, and precious Stones, whereof he caus'd to be made a costly Shrine, the which he also finish'd, being of exquisite Workmanship, made by Master *John* the Goldsmith, and plac'd it over the High Altar, before the Priest that says Mass, to put him in mind of the Martyr, his Decollation being represented thereon. About the same Shrine he also represented in Figures of Gold and Silver, of Bass Relieve, the Life of the said Martyr St. *Alban*, as preparatory to his Martyrdom. On the Front which looks towards the East, he reverently plac'd a Crucifix, with the Figures of *Mary* and *John*, most decently adorn'd with divers Gems. On the Front facing the West, he seated on a Throne the Image of the Blessed Virgin, holding her Infant in her Lap, of lofty Workmanship, among precious Stones, and Jewels of Gold. Thus the Order of the Martyrdom being dispos'd on both Sides of the Roof, the Shrine rises to a curling artificial Summit, forming a beautiful Square, with Towers having Windows, and Pinacles of Chrystal, with their Lights at the four Angles. Within this, which is wonderfully large, is laid the Martyr's Coffin, or lesser Shrine, made by the Abbat *Geffry*, and which is as it were the Martyr's Closet, and where-in his Bones are known to be preserv'd.

At this Abbat's Request, the Bishop of *Durham* dedicated the Chapel of St. *Cuthbert*, that is by the Cloister of St. *Alban*, in Honour of the same St. *Cuthbert* and St. *John Baptist*, on the 16th of the Kalends of June.

This same Abbat *Simon* gave to God and the Church of the Holy Martyr St. *Alban*, as a perpetual Memorial, one large Chalice, than which a nobler is not in the Kingdom of *England*, of the purest Gold, of Workmanship suitable to the Matter, set about with precious Gems, and adorn'd with most exquisitely wrought Flowers. The which Chalice was made by Master *Baldwin*, an excellent Goldsmith. He also, by the Hands of the said *Baldwin*, made one small Vessel much to be admir'd, of pure deep Gold, in which were set Gems of an inestimable Value, the Workmanship exceeding the Materials, for to keep the Blessed Sacrament, to be hung over the Martyr's high Altar. This being made known to *Henry II*, he devoutly sent to the Church of St. *Alban* a most noble and valuable Cup, into which that other Vessel immediately containing the Body of CHRIST should be set.

The same Abbat also gave one small gold Chalice, of curious Workmanship, which serves at the daily high Mass; and two other silver Chalices, well made, the one for the early Mass, and the other for St. *Peter's* Altar.

He also gave one noble Cross, cover'd with gold Plates, in the midst whereof is curiously plac'd a Jewel,

Jewel, and in it a good Piece of our Saviour's Cross; the which Cross he also order'd to be carry'd by a Monk in Procession on great Festivals, between two other Crosses, to be honour'd by the People, and afterwards to be kept in the Martyr's Shrine, as a notable Treasure, and to be worshipp'd on *Passion Sunday* by all the Convent.

This Abbat also caus'd to be made a most exquisite Cabinet, or Casket, the Body of it square, but the Top narrow in the Manner of a Shrine, every way inclos'd with lofty Circles, on which the Passion of our Saviour is represented in solid Images, so that it needs no wooden Supporters, in which the Blessed Sacrament was to be laid on *Palm Sunday*, and so carry'd in Procession with great Solemnity.

He also honourably maintain'd, in his own Apartment, two or three excellent Writers, by which means he furnish'd an inestimable Quantity of excellent Books. He likewise repair'd the Writing-House, then neglected and gone to Decay, adding to its Revenue, and reviving certain laudable Customs therein; so that in all subsequent Times the Abbat was to entertain one special Writer. Besides the valuable Books, which it would be tedious to enumerate, he gave to God and the Church Silver Basons, and many other Vessels and Ornaments.

For his Acts of Piety, and his innate Generosity, he was worthy to find *St. Amphibalus* and his Companions, shew'd him by *St. Alban*. The Faults laid to his Charge are, that, at his Death, he left the Abby indebted above 600 Marks to the Jews, besides other Debts arising to 200 Marks, and that he bestow'd too much upon his Kindred. Having govern'd the Church of *St. Alban* about 15 Years, and kept up the Monastical Order to the Rigour of Discipline and Justice, he departed this Life in the Year 1188.

20. G A R I N, or W A R I N,

Was of indifferent Parentage at Cambridge, but famous before he took the Habit upon him, for his good Life, singular Literature, and graceful Person. He became a Monk at *St. Albans*, with his Brother *Matthew*, little inferior to him in all Respects, and was soon after, for his aforesaid excellent Qualities, chosen Prior; and when the Abbat *Simon* dy'd, made Abbat by the unanimous Consent of all the Convent, except *William Martel* the Sacrist, who indecently aspir'd to that Dignity, and alledg'd that *Warin*, who indeed was almost goggle-ey'd, was quite blind, being descended of mean Townsmen, only intent upon getting of Money; whom also he reproachfully called *Salters*. He also foretold that he and his Brother *Matthew* would wretchedly oppress all the Convent, if he were chosen Abbat, and that no Man would dare to open his Mouth against them; nor was he quite wrong in this Particular, as will appear hereafter. But, as one Man's Opposition could not obstruct the Resolution of the whole Community, the said *Warin* was chosen and created Abbat, and receiv'd the Blessing on the Day of the *Nativity* of the Blessed Virgin. Not long after, being settled in full Power, he rais'd his Brother *Matthew* above-mention'd to be Prior. This Abbat and Prior had also a Nephew, call'd *Master Warin*, a most famous Reader in the Canon Law; so like his Uncles in good Behaviour, innocent Life and Learning, that he rather seem'd their Brother than their Nephew. *Master Warin*, his Brother *Matthew*, and their Nephew *Warin*, as also two of their Scholars and Companions, *Fabian* and *Robert*, made a Vow that they would take the Habit at *St. Albans*; being mov'd to it by a particular and spiritual Vision, and they all

perform'd it, except the Abbat's Nephew *Warin*, who nevertheless perform'd by a good Life what he had omitted as to the Habit.

It happen'd that King *Henry II.* came to lie at *St. Albans*, whom the Abbat met and receiv'd with due Respect. The King was for his Bounty and Generosity much belov'd; he desir'd that he might the next Day be admitted into the Chapter, to visit his Brethren; for he own'd himself to be a Brother and Monk of *St. Albans*. He, according to his Custom, humbly entring with his Countenance down, was follow'd by a Train of many noble Persons, among whom, the next to him, was *Walter de Constan-tius*, Bishop of *Lincoln*, soon after created Archbishop of *Roan*. The King being seated in the middle Chair, where the Abbat usually sits, bow'd on both Sides, saluting the Convent, earnestly intreating them to pray incessantly for himself, the Queen and his Children, as also for the Prosperity of the Kingdom, which the Convent undertook, acknowledging that they were oblig'd so to do on many Accounts. *Walter*, Bishop of *Lincoln*, who sat next to the King, on his left Hand, as the Abbat did on his right, then said, *My Lord the King, I have been a Sufferer in the Exemption of this noble Abby; the Church of Lincoln, by you committed to my Charge, is much main'd by the cutting off such a noble Limb. With your Leave, I have a great Suit to prefer against this Abbat. Whatsoever my Predecessor did, being circumvented, as who was too simple and good-natur'd; the World knows that this Church is subject to that of Lincoln, and it is expedient that what has been done amiss should be amended. The Abbat hearing this, gather'd up his Sleeve, stretching out his naked Hand, and laying it on the King's Knee, said, Behold my Peace; as if he would have said, Behold the Witness, and Mediator of the peaceable Agreement made and confirm'd between us. Then said the King, By God's Eyes, it is true; I was present at the Accommodation. What is it, my Lord Bishop of Lincoln, that you imagine to do? Do you think that these Things were done in the Dark? I and the prime Men of the Kingdom were present. And what was done in this Case, was confirm'd by undeniable Writings, and ratify'd by the Testimony of the Nobility. The Decision stands good. Whosoever shall be against this Abbat and Convent, must be against me also. What is it you aim at? To touch the Apple of my Eye? The Bishop, as if he had been Thunderstruck with these Words, was dumb; nor durst he after that, as indeed he ought not, to stir any more in his intended Suit.*

The Abbat being thus establish'd in a State of Prosperity, from that Time began to give Ear to Flatterers, and to follow the Advice of those who are Friends to Fortune; for the said Abbat *Warin*, to please many, chang'd certain Customs observ'd of old into new Statutes; which Action to some seem'd extravagant, to others beneficial, decent and commendable. Among the rest, he appointed that the Bodies of dead Monks, which before, in all Ages, were wont to be bury'd only under a Turf of Earth, should for ever after be laid in Stone Tombs, which he thought more decent. Some would have this to be done in Hatred to *William* the Sacrist, who had oppos'd his Election, as was said above; because it put him to some more Expence, and yet the Abbat had added some Possessions to the Use of the Sacristy.

This Abbat founded and endow'd the Monastery or Hospital of *St. Mary de Pratis*, of which no more need be said in this Place, in regard that the Foundation thereof is mention'd in the *Monasticon*, Vol. I. p. 347, and p. 34 of the *English*, and a farther Ac-

Account of it shall be given in this Work, among the Hospitals, it being really such, tho' Sir William Dugdale hath given it a Place among *Benedictine* Nunneries.

In the Year of our Lord 1186, on the 8th Day of the *Kalends* of July, by Order of this Abbat *Warin*, or *Garin*, the Relicks of St. *Amphibalus* and his Associates were translated from the little Case they had been laid up by the Abbat *Simon* to a new Shrine, made for this Purpose, adorn'd with wrought Gold and Silver, on the Front whereof is represented the Passion of the said Saint, the whole made at the Expence of this Abbat *Garin*.

It was now also decreed by this same Abbat and the Convent, that the Anniversary of *Adam*, once Cellarer of the Monastery, who for his Deserts had been bury'd in the Chapter-House, should be made a Festival, as usual in the Anniversaries of Abbats, that is, in singing Psalms and Masses, and relieving the Poor. On that Anniversary the Cellarer of the Monk's Kitchen was to provide a plentiful Exhibition for them in the Refectory; the Almoner was to feed an hundred poor Persons for his Soul, and the Cellarer of the Monks Kitchen the like Number. The Church of *Sudbury* had been appointed by the said *Adam*, Cellarer, for the Celebration of this Anniversary, and for that which was kept for the Souls of his Father and Mother, and all his Kindred Monks of this Church. The said Church having been acquir'd by him, he enlarg'd the aforesaid Exhibition, that is, the Monks Kitchen, through the Acquisition of his own Industry, with the yearly Revenue of 103 Marks; bating 14 Pence.

It was also decreed by the said Abbat and Convent, that on St. *Catherine's* Day, the Sacrifice of the Church should, for the Soul of the Abbat *Geffrey*, relieve an hundred Poor with Bread and Beer, and one Dish of Meat. For the rest, over and above the said Hundred, a Quarter of Corn to be made into Bread, that every one might receive at least half a Loaf, and not be sent away quite empty handed.

This Abbat appointed certain Rules, abating something of the Rigour of the Order towards Persons indispos'd, and that had been blooded. He also gave the Altar of St. *Peter* in the East Part of the Town of St. *Alban*, to furnish all Necessaries for the Sick in the Infirmary, which he did on the Festival of St. *Cosmas* and *Damianus*, in the Year 1183; but the Abbat *John* II. afterwards took away the same, without making any Satisfaction otherwise. He likewise ordain'd that such Monks as were weak, tho' not so sick as to be in the Infirmary, should eat Flesh; for before none were allow'd it but such as were extremely ill. Besides, he remitted Part of the Singing, which was beyond what the Rule of St. *Benedict* enjoins, to the end that all might be perform'd with the greater Devotion and Solemnity.

When King *Richard* was detain'd Prisoner in *Germany*, and had demanded all the Chalice in *England*, to pay the exorbitant Ransom requir'd of him, this Abbat, to his immortal Honour, being a great Lover of the King, laid down 200 Marks, in lieu of the Chalice of this Church. He ordain'd that the Novices, as soon as shorn, should receive the Habit; for before they had no Couls, but only the Frock with the Hood sew'd to it. Lastly he gave to the Church a most costly Purple Chasuble, or Vestment, with Birds curiously wrought behind, and an incredible Number of Pearls embroider'd on it; and when he found his End drawing near, he left an hundred Marks to his Successor, to repair the Front of the Church,

The Faults laid to his Charge are, that he never took any Man's Advice, or admitted of Reproof, for with his Brother *Matthew*, the Prior, he oppress'd and trampled on all the best of the Monastery, so that Novices of five Years standing had the prime Employments, and the rest durst not open their Mouths. Thus he founded the Church of St. *Mary de Pratis* to the Detriment of his Monastery, and relax'd the severe Discipline of the Monastery, wasted the Woods belonging to St. *Albans*, and spent the Money in gaining the Favour of King *Richard* and Queen *Eleanor*.

This Abbat *Garin*, or *Warin*, having govern'd the Monastery 11 Years, 8 Months and 8 Days, dy'd on the 3d of the *Kalends* of May, 1195.

21. J O H N I.

Whilst a Secular, he was call'd Master *John de Pag. 103.* *Cella*, being of an indifferent Family near the little Town call'd *Stodham*; a Man of extraordinary Piety, a Lover of the Order, and of strict Monastical Discipline. In his Youth he had been a constant Frequenter of the Schools of *Paris*, and arriv'd to be equal with the greatest Masters, so that in Grammar he was reputed not inferior to *Priscian*, nor in Poetry to *Ovid*, nor in Physick to *Galen*. Having taken upon him the religious Habit, he made such a daily Progress, that rising from one Virtue to another, he was call'd to govern the Priory of *Wallingford*, and at length for his Merit, made Abbat of St. *Albans*. Being, as is usual with Scholars, unacquainted with the Management of Household Affairs, he gave himself up to Study, Contemplation and much Prayer; choosing the better Part with *Mary*, and postponing the Solitude of *Martha*. Thus preserving to himself, as was his Due, the Authority of a Ruler, he committed the Care of the Affairs of the Monastery within Doors to Master *Reymund* his Prior, who was a Man of great Prudence, Wisdom and Religion, and those without Doors to Master *Roger* of the Park, his Cellarer, a Person circumspect, and knowing in the Secular, that he might apply himself the more seriously to Prayer and Contemplation; and thus being, as became him, more contemplative than active, he only order'd such Things as were of the greatest Weight, prudently weighing them according to Reason. Relying on the Advice and Assistance of these two Brothers, and being directed by Conscience, for he had receiv'd, as was said, above an Hundred Marks deputed by his Predecessor *Warin*, for repairing of the Church, he pull'd down to the Ground the Front Wall of our Church, which was made of old Tiles, and a Mortar or Cement that could scarce be separated; but not considering what the Scripture tells us of the Man that began to build and could not finish, he began to bring together much Timber, Stones, Columns, &c. Having then gather'd a Number of choice Masons, under Master *Hugh Goldcliff*, a Man deceitful and false, but an excellent Workman, the aforesaid Hundred Marks and many more were soon spent before the Foundation was brought above the Ground. Thus by the fraudulent Advice of the said *Hugh*, much impertinent and very expensive Carving being added to the Work, the Abbat began to grow weary of it, and the same to falter, before it was rais'd to half the Height; and the Walls being laid open in frosty Weather, the Stones, which were very soft, moulder'd away, and the Wall fell under its own Weight, like an old ruinous Building, the Ruins of the Flowers and Images provoking the Beholders to Laughter. The Workmen therefore went away in Despair,

Despair, nor were they paid their Wages: However, the Abbat did not despair, but appointed Brother *Gilbert Everfolt* to oversee the Work, to which he assign'd one Sheaf of every Acre of Land that was sow'd. This continu'd from the Time when it was first given, which was in the 3d Year after his Promotion, during the whole Time of his Life, being about 17 Years, and about 10 Years more under the next Abbat; nor did that unhappy Work ever considerably advance, or draw to an happy Conclusion in the Days of this Abbat *John*, which prov'd an insoluble Grief to him. He therefore gave towards it much Gold and Silver, and gather'd much Money all the Country round about by the Means of one *Amphibalus*, a Priest, who had been rais'd to life, after having been four Days dead, by the Merits of St. *Alban* and St. *Amphibalus*. Yet this unfortunate Work, like the Sea, swallow'd up all these Streams flowing into it, and was never increas'd. The Abbat *John* therefore despairing of Success, apply'd himself to other Works, pull'd down the old dark Refectory, and began another most beautiful, which he liv'd to see finish'd, and din'd in it with the Monks. So in like manner he threw down the old Dortor, and built another of a noble Structure, but never saw the Work of the Church finish'd.

During that Time, *Robert Fitz-Walter*, a most powerful Man, rich, proud, and depending on the Multitude of his Friends and Relations, wrongfully pretended to take the Wood of *Northaw* from the Abbat, who manfully oppos'd him; relying on the prudent Advice of *Reymund* his Prior, *Roger Park* his Cellarer, *William Sisteverne* Knight, our Steward, and *Laurence Therebrugge*, a most eloquent and wise Knight, by whose means the same *Robert* was overthrown, and the Wood of *Northaw* remain'd to the Church of St. *Alban*. But whilst the Cause was depending, the said *Robert* never ceas'd to do all the Harm that in him lay to the Abbat, the Convent, and their Friends, in so much that four of his Knights conspir'd the Death of *Laurence Therebrugge* above-mention'd, because he prudently manag'd the Suit for the Abbat.

There was at that Time in the Monastery one who wore the Habit, but was not a Monk, but like *Lucifer* among the Angels, or *Judas* among the Apostles, a most wicked Hypocrite among the Religious Men. This Man, whose Name was *William Pigun*, being corrupted by *Robert* our Adversary, thrust himself busily, as it were, to assist them, among those appointed to search the Writings of the House; and observing that the common Seal was not so strictly watch'd as it ought to have been, being kept among those Writings, he artfully found an Opportunity, whilst the others were busy, to put the Seal to a Counterfeit Deed prepar'd for that Purpose, and deliver'd the same to the aforesaid *Robert*, our Adversary, who having got it into his Hands, began to boast that he had not yet produc'd that which would confound all his Opposers. This being told to the Abbat, he soon concluded that there must needs have been some Treachery in his own House, and fitting into the Matter, the Fraud was detected, and the Manager of the same convicted, whereupon he was sent away to the Cell of *Thinemue*, there to do perpetual Penance for his Crime; but he having long bore the Abbat a Grudge, still kept the Malice in his Heart, which proceeded from the Abbat's having refus'd to receive a Nephew of his, whom he had a Mind to have made a Monk in this Monastery. Being therefore implacable, he often bitterly

curs'd the Abbat, who had sent him to *Thinemue*; but all his Curses fell upon his own Head; for falling asleep in the necessary House, when he had over-eaten and drank, he never wak'd again, and the Monks, who were in the Dortor, distinctly heard a Voice crying in the Privy, *Take him Satan, take him Satan*. From that Time it was ordain'd at St. *Alban*, that the publick Seal should be kept under several Keys, with the greatest Care, by the eldest and most trusty of the Brethren. The Abbat therefore apprehending the wicked Proceedings of his Adversary *Robert*, thought fit to offer an Accommodation, lest the forg'd Deed might prove prejudicial to his just Cause. *Robert* apprehending the Discovery of his Fraud; and terrify'd by the miserable End of his wicked Instrument *William Pigun*, consented; the false Deed was privately burnt in the Presence of a few Witnesses, engag'd to keep the Secret, the said *Robert* receiving Lands to the Value of ten Pounds, for the Expences he had been at, viz. the better Part of *Bishopscote*.

After this the Abbat *John*, by Virtue of the Power long before granted him by the Pope, having remov'd the Prior of *Binham*, who was a Friend to the aforesaid *Robert*, he being Patron of that Church, and pretending that the same could not be done without his Consent, was so enrag'd, that he, in a hostile Manner, beset the Monastery, so confining the Monks, that they had nothing to drink but the Rain Water, which fell from their House, or to eat, but Bread made of Bran. Besides they that besieg'd the House, shamefully revil'd those religious Men, swearing they would geld the new Prior, &c. Complaints being carry'd to the King of this horrid Breach of the Peace, he swore by the Feet of God, as was his Custom, *That either Robert or he should be King of England*, for he hated *Robert*, as *Robert* also did him. Some one of *Robert's* Friends being present when this happen'd, sent an Express to give him Notice of the Danger, whereupon he and his Men fled. The Persons sent by the King to seize them, arriving the next Day, found no Body there, at which the King was much incens'd, as well knowing that some about him had betray'd him. At this Time *England* was under an Interdict from Pope *Innocent III.* which had occasion'd several great Men to rebel against him, and this *Robert* was one of their Chiefs, and therefore at that Time ceas'd to oppress the Church of St. *Alban*, being taken up with greater Matters; but hid a forg'd Deed he had relating to the Monastery of *Binham*, resolving to make Use of it when Opportunity should offer. But he was disappointed, for being at that Time under Excommunication, he, during 15 Years after, suffer'd many Calamities and Hardships. The War then beginning, he was made General of the Rebels, and, as such, call'd himself *Constable of GOD's Army*, under the Protection of Pope *Innocent III.*; but after King *John* basely submitted, making himself tributary to that Pope, the same Pope persecuted *Robert* and his Adherents, in Defence of his new Vassal. Thus *Robert* being weaken'd, all his Possessions were confiscated, and he continu'd in a wretched Condition till his Death; yet did not restore the false Deed; but *Adam* the Son of *William*, who was very familiar with the said *Robert*, got it out of him where he had hid the same, and after his Death gave it to the Convent, and offer'd a gilt Cup to the Altar of St. *Alban* to reserve the Blessed Sacrament, in Expiation of that Crime.

It would be tedious to mention the Pictures, Books, and other Ornaments procur'd to this Church

by this Abbat John, and his above-nam'd Prior and Cellarer. We must also pass by several good Ordinances made by him, among which, one was that there should not be above an Hundred Monks at one Time in the House.

During the Time of the Interdict, King John would have perswaded him to cause the Divine Service to be perform'd in the Church, contrary to the Pope's Injunction, which he and the Convent refusing, that Prince in a Rage seiz'd upon the Abby, and turning out all its Officers, put in others of his own, who committed all Sorts of Outrages; which grieving that good Abbat, he apply'd himself to that ungodly King, and gave him 600 Marks to remove those wicked Officers, and discharge the Abby.

The same Year Richard de Marisco, a wicked Man, being made Bishop of Durham by the King, without any Election, and the King thirsting after Treasure, this Richard sent for the Abbat, and said to him; *My Lord Abbat, a greater than whom we well know there is not in England; how far will you assist our Lord the King in his Wants? We know you are to give him 600 Marks; but that is to discharge your Abby, which he had justly seiz'd. But now of your own Bounty that you may receive Thanks, give him at his Request 500.* The Abbat standing amaz'd at so extravagant an Exaction, Richard added, *What do you mutter? It is decreed. It is so written; and what I have written is indelibly written. For I speak in Friendship; it is better and more gentle in you to give 500 Marks that you may receive Thanks, than to give two or three Hundred and be ill look'd on.* Then he started away on a sudden, tho' intreated to stay; and so the Abbat was oblig'd that Year to give 1000 Marks to that ever craving King, tho' to the great Detriment of this Church.

The Holy Abbat John being grown old, and perceiving that his last Hour drew near, for he was very weak, he came leaning on another to the Chapter, and having taken his usual Place, and saluted the Convent, bowing on both Sides, with many Tears and Sighs, he said, *Most dear Brethren and Children, I have some Time been among, presided over, and done you less Good than was becoming. But in regard, there is no Man but what sins, and often offends; if I have wrong'd any of you, I beg on my Knees, and with clos'd Hands, that you will forgive me all my Transgressions, for the Love of GOD, who so enjoins it; and that, as far as in you lies, you absolve me of all that I have done.* At which Words he bow'd himself, as going to kneel, and all of them unanimously answering, *Be it as you have desir'd:* The Abbat order'd that another Chair he had caus'd to be brought with him, should be set in the Middle upon the Carpet, which Place we call the Judgment Seat, and went and sat down on it, and desiring to receive Discipline of every one there, stript himself to the Skin. The Monks beholding that poor Body quite spent, so much that all the Joints of the Bones appear'd, they could not forbear weeping for Compassion; and all drawing near in their Turns, gave him Discipline as he had desir'd, and as every one thought fit; but those that struck lightly he reprov'd, saying the *Confiteor*, &c. and they answering *Miserereatur*, &c. When this was done, he again put on his Habit with the Help of his Assistants; and standing up, bow'd to the Convent, taking his last Leave. Then the Brethren supporting him on both Sides, for so his Weakness requir'd, they led him, as he had directed, to the Infirmary, where he was, on a Stone us'd for that Purpose, anointed with the Holy Oyl of the Sick, and receiv'd the *Viaticum*. These Things thus perform'd, being

comforted in Spirit, he said, *All is done*, and kissing every one added, *I go from you never to return; you recommended me to God, I also recommend you to him. I have done my Part.* Then was he led, or rather carry'd to his Bedchamber. The next Day he carefully cast his own Water, to see what it presag'd; for he was, as has been said, an excellent Physician, and an incomparable Judge of Water; and when he had well view'd, and could not, as he would have done, perceive the subtle and private Tokens of Death, because his Eyes were grown very dim, he said to Master William, the Physician, a Monk of ours, who was afterwards promoted to be Prior of Worcester, *What do you see, Brother, here and here?* Then he told him what he saw, and the Abbat said, *So, Thanks to GOD, GOD has still granted me three Days to repent; may he grant that I be dissolv'd after the three Days.* Those who heard him believ'd it, because of his great Skill in Physick, and that he had often foretold the like of others in such Cases. The next Day, as he drew nearer to Death, a certain very familiar Friend of his, who was come to visit and comfort him, when all his Senses grew dull, said to him, *My Lord and Father, how is it with you?* And he scarce opening his Eyes to look on him, answer'd,

*Non video pure; mihi nil sapit; Audio dure:
Deficit Olfactus; sum segniss ad omnia factus.*

That is, I cannot see clear; my Taste is gone; I am thick of hearing; my Scent fails me; I am grown heavy in all respects. It is wonderful that being half dead, he could pronounce a Verse so elegant, and so pat to express his Condition. In fine, he dy'd on the Day of the Holy King Kenelm, as the Abbat himself had foretold, in the Year of our Lord 1214, being the 19th of his Promotion, being famous for Religion and Sanctity, and of a good old Age, leaving his Abby in an indifferent Condition, such as those Times would bear.

The King being then beyond the Sea in *Poitou*, two of the Brethren were sent to him, to desire his Licence, according to Custom, to choose an Abbat, which he refus'd, knowing that the Abby was to be in his Hands till the Election; but he return'd into England on the 14th of the Kalends of November, when he recommended William Trumpintun to the Convent, and he was accordingly chosen Abbat, for fear of disobliging the King.

The Faults laid to the Charge of this Abbat were, that he sent several Monks to remote Cells, at the Instigation of those that govern'd him; but we know not what Occasion he might have for punishing those Monks; and they ought to submit to live in any Monastery, where he thought fit. Another thing which certain turbulent Monks accus'd him of before the Pope's Legat, was, that he had given 140 Marks to John Hyde his Kinsman, which the said Legat did not impute to him as any Crime, saying it was an Act of Charity, and that he might as well perform such an Act towards a needy Relation as towards any other; for so even the Pope and himself had done. Thus the Abbat was honourably acquitted, and his Accusers sent away with Shame.

22. WILLIAM TRUMPINTUN

Was elected and install'd on the Festival of St. Edmund, King and Martyr, and solemnly bless'd by Eustace Bishop of Ely, on St. Andrew's Day, being the first Sunday in Advent. Soon after his Promotion, despising the Company of his Monks, he adher'd to the Laity, leading a worldly Life in feasting and Conversation, which neither his Electors, nor any of the Monks of the Monastery had imagin'd. Reimund,

mund, the Prior, and others of the Monks were wont to reflect on this among themselves, saying, *We have well deserv'd what we endure, for having sinn'd against our Church, having more regard to the King, than to the Law in our Election. But let us bear it patiently, and first reprove him gently for his Faults, in case he should prove corrigible; if not, let us proceed to more Severity.*

The next Day, when the Abbat came into the Chapter, he was boldly reprov'd for his aforesaid Faults, and having been the chief Manager in forging an Instrument in the Name of the precedent Abbat, to which he affix'd the Common Seal, when the said Abbat was just dying. This Abbat now looking upon the Prior with an evil Eye, and a bitter Heart, and then curbing his Passion, and turning to the Convent with a serene Countenance, publicly said: *Brethren, and Friends, if I have any way transgress'd through Oversight, it shall be thoroughly amended to your Will, without the least Contention.* Now the forg'd Instrument above-mention'd was to disable the Abbat from sending away the Monks from the Monastery to remote Cells, and therefore this Abbat, who had been the Contriver of it, was admonish'd not to transgress the same, which he promis'd to perform, and so the Chapter broke up that Day, with some Appearance of Amendment. But scarce a Month was pass'd, before the Abbat sent away a certain Monk of this Church, against his Will, to one of the Cells, tho' he wept, and beg'd on his Knees to be permitted to stay in his Monastery; but not prevailing, he made his Complaint to the Prior, and the gravest Monks in the Monastery; yet all Things being in Readiness, and the Abbat absent from the Chapter, the said Monk went to the appointed Cell, never to return; for there he dy'd, and soon after another was sent away in like Manner, that is, without the Consent of the Convent. Besides, he did not amend any of his other Faults, as he had promis'd: Hereupon there was much muttering in the Convent, and their Grief was increas'd. The Abbat therefore one Day coming into the Chapter, was much more sharply reprov'd for his many Offences, his Contempt of the Convent, Breach of Promise, and above all, for infringing the aforesaid Instrument, of which he had been the chief Procurer, and was now the principal Transgressor. The Abbat changing his Countenance, gnashing his Teeth, as was usual with him, and working with his whole Body, passing by the former Part of his Charge, sharply answer'd to the latter, saying, *It is true, I made that Instrument you talk of, and rebuk'd me about, and diligently procur'd the making of it effectual, not knowing what I did: Therefore I will infringe what I made, and what by me was confirm'd, shall be by me made void. For those Things I imagin'd cannot stand. I now know what I knew not before.* Whereupon Master Almaric muttering said, *That is true, you now know you are Abbat, which before you knew not.* Thus, after some Discontent, the Chapter broke up.

Not long after, the Abbat wisely underhand procuring the same, Nicholas, then the Pope's Legate in England, a Cistercian Monk, being fully inform'd of all these Things, came to St. Albans, and said, *He would come into the Chapter, and be in the Monastery, and treat about the Affairs of the Church.* Accordingly the said Legat came into the Chapter, and among other Things said, *I have been told that a certain new Instrument has been made in this House, therefore I desire to have a Copy of the same;* and when it was given him, he view'd and read it. Which done, he in a reviling Manner cry'd out, *O how great an Abuse is*

herein contain'd! What is the Meaning of this, my Brethren? Are you mad? Will you renounce the Obedience you have vow'd to God? This said, he tore the Instrument in Pieces, and breaking the Seal, threw all down, adding, *Cursed are those by whose Contrivance such Things are brought into Monasteries.* At this Sight the satyrical proud Boasting of Almaric was struck dumb; Alexander Langley's rhetorical Discourses ceas'd; there was an End of Walter Standun's Threats; John Seldeford's Arrogancy was overthrown, and all the Abbat's Adversaries were confounded. The Chapter thus breaking up, the Legate departed, desiring the Abbat, that if any durst oppose what he had done, he should be sent for, to crush the Mutinous. From that Time the Abbat becoming a Tyrant instead of a King, tho' young in Years, show'd himself a Man of Age to all, and tho' call'd a Novice by some, made it appear that he was well skill'd in ruling. To the end therefore that he might reign alone without Contradiction, he remov'd his Prior Reimund, the greatest Monk then living, well knowing, that if he subdu'd the chief, the rest would be hush'd for Fear, and sent him away to the Cell of *Thinemue*, which is a Place of Banishment for our Monks, taking away his Books, which had cost him much Pains to procure, and other Necessaries that he might have lawfully enjoy'd, being an ancient Man. From that Time none durst open their Mouths against the Abbat, and he went on merrily and securely, and visited the Cell of *Thinemue*, and others, with a great Retinue and Honour, being attended by a great Number of Kindred, who had never known him before. Thus he abounded in all spiritual and temporal Prosperity.

Lest the Prosperities of this World should want their Mixture of Gall, there broke out such a bloody civil War at this Time in England, as the like had scarce ever before been known; but above all, the Religious Men were then trampled upon, and the Abby of St. Alban particularly was devour'd and oppress'd, one Party coming when another went away. Besides, at that Time, Lewis, eldest Son to the King of France, came into England, who would have made the Abbat William do Homage to him, which he never would consent to, tho' often requir'd with Threats, answering, *That he would never do Homage to him, unless he were discharg'd of the Homage he had done to the King of England.* Lewis enrag'd swore, that he would burn both the Town and Abby, unless the Abbat comply'd; so that after many dreadful Oaths, the said Abbat, by the Mediation of Saier, Earl of Winton, made a Composition for himself, and all his Town, giving Lewis twenty Marks for a Respite till the Feast of the Purification of the Virgin Mary. Whereupon Lewis return'd to London. Thus the Abbat was pillag'd and infested on both Sides. Afterwards it happen'd, as is usual, upon discoursing among the Brethren in private, that the Abbat William protested that he had lost an hundred Horses of several Sorts, in one Year, about the Abby, besides other Losses, not fitting at present to be mention'd.

The Lateran Council being appointed to meet, the Abbat William went to it, in company with the Abbat of Westminster, and attended by two learned Monks of his Monastery. In that Council he propos'd the Question, whether those who had the Body of any Saint in their Church, might invoke him, among other Intercessors in the Secret, which was resolv'd in the Affirmative. Whilst he was at Rome, Roger Perretan, one of the Monks that went with him, hoping

hoping to get the Abby of St. *Alban* for himself, went about to persuade his Abbat to resign the same to the Pope, alledging, that his Holiness for that Act of Humility would give him something better: But the Abbat *William* told him, he had learnt by Experience not to quit a Certainty for an Uncertainty, because that *Roger* had quitted a Revenue at the *Bath*, in hopes of a better, which he never attain'd.

The Abbat returning home was receiv'd with a Procession, as the Custom is, and kiss'd by all the Brethren. Upon occasion hereof I will here mention what is to be done when the Abbat comes from *Thynemue*. When the Abbat goes thither, he is to be attended by six Esquires, who to this Effect have extraordinary Feofs of the Land of the Church. These six shall be at the Abbat's Charge both going and coming; but upon their own Horses, the which shall be lightly, and strong enough to carry, according to Custom, if need be, the Habits of a Monk behind each Squire. If any Horse belonging to any of these Squires shall happen to die by the Way, the Abbat is to give him ten Shillings for his Loss. It is to be observ'd, that the Abbat is to ask the King's Licence to go to such remote Parts of the Kingdom, and so near to *Scotland*, whensoever he designs to repair to *Thynemue*. When arriv'd there, he is to behave himself modestly, correcting the Family; not to be a Tyrant, not squandering the Provisions and Stores of the House; but considering he is come thither to reform all that requires it, and to visit his Flock with fatherly Affection.

The civil War still continuing in *England*, the Town and Monastery of St. *Alban* were miserably pillag'd and oppress'd, sometimes by the Rebels, and sometimes by the King's Party. At length Peace was restor'd, and King *John* dying, was succeeded by his Son King *Henry III.* which gave new Life to all religious Houses. Then the Abbat *William* resolv'd to visit *Thynemue*, and other Cells, and accordingly set out Northward. At *Bealvair* Cell he receiv'd private Complaints against Master *Roger Wendore*, Prior of that House, for squandering the Revenues of the House; whom he reprov'd, and he promis'd Amendment. Thence he proceeded to *Thynemue*, attended by such a Multitude as look'd like an Army. There he reform'd what was amiss, and being desir'd by the Prior to discharge him of that Office, because he was grown old, he intreated him to have Patience for a while, till he could provide for all Things. Thus he proceeded to other Cells, receiving the Complaints against several Priors, all whom at his return home he remov'd, and set others in their Places. The old Prior of *Thynemue*, with much Difficulty, obtain'd Leave to quit that Dignity, and was all the rest of his Life kept by the Abbat, as his Councillor, and at his Table.

In short, this Abbat manag'd with great Discretion, and he needed it all during the great Troubles he had upon occasion of the Wars above-mention'd, which being over, he apply'd himself to several Works for the Advancement of his Monastery. First, he most decently finish'd the Dortor, with the Privy belonging to it, and Beds of Oak; next, both the Wings of the Church had their Roof repair'd with excellent Oak, the former being so much decay'd, that the Rain came in. He also rais'd the Steeple much higher than the former, which was ready to fall, covering the whole with Lead, at a great Expence. The Front of the Church, gone to Ruin, he also built up, joining the same to the Body with good Timber, and handsome

Windows, adding others to give more Light to the Church. In his Time Master *Walter Colchester*, then Sacrist, being an excellent Painter and Sculptor, at the Cost of the Sacristy, but with his own Labour, finish'd the Pulpit, in the Middle of the Church, with a large Crucifix, the Blessed Virgin and St. *John*, and other curious carv'd Work. The Abbat *William* did much more for the Church, as erecting of some new Altars, beautifying of others, ordering six Tapers to burn on Festivals about the Shrine of St. *Alban*; a Mass of St. *Mary* to be sung daily; building a Chapel to St. *Cuthbert*; acquiring Houses in *London*, and very many other Particulars, too long to be here mention'd.

Nor is it the least Commendation of this Abbat, that besides such vast Sums spent upon his Church, he sustain'd immense Losses on account of the Wars, and still preserv'd his Monastery in Peace and good Condition, both as to Spirituals and Temporals. King *John*, in one Year, extorted from him a thousand Marks; besides which he paid to other wicked Men by way of Composition, to save his Church, as follows; to *Fulkat Berchamstude*, 100 *l.* and 100 Marks at *Warcre*; to him again, 100 *l.* to *Lewis* at *Dover*, 60 Marks; to the Earl of *Winton*, and the Barons, 50 Marks at *London*; to *Lewis* again, 50 Marks in St. *Paul's* Church in *London*; for *Ingelard Rickemarsworth*, 60 Marks; to the same *Ingelard* for *Watteford*, and Appurtenances, 100 *l.* and a Palfrey of 10 Marks; again to the same, 100 Marks; again to the same, 100 Marks; again to *Lewis*, 200 Marks; again to him, 80 Marks; to *Walter Goddar*, 50 Marks, and a silver Cup; to *William Goddard*, a Palfrey of 5 Marks; to *Robert de la Mare*, 13 Marks, and 100 Shillings; to *Thomas Blankmuster*, 30 Marks; for *Ralph Fitz-Adam*, 30 Marks; to *Robert de la Mare* again, 14 Marks at *Oxford*. The Damages in Horses, Oxen, besides Hogs, Sheep, and Poultry, in the Manors, &c. 100 Marks; besides the irreparable Loss of Woods destroy'd; not to mention the Losses of the Chamberlain, and the Kitchen.

It redounds no less to the Honour of this Abbat, that whereas Master *Hugh*, an Italian, had been violently thrust into the Church of *Herteburn* by the Court of *Rome*, his Conscience accusing him, he came to the Abbat *William*, and with Tears said to him; My Lord, I came illegally into your Church, which is in your Gift; so that I have for several Years wrongfully receiv'd the Revenues thereof; for which Reason, holy Father, I resign the same into your Hands. The Abbat, taking Compassion on him, answer'd, I have not found so much Faith in any one that came from beyond the Alps; and I receive the same. Then having continu'd silent about half an Hour, the Abbat, advising with none but the Holy Ghost, calling *Hugh*, said to him, I charitably restore the same Church to you, that your Conscience may be at ease. Having receiv'd the same with many Thanks, the said *Hugh* liv'd many Years in much Sanctity. The Pope, with his Cardinals, hearing hereof, much commended the Action; but refus'd to do the like.

The Composition made between *Thomas*, Bishop of *Norwich*, and the Priors of *Binham* and *Wymundham*, with the Approbation of the Abbat of St. *Albans*, and his Convent, to whom those Churches belong'd, was, that the said Priors should pay Obedience to the said Bishop, or his Successor, and go, or send to his Synods; that the Vicars presented by the said Priors should have Institution of the said Bishops, so that the Taxation of the Churches should stand good, with many other Particulars in behalf of the said Vicars, and saving to the Monks

all their Rights. The like Composition was made between the Bishop of *Lincoln*, and the Abbat of *St. Albans*, for such Churches as the latter had within the Diocese of the former.

The Abbat of *St. Albans* was accountable to the King for six Knights Fees. In this Abbat *William's* Time the Lightning fell in the Town of *St. Alban*, on the House of *Simon Fitz-Aylwin*, and having shatter'd all the Timber, shook the whole House, on *St. German's* Day. At another Time the Lightning also fell upon the Church, beyond the Treasury, or the Ridge, and melting the Lead, burnt part of the Timber; but a Vessel of Water being at Hand, the Church was happily sav'd: This happen'd on *St. Valentine's* Day. Another Time, again, the Lightning fell upon the Cloister, by the Refectory, and set Fire to the Timber-Work.

This Abbat *William*, whose Faults and Offences we do not mention, according to Custom with others, because they are not worth observing, if compar'd with his good Actions, departed this Life in the Year of our Lord 1235, on the Feast of *St. Matthias*, when he had govern'd his Church twenty Years, and almost three Months; and he was bury'd on the 3d of the Kalends of *March*, by the Abbat of *Waltham*. As soon as he was bury'd, immediately three Brothers were sent to the King, to pray his Licence for choosing another Abbat, and they gave the King 300 Marks, that they might have the House quietly in their own Hands, besides Escheats, and Collations of Churches.

23. J O H N, the second of the Name.

p. 133.

The next succeeding Abbat was born at *Hertford*, and in the Cell there first made Sacrist, and afterwards Prior, by the above spoken of Abbat. He was a generous and meek Man, handsome of Body, sociable to his Brethren, and amiable to all others; and being of a good middling Family, and proceeding from one Virtue to another, deserv'd to be honour'd for his good Qualities; so that on account of his Merits, he was justly promoted to be Abbat, without any Opposition. He being the first Abbat made since the *Lateran* Council, held by Pope *Innocent III.* wherein it had been decreed, that the exempted Abbats should be confirm'd by the Pope himself, and his Predecessor *William* had liv'd about 20 Years in Prosperity, they were all at a loss what to do in the Management of this Affair. Having therefore call'd to Council, with the Convent, *Richard Mores*, Prior of *Dunstable*, and *Thomas of Thynemue*, Canon of *Merton*, Masters of Fame, who had presid'd at *Bologna*, and other Places in Canon and Civil Law, with Master *Stephen Eglefeld*, and Master *Robert Kingham*, our Clerks, and the eldest and ablest of the Convent, they proceeded advis'dly, prudently, and the safest Way in such a difficult Business, so that Posterity may learn how to behave themselves in the like Case. In regard that we then had Men learned in the Law, well vers'd in the Management of Affairs, trusty and friendly, to whom we committed the Direction of our Proceedings, we have thought it fit to commit the same to Writing. The Letters to the Pope, and to the King, and others, were written immediately after the Death of the aforesaid Abbat *William*, and the Election of his Successor.

Not to omit the Manner of the Funeral of the Abbat, we will here interrupt the Relation with this Discourse, to acquaint our Readers with the Method of burying our Abbats, and the Manner of this Election. The Abbat's Body, having been laid out in

the Room where he dy'd, about 3 in the Afternoon, was stript and wash'd, and had he not been train'd the Day before, his Crown and Beard would have been shav'd: Then, not all, but the prime, the grave, and discreeter Part of the Brethren, and only one Lay-Servant, viz. the Sacrist's Assistant, who was to perform the Anatomical Part, being present, the Body had Incision made into it, from the Throat to the lower Parts, and all the Bowels were laid in a Vessel with Salt, and decently bury'd in the Churchyard, not far from *St. Stephen's* Altar, with Blessings, and singing of Psalms; where afterwards a little marble Tomb was erected. The inner Part of the Body was wash'd with Vinegar, and much Silt strew'd on it, and then sew'd up. This was discreetly done, lest the Body, which was to be kept three Days, or longer, should smell ill, or give Offence; and it was then so light and clean, and the Face so full and ruddy, to the Wonder of many, that they were pleas'd to handle the same, and bear it on their Shoulders, as holy.

Some of the Brothers wrung their Hands, wept, lamented, and grasping his lively Face with both their Hands, most lovingly kiss'd it; for he look'd more like one asleep than dead, and he who whilst living had been belov'd by all, even when dead, like a loving Father, Pastor, and Abbat, invited them to kiss and embrace him.

The Body was carry'd from the Abbat's Chamber where he expir'd, into the Infirmary, and there clad in the pontifical Robes, the Mitre on his Head, Gloves on his Hands, with the Ring on his Finger, and his Staff under his right Arm, Sandals on his Feet, and his Hands knit together. Then the Cover of the Bier being taken off, the Body was laid on it, and carefully made fast with Swaiths, lest it should fall off when carry'd. Thus it was brought forth from the washing Place, where these Things were made ready, to the Door of the Infirmary, and set down as other dead Bodies, and in the same Place, till such Time as the usual Collects were said for him, as for any other Brother departed, with the penitential Psalms, and all other usually said.

Then the great Bell ringing, the Body was carry'd to the Church, the Convent following and singing as usual. Then in the Sight of the whole Convent, and any others admitted, the Abbat's Seal was broken, with an Hammer, upon one of the stone Steps before the High Altar, so as to deface all the Engraving, as well the Figure, as Inscription. From that Time there was singing of Psalms by Day and Night, and every Day a solemn Mass at the High Altar, as is usual for a Brother deceas'd, the first being in White, and those that kept Choir, in Copes, with many lighted Candles; and thus the Obsequies were perform'd daily. All that desir'd it were permitted to come into the Presbytery in the Day-Time, and to see the Body: For we never saw a more beautiful dead Body, and what is wonderful, we never saw him look better whilst living, and in Health and Prosperity; whence those who saw him, concluded, that he was an angelical Man, and in the Society of Angels. In the mean Time plentiful Alms were distributed among the Poor, those very Persons lamenting the Loss of so great a Pastor, both of Souls and Bodies; and the Monks bewailing their being depriv'd of so singular a Supporter of the monastical Order, and the ecclesiastical Office. He was wont, when he return'd from any Journey, to let in all the Poor at the Gate to be reliev'd. Besides, he always gave a good Example by being present at the divine Service,

vice, singing in the Choir, hearing and singing Mass, being present at anointing the Sick, and performing the Obsequies for the Dead. He always receiv'd the Professions of Novices at the High Altar; never did eat before the Convent; forwarded the Works and adorning of the Church; was studious; preach'd in the Chapter; favour'd the Writers and their Masters; was a sure Instructor in all doubtful Cases; honour'd and esteem'd by all the great Men of the Kingdom.

Henry, Abbat of *Waltham*, our special Friend, being an holy Man, was invited to bury this holy Abbat, which he perform'd with the usual Solemnity, and his Anniversary was appointed to be kept. To return now to the Election and Manner of electing, because it was this Time perform'd after an unusual Manner, we will speak the more fully of it.

The Abbat *William* being dead, as has been said above, and bury'd in the Chapter-House, three Brothers were sent away the same Day, to obtain the King's Licence to chuse a new Abbat, which he not only granted, but that they should hold the House in their own Hands, excepting Escheat, and Collations of Churches, from the Day of the aforesaid Abbat's Death, till a Year was elaps'd, 300 Marks being underhand paid for this Grant: Within which Time, the Church of *St. Nicholas* happening to be vacant, was confer'd by the King on Master *Nicholas*. This being told to the Convent by those Monks, at their Return, they rejoyc'd that they were not fallen into the greedy Hands of the King's Officers. For there was one *Adam Fitz-William*, a Knight, wealthy in Reality, but covetous of more Pelf, Lord of *Heatfield*, and at that Time the King's Escheator; he knowing nothing of the aforesaid Grant, hastened to *St. Albans*, bringing along with him a Rout of his Peasants, whom he propos'd to himself to put into the Offices of the House of *St. Alban*, and to make them his Bailiffs, turning out those that belong'd to the Monastery; but having seen the King's Order, he went away as tame, as he had come full of Haughtiness. This I have mention'd, to the end that Posterity may be sensible, how miserable a Thing it is to be subject to the Will of such Officers, who, whilst they are thought to be serving their King, think of nothing but their own Interest, without regarding how unjustly they promote the same.

This Affair having been so discreetly manag'd, we then apply'd ourselves to proceed upon our Election; and because many of the principal Members of the Church, as the Priors of the Cells, who ought to be present, were dispers'd, we immediately caus'd them, and all others, who had a Right, and were willing to be present at the Election, to be summon'd. Now for the fuller understanding of the whole Matter, we have thought fit here to insert the Letters sent to the King and others concerning this Affair.

The Letter sent to the King upon the Death of the Abbat William.

TO the most Excellent Lord, and most Reverend in CHRIST, Henry, by the Grace of God, illustrious King of England, Lord of Ireland, Duke of Normandy and Aquitain, and Earl of Anjou, his ever devoted and humble Prior of *St. Albans*, and the Convent of the same Place, with all Humility and Devotion, eternal Health in our Lord. We make known to your Excellency, that our venerable Father *William*, late

Abbat of our Church, is departed this Life; and therefore we have sent to you our beloved Brethren, N and N, the Bearers of these Presents, beseeching your Excellency, with all the Devotion we are able, and with shedding of Tears, and on our Knees, that for the Sake of the divine Goodness, you will be pleas'd to favour and grant us your free Licence to elect a Pastor; in Compassion, if you please, to the State of our House, according to the Necessities our aforesaid Brethren shall think fit to lay before you. May your Royal Dignity fare well for ever.

We also sent Letters to our Friends at Court, in the following Form, that they might promote our Business.

To the Chancellor.

FRESH Business, and unexpected Affairs, pressing, Justice persuades, and Necessity obliges us to make use of familiar Assistance, and proper Advice of our pious Friends: We therefore, with all the Devotion we are able, intreat your sincere Fatherliness, that, for the Sake of the divine Goodness, you mercifully, and with fatherly Affection support the State of our House, according to the Necessities which our Brethren N and N, the Bearers of these Presents, shall think fit to signify to you, in regard that our venerable Father *William*, Abbat of our Monastery, is by the Will of God departed this Life, leaving us, his Monks, like Orphans, to the Advice and Assistance of pious Persons; whose Wants we pray your Compassion may be pleas'd so to provide for, that God, the Father of Pupils, may worthily reward your Piety.

For summoning of the Priors of Cells to the Election.

BROTHER E. Prior of the Church of *St. Alban*, and the Convent of the same Place, to their Beloved in CHRIST, such or such a Prior, everlasting Greeting in our Lord. Whereas our venerable Father *William*, late Abbat of our Monastery, is by the divine Will departed this Life, and it is requisite, by the common Council of our Church, to provide a Pastor; we require, that you personally appear on the Day after the Annunciation of our Lord next ensuing, at *St. Albans*, to treat with us, concerning the Election of an Abbat. But in case you cannot do so, being obstructed by some just Cause, you are to excuse your self in this Form, by your Letters Patents. To the venerable Men, Master E. Prior of *St. Albans*, and to the Convent of the same Place, Brother N. Prior of such or such a Place, to such and such, Greeting: Being hinder'd by certain Business, viz. such as is assign'd, or being detain'd by much Sickness, I cannot personally appear at *St. Albans* on the Day after the Annunciation of our Lord, to treat with you about the Election of an Abbat; and therefore perform your Part in the said Affair, without expecting my Presence. Farewell.

The Brethren being assembled on the appointed Day, viz. Sunday, we could not, by reason of the Solemnity of the Day, treat of the Election, nor the next Day after. On Tuesday therefore, the Priors, and others who ought to be, and were willing

to come to the Chapter, being assembled, they solemnly chose *John of Hertford*, Prior of *Hertford*, a Monk of their own, for the Pastor of their Souls, being a pious Man, and regular Monk; who being presented to the King, was by him favourably received on *Palm-Sunday*, as well for that he was of a graceful Presence, as in regard that he had heard that he had been generous, civil and sociable whilst Prior of *Hertford*; and the more, because the King had always lov'd the House of *St. Alban*; the following Letter of Request was sent to his Majesty by the Prior and Convent.

The Letter sent to the King upon presenting the Abbat Elect.

“ **T**O their Illustrious and Magnificent Lord *Henry* by the Grace of God King of *England*, &c. his ever devoted and humble *E. Prior* of *St. Albans*, and the Convent of the same Place, with all Humility and Devotion, everlasting Greeting in our Lord.

“ We present to your Royal Excellency, Master *John*, Prior of *Hertford*, a proper and worthy Person, whom through your Benignity and Licence granted to us, we have chosen for our Father and Pastor. Intreating with all Humility and Devotion, that of your innate Benignity and usual Clemency conceiv'd, and had towards us and our Church, you will receive the said *John* our Elect into your Grace; affording him, for the Sake of the Divine Piety, your Advice, Assistance and Favour. May your Royal Dignity, &c.

Our Lord the King hearing hereof, and considering our orderly and humble Manner of proceeding, did not only afford us his Favour and Assistance; but also writ for us to our Lord the Pope, and his Friends in the Court of *Rome*, after this Manner.

The King's Letter to the Pope concerning the Election.

“ **T**O the Reverend Lord and Father, and most beloved in *CHRIST*, *Gregory* by the Grace of God, Supreme Bishop, *Henry* by the same Grace King of *England*, &c. Greeting, and Reverence as devout as due to so great a Lord and Father in all Things. Be it known to your Holy Paternity, that we have granted our Royal Favour and Assent to the Election made of Brother *John* of *Hertford*, Monk of *St. Albans*, to be Abbat of *St. Albans*; and for as much as the Confirmation of the aforesaid Election immediately appertains to the See Apostolick, we thought fit to signify this same to your Holy Paternity by these Presents, devoutly intreating, that, if you please, you will vouchsafe favourably to bestow the Gift of your Confirmation on the same Election. Witness my self at *Abendon*, the first Day of *April*, in the 19th Year of my Reign.

The King's Letters to his Friends at the Court of Rome, in Behalf of the Elect.

“ **T**O the Venerable Father in God, and my special beloved Friend; *I.* by the Grace of God *G.G. Priest-Cardinal* of *St. Praxedes*, *Henry* by the Grace of God King of *England*, &c. As often as upon any Necessity it happens, that we im-

“ plore the Assistance of the Apostolick See, either for our own, or the Business of others, your Diligence is necessary to us, for expediting of the same, the which we acknowledge to have of your Goodness always been available to us. We having therefore given our Royal Assent and Favour to the Election made of Brother *John*, Monk of *St. Albans*, to be Abbat of the same Place, and the Church of *St. Alban* being immediately subject to the Holy Church of *Rome*; we have thought fit earnestly to intreat your Paternity, that when the Messengers and Procurators of the said Elect shall come to the Court of *Rome* to obtain of the See Apostolick the Confirmation of the said Election, your Paternity will vouchsafe to forward them with your Assistance and Advice, for the obtaining of what they design in this Case. Through which Assistance, our Favour to you may be increas'd, which we do not doubt you have procur'd by the Promotion of divers Affairs. Witness my self, the first, &c.

Two Monks of this Church, viz. *Maister Reginald Bocking*, Physician, and *Maister Nicholas* of *St. Albans*, and *Geffry Langley*, a Clergyman of ours, were immediately sent to the Court of *Rome*, then at *Perusia*, to promote the Confirmation of the Election. There, with much Expence of Money, which those Courtiers were very covetous of, they obtain'd the said Confirmation, and having receiv'd the Apostolical Benediction, which they had well purchas'd, they return'd home well pleas'd, but could never after love or commend that Court. The Form of the Election and the whole Proceedings in that Affair were much commended by the Pope and all the Cardinals, all Persons admiring that so many Persons concern'd had acted with such Expedition and Unanimity. We shall therefore here add the Method practis'd in Electing an Abbat of the Church of *St. Alban*.

The Confessors, that is, three or four, are commanded in the Virtue of the Holy Ghost, who knows the Hearts of all Men, to choose 12 of the Convent, select, faithful, and experienc'd Brethren, that they may elect a proper Person to be Abbat, either of their own Number, or out of the Convent of the Church, or from the Cells. I say of their own Number, because that was not us'd formerly; but they were to choose any other that was not of their Number, which was absurd and unreasonable; and herein the ancient Custom is alter'd for the better. And to the end that the Election, and the Trouble of such weighty Deliberation upon this Affair may not prove vain and of no Effect, they have an Instrument made by the Convent, and seal'd with the common Seal, by which the Convent oblige themselves, without any Difficulty or Contradiction, unanimously and willingly to accept of him for their Pastor whom those 12 shall choose for their Abbat. Hereupon the Election was approv'd by the Pope, but in regard that he was not acquainted with his Person, he commanded the Bishops of *Ely* and *London* to enquire into the Character of the Elect, and then to proceed to bless and invest him in all spiritual and temporal Power.

The Messengers being return'd from the Court of *Rome*, show'd the Pope's Letters to the aforesaid Bishops, who writ to the Elect as follows.

The Letter from the Bishops to the Elect.

“ **H**UGH, by the Grace of God Bishop of *Ely*, and *Roger* by the same Grace Bishop of *London*,

" *London*, to *John* of *Hertford* Elect of *St. Albans*,
 " Greeting. We have receiv'd the Command of our
 " Lord the Pope in these Words.

" *Gregory*, Bishop, &c. By Virtue therefore of
 " this Order, transmitted to us, we do enjoin you,
 " that you appear before us *Monday* next after the
 " Feast of *St. Laurence*, in the Conventual Church at
 " *Roisie Cross*, in Readiness to undergo Examination,
 " and to receive, God willing, Confirmation of
 " your Election, pursuant to the Form of the Apof-
 " tolical Mandate.

This was accordingly done, and the Bishop of *London*, being hinder'd by other Business, having left the whole Power to the Bishop of *Ely*, the Elect, after Examination, was confirm'd, by writing under the Bishop's Hand, who also writ a Letter to the Convent to acquaint them therewith, and to enjoin them to pay due Obedience to their new Abbat. He also signify'd the same by Letter to the King; and declar'd it to all in general by a special Deed of Confirmation, dated on *Monday* next after the Feast of *St. Laurence*, in the Year of our Lord 1235, at *Roisie Cross*.

The next Day after the Festival of the Nativity of the Blessed Virgin, the same Bishop gave him the Blessing at the High Altar in the Church of *St. Alban*, in the Presence of the Bishop of *London*, and of all the Convent. At which Time the Pope's Letters enclos'd and seal'd were open'd, the which, the Abbat Elect to be bless'd, was publickly to read, as his own Act, being as follows.

" I *John*, Abbat of *St. Albans*, from this Time
 " forward, will be faithful and obedient to *St. Peter*,
 " and to the Holy Apostolick *Roman* Church, and
 " to my Lord Pope *Gregory*, and his Successors ca-
 " nonically promoted. I will not be of Council, or
 " Consent, or act that they may lose Life, or Limb,
 " or be ill taken. The Council they shall trust me
 " with, either of themselves, or by Messengers, or
 " Letters, I will discover knowingly to no Person to
 " their Detriment. I will, saving my Order, be
 " assisting to them in holding and defending the
 " *Roman* and Regal Papacy of *St. Peter*, against all
 " Men. I will honourably entertain the Legat of
 " the See Apostolick in going and returning, and
 " help him in his Wants. Being call'd to a Synod
 " I will come, unless hinder'd by some canonical
 " Impediment. I will every three Years visit the
 " Churches of the Apostles, either in Person, or by
 " my Messenger, unless I be absolv'd by Apostolical
 " Licence. I will never sell, nor give away, nor
 " mortgage, nor anew infeof, or any way alienate
 " the Possessions belonging to my Monastery, with-
 " out advising the Bishop of *Rome*. So help me
 " God, and these Holy Gospels.

This Writing was kept seal'd till he stood before the Altar in his Pontifical Robes, when he could not any way avoid going through with it. And the Abbat asking *Roger*, Bishop of *London*, what he was to do at *Rome*? The Bishop, who was a pleasant Man, said, *Friend*, to offer, and it prov'd true. The King then enjoyn'd all Persons holding of the Abby of *St. Alban* to be subservient to the said Abbat *John*, as their Lord; and the Abbat being install'd, took the Homage and Oath of Fidelity of all those that were subject to the Abby.

How the Abbat Elect is to behave himself.

When the Electors have nam'd the Elect by his proper Name with some additional, yet so that one of the Electors is to speak for them all, the Prior

and the whole Convent having signify'd their Assent, the Elect is to rise, and having had Leave, is to desire them all to pray for him, that God may grant him so to take upon him this Charge and Office, that it may be to the Honour of God and the Church, and to the Salvation of his own Soul. The Prior having pray'd that it may be so, and all the Convent answer'd, *Amen*, the Hymn *Te Deum laudamus* is to be solemnly begun, and he is to be conducted modestly and orderly, with the Prior on his right, and the Subprior on his left, and the rest of the most eminent Persons of the Church next to him, into the Church, there to be presented to God and *St. Alban*, before the High Altar, the great Bell ringing, the Shalmes playing with the Chimes, the Candles being lighted at the Altar, and the Shrine uncover'd. Then the Elect prostrating his whole Body, is to make a short, but fervent Prayer; that he may be thought worthy of so great an Honour, and the little Bell being rung, all the Noise is to cease, and all to say the Lord's Prayer; after which the Prior is to say, *Salvum fac servum tuum. Deus meus, sperantem in te. Mitte ei, Domine, Auxilium de sancto. Et de Sion tuere eum. Dominus vobiscum, &c.* The Prayer; *Omnipotens sempiterne Deus dirige hunc famulum tuum in viam salutis eterne, ut te donante tibi placita cupiat, & tota virtute perficiat, per dominum nostrum Jesum Christum filium tuum, &c. Dominus vobiscum. Benedicamus domino.* Then let him rise, and be conducted into the Prior's Chamber, which is to be call'd his, whilst he continues Elect, till being made Abbat he goes to his own great Chamber. And there must be no Clerk, whether worthy or unworthy, or any other hid, who rushing out on a sudden, after the Elect has rais'd himself up from Prayer, as has been sometimes done, may claim to be admitted a Monk, or to be maintain'd during his Life, as a good Pre- sage of his future Generosity; because that is contrary to Decency, and to the Rule of *St. Benedict*, which says, *Try the Spirits whether they are of God.*

From that Time the Elect may make choice of Companions to live with him, and Messengers to be sent to *Rome*, and invite whom he pleases to eat; but nevertheless, those who are call'd, are to come with the Prior's Leave, and none is to go out a Horseback without the Prior's Leave, excepting the head Cellarer, Cook, Chamberlain, Infirmar and Sacrist.

Tho' the Elect should happen to be one of the meanest Novices, he is immediately to be seated in the highest Place; and if he be of the Prior's Side, which we call the Prior's Choir, he is to be carry'd over to the Abbat's Side of the Choir, and plac'd uppermost. He is to dine alone in the Refectory at the upper End, and the Prior to dine at the great Table. In Processions, he is to have the chief Place on the Abbat's Side, as another Elder, not in the Middle with the Choir Staff, as was unduly done in former Times, lest he should happen to be depos'd and fall back. Let us now return to speak of this Abbat.

The Actions of this Abbat John.

Having before spoken of his Birth, &c. we proceed to say he was the first, that against his Will submitted to the Imposition of being oblig'd to go or send to *Rome* every three Years, which was very prejudicial to the Abby of *St. Alban*. Accordingly, he was subject to many Exactions and Oppressions from the *Romans*, to the great Detriment of the Privileges of his Church.

This Abbat soon after his Creation gave a Cope all of Silk with Gold Orphrays, or Needle-work of Gold; a Silver Cup gilt of curious Work for the Refectory. He built a noble Hall to entertain Strangers, with many lodging Rooms about it, and Chapels, and all other Necessaries, all cover'd with Lead, worthy to be call'd a Royal Palace, with a fine Lodging for himself, curiously painted; besides a noble long Stone House, cover'd with Tiles, and with three Chimneys, opposite to the Gate, being a great Ornament to the Court, the upper Part of it for his better Servants, the lower for a Larder. He likewise recover'd *Stammer*, which had been alienated, and at the Expence of above a Thousand Marks obtain'd Judgment for free Warren, against the most potent Adversaries.

The Damages and Wrongs this Abbat sustain'd from *Giffry Childeuyc* are too many and tedious to be mention'd, the Losses sustain'd by him and others amounting to above 2000 Marks. In his Time was given to us the Church of *Norton*, and *Lawrence* the Rector thereof freely resign'd it, for mending of our Beer, and allowing of Strangers somewhat more than was us'd before. The same was done by the Church of *Eglingham*, and the Church of *Herteburne* for the Increase of Hospitality; as also the Church of *Hestantune*. The Church of *St. Michael* in the Town of *St. Alban* was given to the Use of the Sacristy. He also acquir'd for us a Messuage at *London*, with some ruin'd Houses, adjoining to the Houses his Predecessor *William* had purchas'd, where he built stately Houses, and rais'd a Revenue. He farther purchas'd the Houses of *John Astmur*, repair'd all the Mills belonging to the Abby, and because the Water sometimes fail'd, he built an Horse Mill. Lastly, he much mended our Beer, which was before very bad, allowing for that purpose about 1000 Quarters of Barley and Oats mixt together. Nor was he a Squanderer of the Possessions of the Church out of carnal Affection upon his Kindred, Friends or Countrymen, which can be said but of few of his Predecessors; I mean from his Creation till the 20th Year of his Rule, when this was written by Brother *Matthew Paris*, who does not pretend to speak of Futurity.

Thus far we have follow'd *Matthew Paris*, not pretending to a literal Translation, but rather abridging his Lives, which would have taken up too much Room at full Length; yet omitting nothing material; the Lives of the following Abbats are collected from *Weaver's Funeral Monuments*; *Sir H. Chauncy's Hertfordshire*, and *Mr. Willis's Mitred Abbats*.

24. R O G E R

Was the next Abbat, chosen in the Year 1263, in the Reign of King *Edward I.* He was a very pious and religious Man, and wonderfully lov'd the Beauty of the House of God, which he sufficiently shew'd by the great Sums he laid out in repairing and adorning his own Church. Besides, he gave three tuneable Bells, whereof two were inscrib'd to the Honour of *St. Alban*, and the third to *St. Amphibalus*, which he appointed to be rung at 9 of the Clock every Night; whereupon it was call'd *Corfen*, because every one was oblig'd to cover the Fire when it rung. He dy'd in 1290.

25. JOHN of BERKAMSTED

Was next promoted to this Dignity, on the 7th of December 1290, of whom *Weaver* says, there is nothing remarkable; but *Mr. Willis*, from *Wharton*, says he was the first Abbat that went to *Rome*, for Confirmation of his Election, which, if true, is remarkable enough, and that he was install'd on *St. Alban's Day*, being the 27th of June 1291, and dy'd November 15, 1301.

26. JOHN MARINES

Succeeded on the 2d of January following, gave a Censer of great Price, and other Things of Value to the Church, and dy'd on the 7th of the *Kalends* of March 1308.

27. HUGH EVERISDEN

Being next promoted, enlarg'd the Revenues of the Church, for he purchas'd the Manor of *Caldecot*, and divers other fair Possessions, and obtain'd from King *Edward* divers great Gifts, with a Crucifix of Gold beset with precious Stones, a Cup of Silver gilt, of great Value, divers *Scottish* Relicks, Timber to repair the Choir, and 100 *l.* in Money. He dy'd Anno 1326.

28. RICHARD WALLINGFORD

Elected the 30th of October 1326, was a Person endu'd with all Kind of Learning both Moral and Divine, and pass'd through many Troubles in Defence of the Rights of the Church. He gave a Clock to it, which far exceeded all the Clocks that were at that Time in *England*; and he repair'd the Mills of the Park, the *Moor*, *Codycot* and *Luton*, and made a Mill at *St. Albans*, and another at *Stankfeild*. His Death was in the Year 1334, or 1335, and was succeeded by

29. MICHAEL MENTEMORE,

Who is said well to have deserv'd the name of an Angel, for the Works which he did do testify what he was; all the Time that he govern'd this Church he was so pious, and so mild to his Brethren, that he was accounted as an Angel among them. He dy'd in the Year 1342, and was bury'd in this Church. It is likely the Monastery continu'd some Years without an Abbat, by reason of the Plague, which is said to have carry'd off many of the Monks at that Time, for we find no other Abbat till the Year 1350, when

30. THOMAS de la MORE,

Prior of *Tinmouth*, was chosen, so says *Mr. Willis*; but *Sir H. Chauncy* in his *Hertfordshire* tells us that in the Year 1347, 21 *Edw. III.* the King granted to him and his Convent, that they might improve their Wastes, and let them to Tenants for Years, Life, or otherwise, for the true Value, by which *Mr. Willis* seems to be mistaken as to the Time of his Promotion. In 1350, 24 *Edw. III.* in Consideration that the Abbat and Convent had granted to the King the Advowson of *Dachet*, he by Deed releas'd to them one Pension of 5 *l. per annum*, which they paid to the King's Chaplains, because the King's Progenitors were Founders of the Abby. In the Year 1357, 31 *Edw. III.* the King granted Leave to the Abbat and Convent to inclose the Abby with a Stone Wall, and that they should hold two Fairs in the Town of *Watford* every Year, the one to continue for three Days, and the other for two. In the Year 1381, 4 *Ric. II.* *Wat Tyler* and *Jack Straw* raising a dangerous Rebellion, brought much Trouble and Disturbance upon the Abbat, for the Rebels came to the Abby, demanded of him and the Monks all the Charters, that concern'd their Liberties, and to take such new ones as might serve their purpose. The Abbat and Monks fearing every Hour, that they would burn their House, because they had them not, the Prior, certain Monks and Lay-Servants to the Abbat, fled for fear of the Rabble, knowing their Hatred to them; but when they understood that their Captain *Tyler* was slain, they began to be more moderate, and the rather, for that a Knight brought the King's Letter of Protection in Behalf of the Abbat and his House; yet they continu'd their Demands, that the Abbat would discharge them of all Services and ac-

custom'd Labours, so that they intended to be freed from all such Works and Customs, as heretofore they had usually done for their Landlords. When the King had quieted the Commotions in *Essex*, he came to this Town, with a great Number of arm'd Men and Archers, where he caus'd 15 of those Rebels to be hang'd, and afterwards pardon'd the rest. The Townsmen possess'd with great Hatred and Malice against the Abbat and Convent, try'd many Ways to save those that were to be executed; and several of the Townsmen and Tenants of the Abbat and Convent, having gotten Letters of Discharge from performing any Bond Service to them; the King directed his Letters to *John Ludowick*, *John Westwicombe*, *John Kenting*, *Richard Perers*, *Walter Saunford*, *Richard Gifford*, *Thomas Eidon*, and *William Echesball*, to make Proclamation in all Towns and Places, where 'twas necessary, through the Counties of *Buckingham* and *Hertford*, That all and every Person and Persons, that ought to do any manner of Service or Duty to the Abbat and Convent, whether they were Bondmen or Freemen, should do and perform the same, in such manner as they had us'd to do, before the late Troubles, upon their Faith and Allegiance to the King, and upon the Forfeiture of all that they had to lose, and if any refus'd to do the same, that the Commissioners should commit them to Prison, till farther Order for their Punishment.

After this Abbat had waded through all his Troubles, he adorn'd this Church much more richly than any of his Predecessors had done, appropriated the Church of *Appleton*, and cover'd the West Part of the Floor with Pavements, and the several Gifts which he gave to the same cost him above four Thousand Pounds; then he ended his Days very piously, *Anno* 1396, and was bury'd in this Church. The Bull of Pope *Clement VI.* for confirming his Election to be Abbat of this Monastery, is in the *Appendix*, Vol. II. Num. XI. A.

31. JOHN MOOT

Was the next that was prefer'd to the Government of this Church, whom King *Richard* favour'd; for he, by his Charter dated at *Westminster*, *February* 1397, in the 20th Year of his Reign, reciting, whereas the Abbat was immediately subject to the Pope, and by the Pope's Bull they may elect their Abbat, paying 20 Marks yearly to the Popes Collector in *England*; the King confirm'd this Bull, so as under the Seal of the Convent they certify'd the King of the Death of every Abbat, and pray'd Leave to choose a new one; he pardon'd their Offence in procuring the Apostolical Letters without Leave, and granted the Rent of 20 Marks *per annum* to the Pope.

This Abbat erected a very fair House for himself and his Successors in the Manor of *Tittenbanger*, to which they might retire for their Ease and Pleasure; but dy'd before he had finish'd the same, in the Year of our Lord 1401, 1 *Hen.* IV.

32. WILLIAM HEYWORTH

Was the next that govern'd this Church, much admir'd for his great Holiness and Piety, belov'd both of God and Man for the Strictness of his Life, and the Excellency of his Government. When he had perform'd many Acts of Piety, Mr. *Willis* says he was made Bishop of *Lichfield* in the Year 1420; but neither *Chauncy* nor *Weaver* take Notice of it; nor is there any mention of it in his Epitaph; but it does appear by the Catalogue of Bishops that *William Heyworth* was made Bishop of *Lichfield* that Year. He dy'd about the Year 1434.

33. JOHN of Whethamsted,

So call'd from the Place of his Birth, a Village near *St. Albans*, but the Name of his Family was

Boslock. He was a Monk of the Priory of *Tinmouth* in *Northumberland*, to which he gave a Chalice of Gold, and was from thence worthily promoted to the Government of this Church; where he was very famous for his great Learning, his godly Life and Conversation, his pleasant Disposition, and his great Affection to the Beauty of the House of God; and he was so espous'd and betroth'd to it, that he rais'd great Sums of Money to enrich and adorn the same, and caus'd our Lady's Chapel to be embellish'd and curiously painted with Stories out of the sacred History, and Verses writ in Letters of Gold. He built a Chapel on the South Side of the Church, for his own Burial Place, and caus'd the new Windows to be made and glaz'd on the North Side of the Church, which was before dark, that it might appear more glorious, and several Hexameters were inscrib'd on the Glass, under the Pictures of certain Heathen Philosophers, who had testify'd to the Incarnation of *CHRIST*. He also caus'd a fair large Window to be made at the West End of the North Isle, to give more Light to the Church.

He made a noble embroider'd Vestment for himself and his Successors to use at the Divine Service, with a new Mitre and Pastoral Staff, a Chalice of pure Gold, a Pair of Silver Censers, and a Pair of Silver Basons, or rather a Bason and Ewer, to wash their Hands at the Altar, with a Lamb and an Eagle engrav'd on them. On the Pictures of *CHRIST*, the Blessed Virgin, *St. Alban*, and the Figure of the sacred Host, to be carry'd in Procession, he caus'd divers Verses to be written, to excite the Devotion of the People.

He also adorn'd the Monastery with curious Painting, and Variety of Inscriptions in Gold Letters, some in his own Lodging, others in the Walk between the Hall and the Abbat's Chamber, others in the Chamber joining to his Study, and others in the Windows of the Abbat's Study or Library. He gave a great Silver Bason double gilt to the Monastery, built a Chapel for the Convent, and in all his new Buildings or Repairs, caus'd the Pictures of a Lamb and an Eagle to be drawn and painted, with some Verses, which might not long since have been read on the Roof of the Choir in the Abby Church, and which those who desire it may find in *Weaver's* Funeral Monuments.

He likewise built much at his Manour of *Tittenbanger*, greatly enlarg'd the Chapel there, and caus'd the Similitudes of all the Saints of his own Christian Name *John*, with his own Picture, to be painted on the Walls, and this Prayer.

*Cum fero par nomen, par ferre precor simul omen;
Tam paribusque pari, licet impar, luce locari.*

The purport whereof is, That as he bore the same Name, he might, tho' unworthy, have a Place with them in Heaven. He rebuilt the Church of *Redburn*, and consecrated the new Altar. He erected a Library in the Monks College at *Oxford*, to which he gave many Books, as also a Chapel adjoining to the Library, and on the principal Windows, the Crucifix, the Virgin *Mary* and *St. John Baptist* were painted.

He bestow'd much Charge upon the Abbat's House in *London*, and by his great Wisdom, perswaded *Humphry Duke of Gloucester* to give a Suit of Vestments, worth 3000 Marks, with the Manor of *Pembroke* in *South Wales*, that the Monks should pray for his Soul, and chose this Church for the Place of his Burial. He gave much to the Churches of *Winflow* and *Newenham*, and other Churches in *London*. He gave a Chalice of pure Gold, and of great Weight,

Weight, to the Priory of *Tinmouth*, where he had been bred a Scholar, a Chalice to *Wallingford*, another to the Church of *Worcester*. An Estimate of his charitable and pious Works to this and other Churches you may see in the following two Lines, besides what Money and Goods he bequeath'd upon his Death Bed.

*Summa prius dicta sistit sine fraude quotata,
Bis ter millenas fertur transcendere libras.*

That is, The aforesaid Sum (so expended by him in those Works of Piety) justly computed, is said to exceed 6000 Pounds, besides what has been mention'd, says the Manuscript in the *Cotton Library*, quoted by *Weaver*; the aforesaid Abbat perform'd many more good Works, which are not written in this Book. Thus much is written, that God may be glorify'd in all, who gave his poor Servant the Grace to perform these few Things in his Days; and that the Brothers may read them, and reading may be more ardently inclin'd to pray particularly for him.

He was a general good Scholar; some fourscore and odd Treatises are set down in this Book of *St. Albans*, written by him, before the Titles whereof are the following Verses.

*Nomina librorum, cum contentis, & eorum
Quos Frumentalis, domino prestante, Johannes
Fecit vel scribi, fieri vel, vel renovari,
Hic scribuntur mentaliter ut teneantur.*

That is, The Names of the Books, with their Contents, which *John Whethamstede*, by the Help of God, caus'd to be written, or compos'd, or transcrib'd, are here written that they may be remember'd. He gave over his Charge for a Time, and undertook it again a little before his Death, which happen'd in the Reign of *Edward IV.* He was bury'd in his own Chapel, which he had provided in his Life-time. To whose Memory the following Epitaph was made by one of the Monks.

*Contegit iste lapis venerabilis ossa Johannis
Whethamstede, Abbas hic qui fuit ejus in annis;
Ter doctus, doctos & amans, & eis miseratus.
In lubricos Phinees, in adulteriisque Johannes
Exstitit; ymo Petrus in omnes Symoniacos.
Insuper in laceris domibus, mansique vetustis
Sic reparator erat, sic reparando novabat,
Quod sibi preteritus non sit Pater ullus,
Sive coequalis, manet impar rebus in istis.
Marcas millenas decies numero repetitas
Scripta ferunt post se que liquerat exposuisse.
Pro dilectis anima sui dulciter ora
Albani sancti conventus qualibet hora.*

That is, This Stone covers the Bones of the venerable *John Whethamstede*, who was Abbat here in his Time; most learned, a Lover of learned Men, and kind to them. He did not connive at any Faults in the Clergy; he was as zealous as *Phinees* against lewd Persons, and as *John* against Adulterers; and even as *Peter* against *Symoniacs*. He was so great a Repairer and Renewer of old tatter'd Houses and Manes, that none past exceeded him in these Particulars, or is there any equal to him. He is recorded to have left ten Thousand Marks clear behind him. Do you the Convent of *St. Alban* hourly pray for the Soul of him that lov'd you.

This Abbat *Whethamstede* resigning, as has been said,

34. JOHN STOCK, or STOKE,

Was chosen in his Place, being then Prior of *Wallingford*. All we have of him is, that he bravely de-

fended the Lands and Liberties of the Church; and that he left Money to purchase a new Bell, which from him was call'd *John*, and contributed towards new glazing the Cloisters. He dy'd in the Year 1452, and then

35. JOHN WETHAMSTEDE,

Of whom so much has been said above, was again chosen Abbat, and held it till his Death. During this his second Promotion, he purchas'd the Manors of *Garston* in the Parish of *Watford*, and *Aygnells* in the Parish of *Redburn*, and at his own Charge built the beautiful Chapel on the North Side of *St. Albans*, which was solemnly consecrated under the Invocation of *St. Andrew the Apostle*. He also purchas'd the Manor of *Radwell* near *Norton Burston*, near the Park of *Eyewood*, *Boturwike* within the Vill of *Sleepe*, *Newland* and *Squevillers* in the Vill of *Park*, *Legates* within the Vill of *Walden*, *Ausells* within the Vill of *Exton*, the Messuage before belonging to *Alan Brit* in *London*; also by the way of Escheat, the Manor of *Harpesfield*, within the Lordship of *Parkfoken*, the Manor of *Bigging* in *Ricknerfworth*, the Land and Pasture formerly belonging to *Simon Pekeschill* in *Bernet*, of the yearly Value of five Marks, one Messuage near the Church in *Norton*, and many other Places.

He obtain'd also of the Lord *Grey of Ruthin* a Release of the Advowson of the Priory of *Beaulieu*, and by his great Merit he procur'd from Pope *Eugenius IV.* a Grant for the Union of that Place. King *Edward IV.* by his Charter dated at *Westminster* the 3d of November 1462, confirm'd all the Privileges of this Monastery, which may be seen in the Charter of King *John* in the *Monasticon*, Vol. I. p. 178, and therefore need not be here repeated. The rest of this good Abbat's Life may be seen above with his Epitaph, &c. He dy'd on the 20th of January 1464, 4 *Edw. VI.* and was succeeded by

36. WILLIAM ALBAN,

Elected January 31, the same Year. He was born in the Town of *St. Alban*, whence he had his Name, and proceeded Doctor of Law, was first Deacon of this Place, then Prior, and lastly Abbat. In his Time the most useful Art of Printing was brought into England by *William Caxton*, Mercer of *London*, and it was first practis'd in the Abby at *Westminster*. Then *John Infomuch*, a Monk and School-master of *St. Alban's*, erected a Printing Press in this Monastery, where several Books were printed. One entitl'd the *Fruit of Time*; another the *Gentleman's Recreation*, or the *Book of St. Albans*, so call'd, because printed there in a thin Folio, Anno 1481, and compil'd by *Juliana Barnes*, the Abbess of *Sopwelle*, &c. Soon after Printing was us'd here, it was practis'd in the Abby of *St. Augustin* at *Canterbury*, and in other Monasteries in England. This Abbat govern'd the Church with great Wisdom, and Satisfaction, and exchang'd this Life for a better on the first of July 1476, 16 *Edw. IV.*

37. WILLIAM WALLINGFORD,

Was first Archdeacon of *St. Albans*, then Prior, and chosen Abbat on the fifth of August 1476, when he took the following Oath.

I shall faithfully be and true, and Faith and Truth shall here to you my Sovereign Lord, and to your Heires Kings of England of Lyfe and Lynne, and of erthly Worship fer to lif and to dye agens alle pepell, and diligently I shall be attendant unto your nedis and busynesse, after my wytt and power, and your Councell I shall keepe, and layne and truly I shall knowlack, and doe the Services due of the temperaltees of my Abby of *St. Albane*, which I claime to hold of you sovereten Lord, and the which ye aeve and yeld me,

and to you and to your Commandements in that, that to me apperteyneth, and belongeth for my temperaltees, I shall be obey.

So God help me and his Saints.

This Abbat was abundantly charitable to the Poor, and very noble to this Church; built that rich and costly Front of the High Altar, which dazzled the Eyes of all those that beheld it, and cost him 1100 Marks. He paid 100*l.* Sterling for his Chapel, and a Tomb on the South-part of the Church near the High Altar, and the Iron Work, Stone, and the carving of his Effigies in Marble, with the rest of the Ornaments of his Chapel.

King Edward IV, by his Charter dated the 2d of May 1481, the 21st of his Reign, granted to this Abbat, the Monks and his Successors, the Advowson of the Priory of *Tinemouth* in the County of *Northumberland*.

This Abbat diligently defended the Liberties and Privileges of this Church against the Archbishop of *Canterbury*, and the Great Chancellor of *England*. He sent two of his Monks to *Rome*, appealed thither, and cited the Archbishop, and the Dean of the *Arches*, to appear there; and those Monks solicited his Right till he obtain'd a just Victory, and preserv'd the Privileges, which had been violated. He laid out much Money in Repairs and Purchases, and ended his Life very piously on the eighth Day of *August*, 1484, 1 *Rich. III.* and was bury'd in the Church.

38. THOMAS RAMRIGE,

Who had been before Prior of this Monastery, was next promoted to be Abbat in the Year 1492. He was a pious and religious Man, beloved both of God and Man, and his Name was celebrated for his good Works to Posterity. He writ a Book, *Of the Lives of the Abbats, Monks and Benefactors of the Monastery of St. Alban*, about the Year 1496. When he dy'd does not appear, but his Tomb, which is a noble one, still remains on the North-side of the High Altar. His Successor was the famous Cardinal,

39. THOMAS WOOLSEY,

A Butcher's Son of *Ipswich*, in the County of *Suffolk*, improving very much at School was sent thence early to *Oxford*, where he commenc'd Bachelor of Arts at fifteen Years of Age, and soon after was made Fellow of *Magdalen College*, and Master of *Magdalen School*; at which time the Marquess of *Dorset* committed three Sons to his Tuition, and finding the great Improvement they made, rewarded him with a Benefice at *Limington*. After the Death of the Marquess, Sir *John Naphant*, Treasurer of *Calais*, introduced him to King *Henry VII.* who made him one of his Chaplains, where he was ever fawning on those who had the greatest Influence upon the King. Being sent upon some Business to the Emperor, he dispatch'd the same with such Dexterity, and in so short a time, that it occasion'd the Story commonly told of his being return'd before the King thought he had been gone. Hereupon his Majesty bestow'd on him the Deanry of *Lincoln*, then one of the best Promotions under a Bishoprick.

When King *Henry VIII.* came to the Crown, he was made a Privy-Councillor, and then Lord Chancellor of *England*, in the Year 1516, 7 *Henry VIII.*; next Bishop of *Tournay* in the *Netherlands*; thence translated to *Lincoln*, and the same Year to *York*, and the Pope's Legate. He was elected Ab-

bat of this Church on the 30th of *November* 1526, being the first Abbat in *Commendam*; but Mr. *Willis* from *Wharton* says it was five Years sooner. His Life is too long for this Place; those who desire it may see the same written by one of his Servants, and printed in 8vo; as also in *Stow* and *Holinghead*. His Character is too bad, and shall therefore be pass'd by; but being in Disgrace, as he well deserv'd, he dy'd on *St. Andrew's Eve* at *Leicester*, in the Year 1530, 21 *Hen. VIII.* and was bury'd in the Church of that Place.

40. ROBERT CATTON,

Prior of *Norwich*, was chosen the next Abbat, and govern'd this Monastery about eight Years, and dy'd in 1538. Mr. *Willis* says, the Patent for Restitution of the Temporalities to his Successor, dated April 15, 1538, 29 *Hen. VIII.* mentions his being depriv'd, as Cardinal *Woolsey* had been some time before his Death.

41. RICHARD BOREMAN, alias STEVEN ACH E,

Prior of *Norwich*, and Batchelor of Divinity, was the last advanc'd to the Government of this Monastery, in the Year of *CHRIST* 1538, but enjoy'd it a very short time; for on the fifth of *December*, the next ensuing Year, this Abbat, and his Convent, through Fear, surrender'd to the King all their rich Monastery, with all the Revenues belonging to it, by delivering the Seal of the Convent into the Hands of *Thomas Pope*, Dr. *Peter*, Mr. *Cavendish*, and others, the King's Visitors, which Act of theirs afforded Matter of Example to many others. In Consideration of this his Pusillanimity and Treachery, the King granted to him a yearly Pension of 266*l.* 13*s.* 4*d.* a Year for the Term of his Life, or till he should present him to one or more Benefices, or other Promotions, of the like clear yearly value. The Monks, who had been as base as their Abbat in consenting to the said Surrender, were all in the same manner requited with Pensions of six, eight, or ten Pounds a Year, for their Lives.

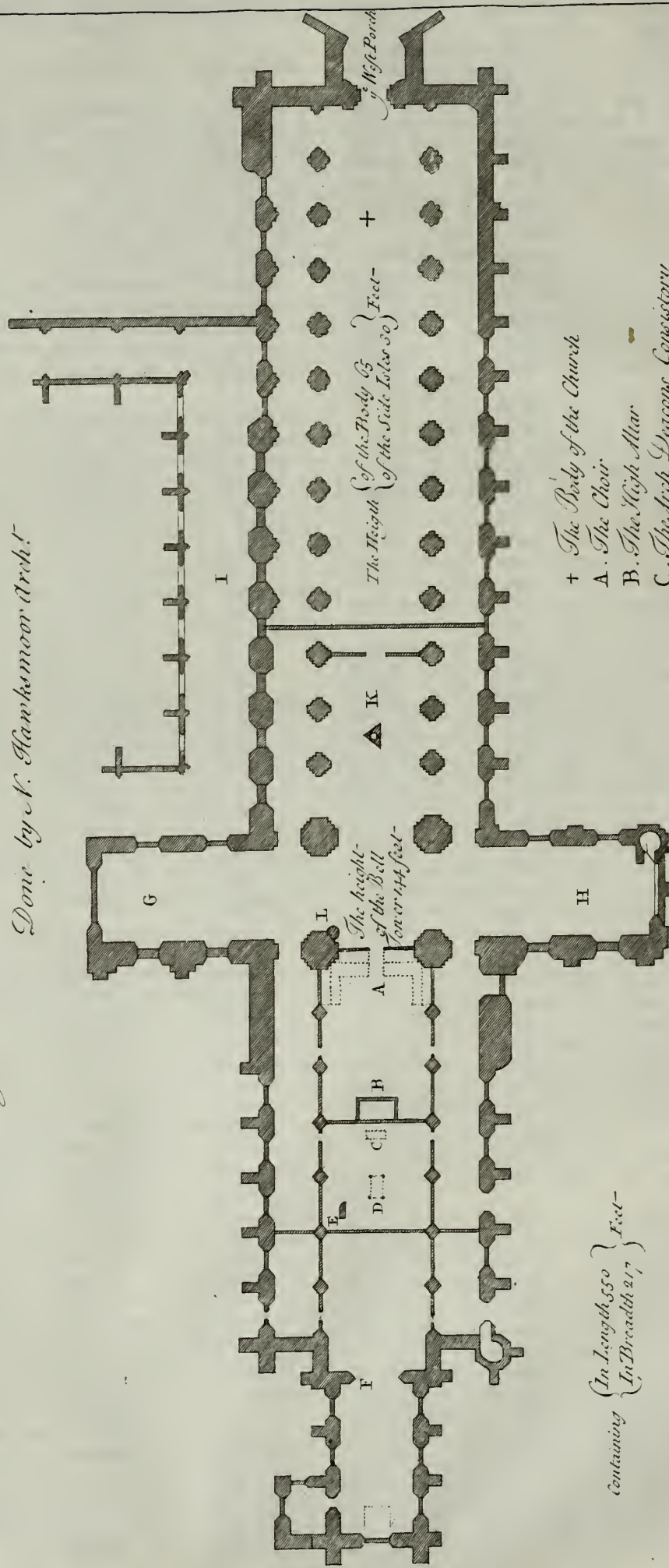
When this Monastery was dissolv'd, all the Royal Concessions and Grants, which the former Princes had made to this Church, were reserv'd in the Crown; but for the Preservation of the Government of the Town, which had been wholly before in the Abbat, and such as he pleas'd to appoint, King *Edward VI.* or rather his Governors, by Charter dated the 12th of May 1554, the seventh of his Reign, granted that this Town should be incorporated, by the Name of Mayor and Burgeffes of the Borough of *St. Albans*, &c.

The Arms of this Abby were, *Azure, a Cross Saltire, Or*, us'd at this Day by the Borough of *St. Albans*.

To say something of the Church now standing: In several Parts of it are painted a Lamb and an Eagle, above spoken of. A little above the middle of the vaulting stands the stately high Altar, built by the Abbat *William Wallingford*, as has been said. The Stonework of this Altar is wonderfully beautiful; and when it stood in its utmost Perfection, adorn'd with curious Images, some of them cover'd with Gold and Silver, was inferior to none in the Kingdom. But all those Images are gone, as is *St. Alban's Shrine*, and the Brass Font brought out of *Scotland*. The Church is so antient, as to be suppos'd to have stood ever since the Conquest; it is in the Form of a Cross, with an high Tower in the Middle. The Materials it is mostly built with are said to be old *Roman Bricks*, brought from

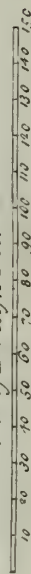
The Plan of the Church of S^t. Alban. formerly Conventual, now Archi-Diagonal, and Parochial.

Done by N. Hawthemoor Arch^t.



Containing { In Length 550 } Feet -
 { In Breadth 217 }

A Scale of British Feet -



- + The Body of the Church
- A. The Choir
- B. The High Altar
- C. The Arch Diacons Consistory
- D. The Chappel & Shrine of the S^t.
- E. The Tomb of Duke, Humphrey
- F. The Chappel of the Blessed Virgin
- G. The South Wing
- H. The North Wing
- I. The Cloyster
- K. The Font
- L. The Pulpit

The Ichnography of GLOCESTER CATHEDRAL

A *The Tombe of Robert Duke of Normandy*

B *The Tombe of B. Aldred a French Man*

C *The Tombe of Abbott Parker*

D *The Tombe of King Edward I. Murthred in Berkeley Castle*

E *The Tombe of Osdrick a Saxon King*

F *The Tombe of Abbott Seabrooke*

G *The Tombe of Humfry Bohun E. of*

(Hereford Rutland Warwick)

& his Lady

H *The Tombe of Richard Pates*

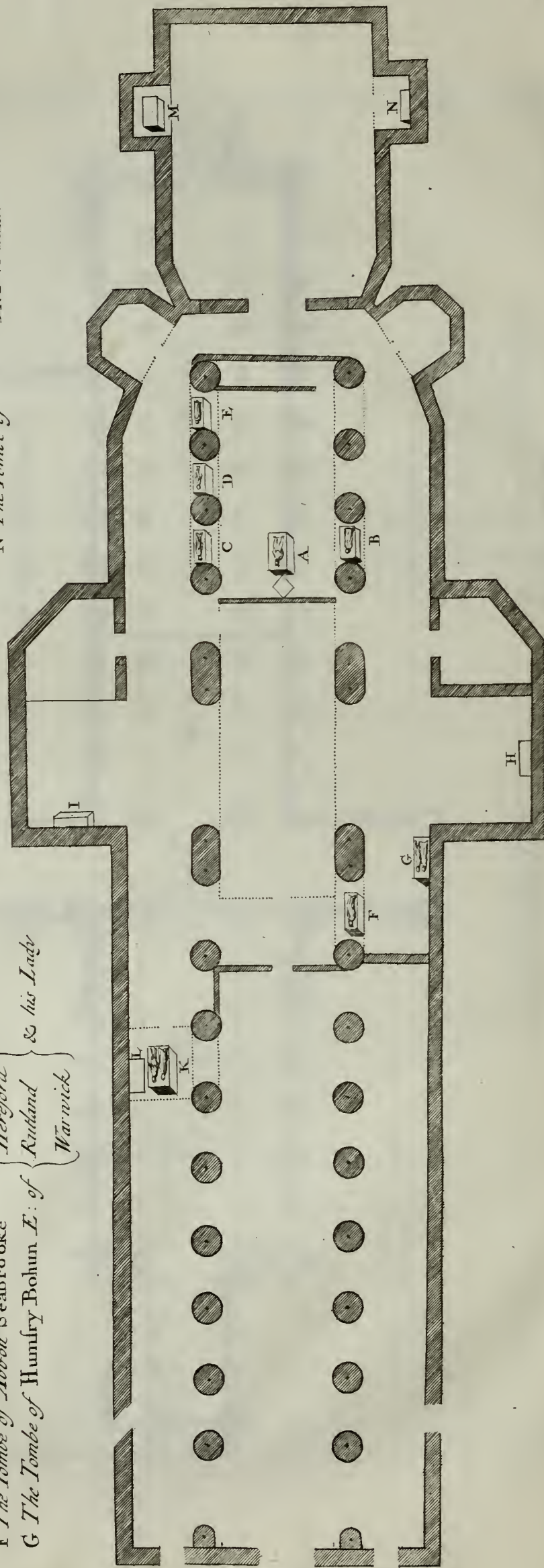
I *The Tombe of John Bower*

K *The Tombe of Abram Blinlick*

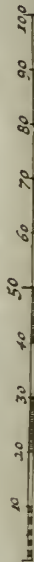
L *The Tombe of Thomas Madlin*

M *The Tombe of Bish: Godfrey Goldsborough*

N *The Tombe of Fitzwilliams*



Scale of Feet



from the adjoining City of *Verulam*, wherewith the several Abbats often repair'd, and in a manner rebuilt the old Church. The Bricks above mention'd are so strongly plaister'd over, that it all looks like Stone. The Length of the Church from East to West is 600 Feet, whereof, from the West Door to the High Altar 411; and from thence, including St. *Alban's* Shrine behind the said Altar, to the end of our Lady's Chapel, 189 Feet.

Breadth of the great Cross Isle, from North to South, 180 Feet, to which the Height of the great Tower in the middle seems to agree, as probably the Height of the Nave, or Body of the Church does to the Breadth of the Body and Side-Isles, which are about 72 Feet. All the Western Part and Cross-Isle is wainscotted at top, with plain, flat Wainscot, as is our Lady's Chapel. The Choir Part is neatly vaulted with Wood, and curiously painted by the Abbat *John Whethamstede*.

The Cloisters and Chapter-House, when standing, were curiously embellish'd with Paintings, Historical Verses, &c. all extraordinary fine, but entirely destroy'd by those into whose Hands they fell, with the whole Monastery, and all the Structures belonging to it.

The Privileges of this Monastery were immense, as may be seen by their Charters, but this short Summary of the chiefest may be acceptable. The King could appoint no Superior over them but by their own Consent. They alone in *England* were exempt from paying Peter-pence, which neither the King himself, nor the Bishops, nor any others, were; and they receiv'd for their own use the Peter-pence throughout all the County of *Hertford*. The Abbat, and his Archdeacon, had Pontifical Jurisdiction over the Priests and Laymen of all the Possessions belonging to this Church, so that they yielded Subjection to no Archbishop, Bishop, or even the Legate, but only to the Pope. The Abbat had the fourth Place among the Abbats that sat in Parliament; but Pope *Adrian*, who was an *Englishman*, born at *Abbat's-Langley*, near this Monastery, granted, that as St. *Alban* was the first Martyr of *England*, so the Abbat of this Monastery should be reputed the first Abbat in *England*. The Abbat and Convent were exempt from paying Toll throughout the Kingdom. They made Justices of Oyer and Terminer within themselves, and no other Justice could call them for any Matter out of their Liberty; they made Bailiffs and Coroners; they had the Execution and Return of all Writs; the Goods of all Outlaws; with Goal and Goal-Delivery within themselves.

Its Revenues were valu'd at 2102 *l.* 7 *s.* 1 *d.* according to *Dugdale*; and at 2510 *l.* 6 *s.* 1 *d.* according to *Stow*, and yet at this largest Rate very much undervalu'd.

To conclude, we will here add what the learned Mr. *Udal*, from whom a more full Account in another Place, has observ'd concerning this Monastery, which is as follows:

The great Abby of St. *Albans* in *Hertfordshire*, if the old Lands were united together, is worth at this Day, in all Rents, Profits and Revenues, about two hundred thousand Pounds a Year, according to the improv'd Rents at this Day. This House, and the greatest Part of the Lands were given to Sir *Richard Lea*, or *Lee*, who had been Captain of the Pensioners, in some Services under King *Henry VIII.* who, as is reported, lov'd the Knight's Wife too well, and in Recompence, bestow'd that rich and stately Abby upon him, as the Reward and Hire of a Whore.

This stately Church of St. *Alban* falling into such Hands, had perish'd with the Monastery, only for the sake of the Materials, had not that Town, with the Assistance of some *Londoners*, who advanced the Money, purchas'd it of that vile Knight for 400 *l.*

When *Henry IV.* had usurp'd the Crown, fearing an Invasion from *France*, he order'd all Men to be array'd and arm'd, and among the rest the Clergy, and religious Men, as may appear by his Letters to that Effect, sent to the Abbat of St. *Albans*, wherein are many extravagant Expressions, as may be seen in the *Appendix*, Vol. 2. NUMB. XI. B.

GLOCESTER

Abby, afterwards Cathedral, in Gloucestershire.

SEE this Abby in the *Monasticon*, Vol. I. p. 108, and in the *English Translation* of the same, pag. 22. Here is added, as wanting in the others, the Catalogue of Abbats, the erecting of the same into an Episcopal See, &c. from Sir *Robert Atkyns's* ancient and present State of *Gloucestershire*, and Mr. *Brown Willis's* History of the Mitred Abbies. Atkyns's Gloucestershire, p. 126.

In the Year 681, *Athelred*, King of *Mercia*, in the 25th Year of his Reign, granted Charters to *Osrick* and *Oswald*, who were his Kinsmen, to erect religious Foundations.

Osrick founded a Nunnery at *Gloucester*, near to the Place where now the Cathedral stands. It was dedicated to St. *Peter*, and endow'd it with large Revenues. This *Osrick* was afterwards King of *Northumberland*.

In the Year 682, *Kyneburg*, Daughter of King *Penda*, Wife of *Alfred*, King of *Northumberland*, and Sister of *Osrick*, was made the first Abbess.

Anno 714, *Eadburg*, the Wife of *Wolphere*, King of *Mercia*, was made the second Abbess.

735, *Evah*, the Wife of *Wolphere*, Son of King *Penda*, was the third and last Abbess. She presided thirty Years, and then ensu'd a Vacancy in this Monastery of above fifty Years, occasion'd by the bloody Wars with the *Danes*.

821, *Bernulph*, King of *Mercia*, new built this Monastery, and instead of Nuns, put into it Secular Canons, who continu'd possess'd of it near 200 Years. In 1022, by the Persuasion of *Wolstan* Bishop of *Worcester*, those Secular Priests, who led disorderly Lives, were expell'd, and Monks of the Order of St. *Benedict* plac'd in their stead.

The Catalogue of the ABBATS of Gloucester.

1. E D R I C,

WAS the first appointed Abbat of this Monastery, which he govern'd near 37 Years, from his Promotion in the Year 1022 till his Death in 1058, in which Time the Church was fully establish'd, and endow'd by *Aldred*, Bishop of *Worcester*. During this Abbat's Rule, in the Year 1048, *Wolfine le Rue*, a Nobelman of *Gloucester*, and Portreeve of the City, with other Inhabitants, who favour'd the Secular Priests, quarrell'd with the new introduc'd Monks, and slew seven of them on the Road between *Churcham* and *Gloucester*; to atone for which Offence, the said *Wolfine* granted to the Monastery the Manors of *Churcham* and *Higbam*.

2. WILSTAN, or WOLSTAN,

Was made Abbat of this Monastery, in the Year 1058, and is said to have dy'd in 1072, on his Journey to *Jerusalem*, tho' others say he was made Bishop of *Worcester* in 1062. In his Time, that is, in 1061, *Wolstan*, Bishop of *Worcester*, and afterwards Archbishop of *Canterbury*, finish'd the Cathedral Church of *Glocester*, retaining several Manors belonging to the Monastery in Mortgage, to reimburse himself.

3. SERLO,

Monk of *St. Michael* in *Normandy*, and Chaplain to King *William* the Conqueror, was made Abbat next, and procur'd great Donations for his Monastery, and among the rest these following Manors, viz. *Barnwood*, *Brockrup*, *Bockholt*, *Clifford*, *Dunstiborn*, *Nimpsfield*, *Coln-Rogers*, *Hatherup*, *Hemsford*, *Norleach*, *Maisemoor*, *Queenington*, and *Tustly*. In 1284, King *William* the Conqueror kept his *Christmas* in this Monastery. Abbat *Serlo* at his Death left an hundred Monks in this Monastery, though at his first Entrance he found only two Monks, and eight Novices. He also recover'd the Lands said above to have been mortgag'd to *Aldred*, Archbishop of *York*, on Account of his having built the Church.

4. PETER,

Was prefer'd to be Abbat of this Church the same Year that *Serlo* dy'd, which was 1104, and dy'd in 1113. He built a Wall round the Monastery, and gave to it several valuable Books.

5. WILLIAM GOADMAN, or GODEMAN,

Being then Prior, was chosen Abbat. In his Time, that is, in the Year 1122, this Monastery was burnt; and he being sickly resign'd the Abby, and dy'd in *Wales*.

6. WALTER LACY,

Chosen Abbat in 1130, had betaken himself to this religious Life at seven Years of Age in this Monastery, and dy'd in 1139, which same Year he was succeeded by,

7. GILBERT FOLIOT,

A Monk of *Burgundy*, and Kinsman to *Miles* Earl of *Hereford*, and Constable of *England*. He was afterwards chosen Bishop of *Hereford*, and thence translated to *London*, being a very learned Man, as *Bale* and *Godwin* testify.

8. HAMELIN,

Pag. 127. The Subprior, was next elected Abbat, in the Year 1148, or 1149. He went to *Rome* to defend the Rights of his Monastery against the Church of *York*, and dy'd in 1179, when,

9. THOMAS CARBONEL,

Prior of *Hereford*, was chosen, and govern'd 26 Years, and dy'd in 1203.

10. HENRY BLOND,

The Prior of the Monastery, was next Abbat, in whose Time King *Henry* III. was crown'd in this Monastery, in the Year 1218. About four Years after which, the Tower of the Church falling down, he began to rebuild the same, and committed the Management thereof to *Helias* the Sacrist, and dy'd in 1224. His Successor was,

11. THOMAS BREDON,

Prior of the same Monastery, and dy'd in 1228.

12. HENRY FOLIOT,

Prior of *Bromfield*, the next Abbat, chosen the same Year the other dy'd, was a great Benefactor, for he finish'd the Tower *Henry Blond* had begun; made an Aqueduct to serve the Convent with Water, vaulted Part of the Church, and began to build another Tower a short time before his Death, which happen'd in the Year 1243.

13. WALTER Sr. JOHN,

The next Abbat, dy'd before he was install'd; and,

14. JOHN DE FELDA,

The Precentor of the Monastery, succeeding, finish'd the West-Tower, begun by *Foliot*, and built a new Refectory, pulling down the old.

15. REGINALD DE HAMME or HOMME,

At his Promotion found the Monastery 1500 Marks in Debt. In his Time, *An.* 1283, *John Gifford*, Lord of *Bripsfield*, founded *Glocester-hall* in *Oxford*, for thirteen Monks of this Monastery to be improv'd in Learning. This Abbat dy'd in 1283, or 1284.

16. JOHN GAG,

As Sir *R. Atkyns* calls him; or *Gamages*, according to Mr. *Willis*, Prior of *Hereford*; a pious, religious, and frugal Man; for by his good Management he brought the Abby out of Debt, and increas'd their Stock of Sheep to the Number of 10000, and yet he pull'd down the old Dormitory, and began to build a new one, which was finish'd by his Successor. He liv'd 62 Years a Monk in this Monastery, whereof he was Abbat 23, when dying he was honourably bury'd near the Door of the Cloister.

17. JOHN THOKEY, or CHOKEY,

As some pretend, the Subprior, was elected Abbat next. He took Care that the unfortunate King *Edward* II, who had been barbarously murder'd at *Berkley-Castle*, in the County of *Glocester*, should be honourably bury'd in this Monastery. The Memory of this unfortunate King was in few Years in so great Esteem among the People, that the Town of *Glocester* could not contain the Numbers that came thither on account of his Relicks, and the South-Part of the Church was built out of the Alms given by those who resorted to his Tomb. This Abbat, growing aged and infirm, resign'd the Government, and dy'd soon after. Upon his Resignation

Pag. 128.

18. JOHN WIGMORE,

The Prior, was made Abbat in the Year 1329. He built the Grange at *Hignham*, the Abbat's great Chamber, and *St. Andrew's* Isle in the Church, out of the Oblations made at King *Edward's* Tomb, which was still so much frequented that the City of *Glocester* was continually full. He gave to the Church a most costly embroider'd Vestment, to be us'd on the Feast of *Pentecost*, and was himself skilful in Mechanicks, and not ill vers'd in other Arts. He dy'd in 1337, and was bury'd on the South-side, near the Entrance into the Choir, which he had built, with the Stone Pulpit.

19. ADAM DE STAUNTON,

At that Time Prior, succeeded him. In his Time, King *Edward* III, *Philippa* his Queen, and their Son Prince *Edward*, &c. made divers Oblations at King *Edward* the 1st's Tomb; as did the Queen of *Scots*. He built the new Vault at the Choir, the Vineyard-House at *Ower*, with many other stately Buildings, and yet left 1000 Marks in the Treasury. He dy'd in 1351, and was bury'd before *St. Thomas's* Altar, built by his Brother *John de Staunton*.

20. THOMAS HORTON,

Receiv'd the Benediction as Abbat at *Cheltenham*, in the Year 1351. He gave many rich Vestments to the Church, built the North-Isle, call'd *St. Paul's* Isle, as also the new high Altar, and *Presbytery*, and the great Hall, in which a Parliament was afterwards held, *Anno* 1378; during the Session of which, King *Richard* II, and all his Court were lodg'd in the Monastery. He govern'd 26 Years, when being very aged, he resign'd in 1377, after which he liv'd 17 Weeks and three Days, and then dying was bury'd in the North-part of the great Cross-Isle.

21. JOHN

21. JOHN BOYFIELD,

Precentor of this Church, succeeded upon the Resignation of his Predecessor, dy'd in 1381, and was bury'd in St. Paul's Isle near the Abbat Horton. He and his Monks were unjustly accus'd of Incontinency by the Bishop of Worcester, who by that means got a Bull from the Pope for him and his Successors to visit this Monastery.

22. WALTER TROWCESTR,

Says Sir R. Atkins, Mr. Willis calls him *Frowcester* or *Froncester*, Chamberlain of the Monastery, being chosen Abbat, procur'd from the Pope the Grant of the Mitre, and other Pontificals. He built the beautiful and sumptuous Cloister, with the Verses in it containing the Original of the Monastery, which may be seen in the *Monasticon*, Vol. I. p. 109. The curious Ceiling, and other Ornamental Works of this Cloister, are scarce exceeded by any other. All the Windows along the South Cloister are contriv'd for writing Places, for the use of the Monastery; and at the West End of the North Cloister, there are many neat washing Places near the Refectory, for the Conveniency of the Monks, before and after their Repast. His Death happened in 1412, when he was bury'd in a Chapel at the South West part of the Choir. His Successor was,

23. HUGH DE MORTON,

Of whom we have no more than that he dy'd in 1420.

24. JOHN MORWENT,

Being promoted to the Dignity of Abbat, built the West Front of the Church, and made the stately and costly Porch from the Ground, designing, if he had liv'd, to have made the whole Church of the like Work; but he dy'd in 1437.

25. REGINALD BOULARS, or BUTLER,

Of whom we have no more but that he refus'd the Bishoprick of Landaff, yet ten Years after accepted of that of Hereford, and was thence translated to Lichfield.

26. THOMAS SEABROKE,

Was, upon the Preferment of his Predecessor in 1450, chosen Abbat. He began the building of the stately Tower, in the middle of the Church, which is so deservedly admir'd for its curious Architecture, and appointed *George Tully*, a Monk of this Monastery to take care of the finishing of it; which Monk was afterwards Bishop of St. David's. There is an extraordinary Set of Bells in this Tower, the greatest of them weighing 6000 Pounds. Abbat *Seabroke* dy'd in the Year 1457.

27. RICHARD HANLEY, or HAULEY,

Was next chosen Abbat, who laid the Foundation of the Virgin Mary's Chapel, at the East end of the Church, which is a most beautiful Structure. *Ralph Willington* did afterwards endow this Chapel with Lands, to maintain two Priests to officiate therein. Abbat *Hanley* dying in 1472, his Successor was,

28. WILLIAM FARLEY,

Who finish'd the above mention'd Chapel of the Virgin Mary.

29. JOHN MALVERN,

Another Monk of this Place, was Abbat upon the Death of his Predecessor, which happened in 1498; and he presiding till 1500 was succeeded by,

30. THOMAS BRANCH,

Who rul'd till 1510, and then,

31. JOHN NEWTON,

Doctor of Divinity, was Abbat only till 1514, when he dy'd.

32. WILLIAM MALVERN,

Supervisor of the Works of the Monastery. Mr. Willis makes him the last Abbat, and writes him, alias *Parker*; which does not agree with Sir R. At-

kyns, who makes *Parker* a distinct Person, and adds that there were 33 Abbats, which cannot be, unless *Malvern* and *Parker* were two, which seems the most probable; and therefore we must conclude, that the Dissolution happen'd in *Parker's* Time, and that he was none of those poor spirited Abbats, who resign'd their Abbies out of Fear, and for Interest; for this Abbat's Name is not to the Surrender, the Prior having perform'd that base Act. The Abbat is said not to have out-liv'd it long, Grief, it is likely, shortning his Days.

Yearly Revenue and Cells belonging to this Monastery.

The yearly Revenue of this Monastery, at the Dissolution, according to *Burton's* Account, was 1550 l. 4 s. 5 d. according to Sir *W. Dugdale's* Valuation, 1946 l. 8 s. 9 d. Pag. 125.

Tho' it was a mitred Abby, and had great Privileges, yet it remain'd under the Visitation of the Bishop of Worcester until the Dissolution.

There were six Cells depending on this Monastery.

1. *Ewias* in *Herefordshire*, founded in the Year 1100, by *Harold* Lord of *Ewias*, and dedicated to St. Michael and St. Nicholas.

2. St. *Guthlack's*, near *Hereford*, founded 1101, by *Hugh Lacy*.

3. *Kilpeck* in *Herefordshire*, founded 1134, by *Henry de Kilpeck*, and dedicated to St. David.

4. *Wenny* in *Glamorganshire*, founded 1141, by Sir *John de Loundres*, Lord of *Ogmore-Castle*.

5. *Stanley St. Leonard's* in *Glostershire*, founded 1146, by *Roger de Berkley*, and dedicated to St. Leonard, and valu'd, at the Dissolution, at 126 l. 00 s. 8 d. yearly.

6. *Bromfield* in *Shropshire*, founded 1155.

The Dimensions of the Church.

Our Lady's Chapel; in Length 30 Yards, in Breadth 9 Yards, in Height 22 Yards. Pag. 125.

The Body of the Church; in Length 57 Yards 9 Inches, in Breadth 28 Yards 1 Foot, in Height 23 Yards 2 Feet.

The Choir to the Altar; in Length 47 Yards, in Breadth 12 Yards and an half, in Height 28 Yards 1 Foot.

Between the Church and Choir, 7 Yards.

Between the Altar and our Lady's Chapel, 5 Yards.

The Length of the Church and Chapel, 140 Yards, 8 Inches.

North and South Isles; in Length 15 Yards 1 Foot, in Breadth 11 Yards 1 Foot, in Height 22 Yards.

The Passage from the Choir to our Lady's Chapel; in Breadth 6 Yards 1 Foot, in Height 20 Yards 1 Foot.

Each Cloister; in Length 49 Yards, in Breadth 4 Yards 1 Foot, in Height 5 Yards and an half.

The Church, on the out-side; in Height 28 Yards and an half.

The Tower to the Battlements; in Height 66 Yards.

The Tower from the Battlements to the Top of the Pinnacles; in Height 8 Yards.

The Porch; in Length 7 Yards, in Breadth 6 Yards, in Height 8 Yards and an half. Pag. 126.

The Pillars in the Body of the Church are round and plain, too large and bulky.

The Pillars of the Choir were antiently of the same Shape; but by the skillful Contrivance of the Architect, some Parts of those bulky Pillars are hewn away, and are fac'd with other Stones of slender curious Workmanship, which are a great Ornament to the Choir, and hide that Part of the bulky Pillars, which still continues to support the Weight of

of the Building. This was effected in the Time of Abbat *Seabroke*, who built the Tower.

This Church made a Cathedral, and its Endowment.

King *Henry VIII* having seiz'd into his own Hands the Lands and Revenues of all the Monasteries, Hospitals, and other religious Foundations throughout *England*, amounting to an immense Value, was perswaded, out of that prodigious Mass of Wealth, to restore some inconsiderable Scraps to the Church; and therefore erected six new Bishopricks, of which Number this of *Glocester* was one, his long Charter for erecting whereof, those who desire it may see in *Sir R. Atkyns's Gloucestershire*, p. 44.

p. 51. The Endowments of the same set down by the same Author, are, in short, as follows: the Manors of *Maymore*, *Brokethorp*, *Hofecomb*, *Preston*, *Longford*, and *Droiscorte*, in the County of the City of *Glocester*; those of *Rudge* and *Tustigh*, in the County of *Glocester*, with their Rights, &c. the Manors of *Hope-Melshall*, *Dewchurch*, and *Kilpeck*, in the County of *Hereford*, all which had belong'd to the Abby of *Glocester*, with all their Appurtenances; the Site of a Mansion House, call'd the Vineyard, with a Close adjoining to it, call'd the *Park*, of 15 Acres; a Meadow call'd *Importhams*, or *Porthame*, of 67 Acres; that Part of the Manor of *Lassington*, which had belong'd to the Monastery; half the Wood of *Woolridge*, of 50 Acres; the Rectories and Churches of *Hartbury*, *Maifmore*, and *Upton St. Leonard*, all in the County of *Glocester*; those of *Cam*, *Northbleach*, *Kempsford*, *Whelford*, *South-Cerney*, *Standish*, *Dewchurch*, *Kilpeck*, *Glasbury*, *Devenocke*, *Covern*, and *Ewias Harold*, in the County of *Hereford*; that of *Stewport*, in *Wales*; the Chapels of *Cam* and *Maifmore*, in the County of *Glocester*; that of *Piperton*, in the County of *Hereford*, with all their Appurtenances; all Tithes, Glebes, Pensions, Portions, Oblations, and Obventions belonging to the said Monastery, and issuing from, or being in the Villages, Fields, Parishes, or Hamlets of *Standish*, *Caldrup*, *Hardwick*, *Over Oxlinch*, *Little Runnick*, *Harsfield*, *Nether Oxlinch*, *Sall*, *Putley*, *Farley*, and *Holyrood Ampney*, in the County of *Glocester*, and *Devenock*, *Wentworth*, and *Talgarthe*, in the County of *Hereford*; a Pension of 53 s. 4 d. issuing out of the Rectory, or Church of *Kempsford*, in the County of *Glocester*; a Pension of 26 s. 8 d. issuing out of the Rectory, or Church of *Teynton*, in the same County; a Pension of 9 s. issuing out of the Church of *Rendcomb*, in the same County; a Pension of 26 s. 8 d. issuing out of the Rectory of *Nympsfield*, in the same County; a Pension of 26 s. 8 d. issuing out of the Church of *Newport*, in *Wales*. Also all the Portions of Tithes arising in *Aldefworth*, *Linton*, and *Shipton-Solers*, in the County of *Glocester*, which belong'd to the same Monastery; and all those Portions of Tithes arising in *Asb-Leomyster Ferm*, *Bam*, *Bunches*, *Strood*, and *Lake*, in the County of *Hereford*, belonging to the same Monastery. Also all the Advowsons, Donations, Presentations, full Dispositions and Rights of Patronages, of the Rectories and Churches to the said Manors belonging; and the Advowsons, Donations, &c. of the Vicarages of *Hartbury*, *Maifmore*, *Upton St. Leonard*, *Cam*, *Northbleach*, *Kempsford*, *Whelford*, *South-Cerney*, and *Standish*, in the County of *Glocester*; and of *Dewchurch*, *Kilpeck*, *Glasbury*, *Devenock*, *Lowern*, and *Ewias Harold*, in the County of *Hereford*; and of *Newport* in *Wales*; and of all others which belong'd to the same Monastery.

This is the full Effect of the Endowment of that Cathedral, being but Part of the Possessions of that single Monastery, dissolv'd by that King, given to the Bishop. A Dean and six Prebendaries being also appointed for the Service of the Church, in lieu of the Monks, King *Henry VIII* likewise allotted other Portions of the Possessions belonging to the said Monastery, for the Maintenance of the said seven Persons. These *Prebendaries* are presented by the Lord Chancellor, and the Presentation formerly was to the first or second Prebend, according to the Vacancy.

There are also four *Petty Canons*, who have each of them an House; their Salaries 20 l. a Year each; but they are generally presented by the Dean and Chapter to some Churches in the Neighbourhood.

The College Library is on the East Side of the Cloisters, and was formerly the Chapter-House.

The College School is a large Room, on the North Side of the Cathedral, anciently the Library of the Monastery, and founded a School by King *Henry VIII*. The Salary to the Master is 20 l. and to the Usher 10 l.

There are also six singing Men, or Lay Clerks, who have 10 l. a Year each, and an House; and eight Choristers, who have 5 l. a Year each.

The whole Revenue belonging to the Cathedral may be valu'd, one Year with another, at 2000 l.

The Statutes made by Order of King *Henry VIII*, for the better Rule and Government of this Cathedral, do ordain, that there be for ever in the said Church, one Dean, six Canons, six Minor Canons, of which one to be Sacrist, another to be Deacon, and another Subdeacon; six Lay Clerks; one Master of the Choristers; eight Choristers; two School-Masters; four Poor People to be maintain'd at the Charge of the Church; two Under Sacrists, to be also Virgers; one Butler; one Cook; one Under Cook.

B R I M P S F I E L D

Priory in Gloucestershire.

THIS Priory is not mention'd in the *Monasticon*, Atkyns's nor have I elsewhere met with any good Account of it. *Sir R. Atkyns*, in his *Gloucestershire*, has only what follows.

There was anciently a Priory in this Parish (of *Brimpsfield*) which being an Alien Priory, was dissolv'd 2 Hen. V, and the Lands were afterwards granted to the College of *Windfor* by King *Edward IV*.

The Charter of King Edward IV, granting the Priory of Brimpsfield, among other Lands, to the College of Windfor.

“THE King to all, &c. Greeting. Know ye, “That for the Augmentation of the Support of the great Burthens of our Beloved in “CHRIST, the Warden, or Dean, and the Canons of “our Free Chapel of St. George, within our Castle “of *Windfor*, of our special Grace, and certain Knowledge, and free Consent, we have given and granted “unto the said Warden, or Dean, and to the Canons “and their Successors, the Priory of *Brimpsfield*, in “the County of *Glocester*, being an Alien Priory, “with all its Appurtenances.

May 27.

Witness the King at Westminster.

D E E R-

DEERHURST

Priory in Gloucestershire.

IN the *Monasticon*, Vol. I. p. 547, and in the Translation, p. 69. spoken of by the Name of *Deerburch*. To what is there said concerning it, a small Matter may be added, as follows.

There was a very ancient Priory in this Place, said to be built by *Dodo*, a great Nobleman of *Mercia*, about the Year 715, who had founded the Abby of *Tewksbury*. His Brother *Almarick* had a Palace here, and was bury'd in a little Chapel near the Gate, which induc'd his Brother *Dodo* to erect this Priory, and build a Church over him. It is written on an old Wall, that this Palace was converted into a Church by *Dodo*. In the Year 1675, a Stone was dug up with this Inscription, That *Duke Dodo* caus'd this Place to be converted into a Church, and dedicated to the Holy Trinity, for the Benefit of the Soul of his Cousin *Elfrick*. This ancient Priory was in former Times destroy'd by the *Danes*, whose Incurfions drove away *Werstan* from this Monastery, and caus'd him to retreat to *Malvern*. The Monastery continu'd in a low Condition for many Years. *St. Alphege*, Archbishop of *Canterbury*, about the Year 960, was a private Monk in this obscure Monastery.

Edward the Confessor caus'd this Monastery to be rebuilt, which was consecrated by *Ealdred* Bishop of *Worcester*, in the Year 1056. He gave to the Monks the Advoufons of *Deerburch*, *Woolstone*, *Preffone* and *Comptone*, and made it an Alien Priory, subject to be a Cell to the Abby of *St. Denis*, near *Paris* in *France*. All which was afterwards confirm'd by the Charter of King *William* the Conqueror, 1069. The Prior of *Deerburch* had a Grant of two Fairs in *Deerburch*, 12 *Edward* I.

John de Beauchamp of *Holt*, a younger Branch of the House of *Elmley*, obtain'd a Grant of all the Manors and Lands belonging to the Priory of *Deerburch*, which had been seiz'd into the King's Hands, 11 *Richard* II. By the Statute of 2 *Henry* V. all the Possessions of Alien Priories were vest'd in the King, except such Priories as were *Conventual*. This Priory therefore was not within the Statute, but King *Henry* VI. having Wars with *France*, it was not thought fit to permit the Abby of *St. Denis* to have Patronage of this Cell, and the Right of presenting the Prior. He therefore, by his Charter, makes it a Priory *Denizen*, 1 *Henry* VI. and grants them Power to elect their own Prior, and gives the Patronage thereof to the Abby of *Tewksbury*. But in the 19th Year of his Reign, he founded the College of *Eaton* near *Windsor*, and dissolv'd the Monastery of *Deerburch*, and gave most of their Lands to that College, the rest to *Tewksbury*, which occasion'd great Suits at Law between the Abby of *Tewksbury*, and the College of *Eaton*. King *Edward* IV. in the 17th Year of his Reign, being willing to abrogate the Acts of King *Henry* VI. who was of the *Lancastrian* Line, took away those Lands from the College of *Eaton*, and bestow'd them on the College of *Fotheringhay* in *Northamptonshire*, which was founded by *Edward* Duke of *York*, of his own Family, in the Year 1415, and was dedicated to the Virgin *Mary* and *All-Saints*, and was valu'd at the Dissolution, at 419l. 11s. 10d. These Lands were

afterwards regranted to the College of *Eaton* by King *Henry* VIII.

Lands in *Deerburch* and the Site of the Priory, which lately belong'd to the Abby of *Tewksbury*, were granted to *Giles Throgmorton*, in Consideration of the Manor of *White Walton*, and other Lands in *Berkshire*, 34 *Henry* VIII.

The ancient Priory is now the Possession of the Earl of *Coventry*, who has the Title of Viscount and Baron of *Deerburch*, and the Estate is exempted from Tithes.

I have found nothing of the Priors of this Monastery, only Mr. *Willis*, in his *History of Abbies*, Vol. II. p. 85, says, the last Prior was *John Bromelgrove*, whose Pension was 13l. 6s. 8d. 10 poor was his Reward for betraying his Trust.

NEWENT

Priory in Gloucestershire.

WAS a Cell to the Abby of *Cormeille* in *Normandy*. *Roger* Earl of *Montgomery*, procur'd of King *William* the Conqueror the Grant of this Manor to the said Abby (and it is likely, that either the said Earl, or the said Abby, first founded the Cell here, for I find no Account of its Foundation.) King *Henry* I. confirm'd this Manor to the Abby of *Cormeille*, which Grant was also confirm'd by Pope *Alexander* III. and by King *Henry* II. and it continu'd in the Possession of those Abbats until the Dissolution of the Priory. A Grant of a Fair in *Newent* was purchas'd by the same Abby, 10 *Henry* III. Another Grant of Fairs and Markets, and other Privileges, was purchas'd by the Abbats, 37 *Henry* III.

The Abbat was seiz'd of this Manor, and of three Plow Tillages, and of the Advoufons of the Church, 56 *Henry* III. and upon a Writ of *Quo Warranto* brought against the Abbat, his Claim of Markets, Fair and Tumbrel was allow'd.

King *Edward* III. during his Wars with *France*, seiz'd this Manor into his Hands, and King *Richard* II. granted it to Sir *John Devereux*, and *Margaret* his Wife, and to *John* and *Joan* his Children, to hold during the War, paying a Rent of 126l. 3s. 4d. 5 *Richard* II.

King *Henry* IV. and *Edward* Duke of *York*, founded the College of *Fotheringhay* in *Northamptonshire*, 1415, which at its first Foundation was endow'd with this Manor of *Newent*, and the Grant was again confirm'd by King *Henry* V. after the Suppression of all Alien Priories, by the Statute 2 *Henry* V. When this College was afterwards dissolv'd, at the general Dissolution of Religious Foundations, the Manor and Rectory of *Newent*, and a Wood call'd *Yorkledon*, were granted to Sir *Richard Lee*, 1 *Edward* VI. *Thomas Foley*, Esq; is the present Lord thereof.

The Bull of Pope *Alexander* III. confirming divers Donations in *Normandy* and *England*.

TO all the Sons of the Holy Mother the Church, We *William*, by divine Permission, Bishop of *Lizieux*, and we Abbats of *Bec*, *Fratelle*, *Grifon* and *Cormeille*, greeting in our Saviour. Know ye, that we have diligently inspected the Charter of

A a a a

Privi-

Privileges granted by Pope *Alexander* of happy Memory, correct and uncancell'd, and no Way prejudic'd, in this Form following.

Alexander Bishop T. Servant of the Servants of God, to our Beloved Sons, *Robert* Abbot of *Cormeille*, and to the Brethren of the same, as well present as future, who profess always a regular Life, choosing a Religious Life. It behoves you to have Apostolical Assistance, that no Person, by a rash Attempt, may endeavour to withdraw you from your good Resolution, or pervert you in the true Religion, which God forbid. Therefore my beloved Sons in the Lord, We readily comply with your just Requests, and We take the said Monastery, in which you have vow'd Obedience to God, under the Protection of *St. Peter*, and our own Protection, and do secure the same by the Privileges of this present Writing. First, We ordain, that the Monastical Order in your Monastery, instituted by God, according to the Rule of *St. Benedict*, be for ever strictly observ'd: Moreover, whatever Possessions, whatever Goods the said Monastery do justly and canonically enjoy at present, or shall hereafter, by the Grants of Bishops, the Bounty of Kings and Princes, the Free-will Offering of the Faithful, and by any other just Means, obtain thro' the Blessing of God, shall remain firm and undiminish'd to you and your Successors. And we think fit to express the same in more particular Words, as followeth. The Church of *St. Peter*, the Church of *Holy Cross*, the Church of *St. Silvester*, with all its Appurtenances, the Town of *Cormeille*, &c.

In *England*, the Manor of *Newent*, with all its Appurtenances, to wit, five Hides of Land, and the Church with all Tithes, Oblations, Meadows, Mills, and the Woods of *Jarlesdune* and of *Tedeswude*, *Compton*, *Linde*, *Eclam* and *Melfswit*, with the Mills and Woods; *Ligesley*, with all the new plowed Grounds which belong to *Nuentz*; *Stanling* and *Boleslon*, with the Chapel; the Church of *Tedington*; the Chapel of *Panteley*; the Church of *Dimock*, with all its Appurtenances and Tithes, and the Tithes of all the Demeanes, and one Yard Land in the same Town; the Church of *Beckford*, with the Chapels and Tithes, and other Appurtenances; the Tithes of all the Demeanes in the improv'd and in the new plow'd Grounds, and half an Hide of Land; the Church of *Aston*, with the Chapels and all its Appurtenances, and one Yard Land, and the Tithes of the Demeanes; in *Totinton*, all the Tithes of the Demeanes in all Things, and one Yard Land in the same Town; in *Compton*, all the Tithes of the Demeanes, and one Yard Land; 75*l.* Rent in *Glocester*, and 40*l.* in *Dimock*.

Dated at *Benevento*, the 26th Day of *April*, in the Year 1168, and in the 10th Year of the Pontificate of Pope *Alexander* III.

We therefore, at the Instance of those Religious Persons, the Abbat and Convent of *Cormeille*, have hereunto caus'd our Seals to be fix'd. Given in the Year 1242, on the second Day of the Month of *November*.

The Charter of King Henry II. confirming the Grant of the Manor of NEWENT, and divers other Lands and Churches, in the Counties of Gloucester, Hereford, Worcester, Monmouth, Southampton, and within this Kingdom of England.

Henry King of *England*, and Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to our Justices, and Sheriffs, and Barons, and all our Officers throughout *England*, greeting. Know ye, that we have given and granted to God and *St. Mary* of *Cormeille*, and to the Abbat and Monks serving God in that Place, the Churches, Lands, Alms, Tithes, and all other their Tenements, to hold them as beneficially and peaceably, as justly, honourably and quietly, as they ever held them in the Reign of King *Henry* my Grandfather, and particularly all the Manor of *Newent*, with all its Appurtenances; to wit, five Hides of Land, and the Church, with all the Tithes, Oblations, Meadows, Mills, and the Woods of *Jarlesdune*, and of *Tedeswude*, *Compton*, *Linde*, *Eacle* and *Melfswiche*, with the Mill and Meadows of *Oughelie*, with all the new plowed Grounds belonging to *Newent* and *Stanling*; and *Buledune* with its Chapel; and the Church of *Tedington*, with the Chapel of *Pantley*; the Church of *Dimock*, with all its Appurtenances; and the Tithes of the Demeanes, and one Yard Land in the same Town; the Church of *Beckford*, with all its Appurtenances, with its Tithes and Chapels, and all the Tithes of the Demeanes in the improv'd Grounds, and in the new plow'd Grounds, and half an Hide of Land; the Church of *Aston*, with all its Tithes and Chappels, and Appurtenances, and one Yard Land, and all the Tithes of the Demeanes; all the Tithes of the Demeanes of *Tockington*, with all other Things, and one Yard Land in the same Town; all the Tithes of the Demeanes of *Compton*, and one Yard Land; and all the Tithes of the Demeanes of *Gadybroke*; and all the Tithes of the Demeanes of *Eure*; and all the Tithes of the Demeanes of *Alkston*; and all the Town of *Kingston*, with all its Appurtenances, to wit, with two Hides of Land, and a Chapel in the same Town; the Tithes of the Demeanes of *Wistkingston*, and one Yard Land; the Church of *Mawrly*, with all the Tithes and Appurtenances, and all the Tithes of the Demeanes, and one Yard Land; and the Church of *Kingston*, with all its Tithes and Appurtenances, and Chapels, and Oblations, and all the Tithes of the Demeanes, and one Yard Land; all the Tithes of the Demeanes at *Priorey*, and one Yard Land; and the Church of *Suckley*, with all the Chapels, Tithes and Appurtenances, and all the Tithes of the Demeanes, and one Yard Land; the Church of *Merley*, with all the Chapels, and Tithes, and Appurtenances, and three Yard Lands, and all the Tithes of the Demeanes, our Right in the Salt Pits at *Wick*; all the Tithes of the Demeanes at *Hollway*, and one Yard Land; all the Tithes of the Demeanes at *Sidham*, and half an Hide of Land; all the Tithes of the Demeanes at *Reinham*, and one Yard Land; all the Tithes of the Demeanes at *Turkiston*, and half an Hide of Land, and a Meadow; the Church of *Lidiar*, with all the Tithes and Appurtenances, and half the Tithes of the Demeanes, and a Meadow; the Church of *Kandel*, with all the Tithes and

and Appurtenances, and all the Tithes of the Demeanes, and two Yard Lands; the Tithe of the Rents in the Town of *Monmouth*, and of *Troy*, and of *Cumcarvan*; and half the Tithes of the Demeanes of *Newwill*, and half the Tithes of the Demeanes of *Richard*, Son of Earl *Gilbert*, lying between *Usk* and *Wye*, in Woods and in Plains, of Fisheries, and of Honey, of Paunage, that is, the Benefit of Mafts in the Wood; and Pleas, that is, of Profits of Courts; the fourth Part of the Tithes of *Striguly*, and one Blessage at the said Manor of *Newent*, and Coal in the Wood of *Eulveshelle*, to plow it up, if it be not within our Forest; the Church of *Striguly*, with the Chapels, and all the Tithes and Rents, and Appurtenances, and 12*l.* which are paid into our Exchequer out of the Town of *Hereford*, and 9*l.* 10*s.* paid at *Southampton*, in which Town the Monks, and the Men of their Demeanes, and of their House, are free from paying any Customs; 75*l.* paid out of the Tithes of *Suckley* and *Merley*, and 40*l.* paid at *Glocester* and *Dymoke*.

Witness R. Earl of *Cornwall*, at *Westminster*.

Of the Priors of this Place we have no Account.

STANLEY

Priory in Gloucestershire.

Atkyns
Glocest.
p. 682.

Roger Lord *Berkeley* founded this Monastery for Benedictin Monks, in the Year 1146, and at the same Time gave the Patronage of it, with all its Rights, to the Abby of *Glocester*, with the Consent of *Sabritbus* the Prior of the Monastery, and the rest of the Monks, and with the Approbation of *Simon*, Bishop of *Worcester*. He also gave the Advouson of the Churches of *Arlingham*, *Slimbridge* and *Uly*, to this Monastery, at the first Foundation, and he gave the Church of *Cam*, with the Appurtenances, and a Grove call'd *Fisacre* to this Priory, 1156.

There was a Law Suit commenc'd between *Thomas* Lord *Berkeley*, and *Thomas de Bredon*, Abbat of *Glocester*, which was adjust'd by Composition. The Lord *Berkeley* gave *Lorlinge* with its Appurtenances to the Priory of *Stanley*, and the Church of *Slimbrugge*, which was in Contest, was releas'd to him, 8 *Henry* III. *Geoffrey Mandevil* Earl of *Essex*, was a great Benefactor to this Priory. It was dedicated to St. *Leonard*, and valu'd at the Dissolution, at 126*l.* 00*s.* 8*d.*

p. 683.

The Site of the Cell of *Stanley*, lately belonging to the Abby of *Glocester*, and all the Lands in *England* belonging to the said Cell, were granted to Sir *Anthony Kingston*, reserving a Rent of 40*l.* 36 *Henry* VIII. *William Sandford*, Esq; is the present Owner of it, and his Seat is call'd the Priory, and is near the Church.

See the Confirmation of the Grants made to this Priory, by *Theobald*, Archbishop of *Canterbury*, in the *Monasticon*, Vol. 3. p. 64. and in the *English Translation*, p. 260. In the *Monasticon* the said Confirmation is perfect, and well printed, but in Sir *Robert Atkyns's Gloucestershire* it is all false, the Printer having, thro' some Mistake, joyn'd the beginning of this Confirmation to the latter Part of King *Henry* II's Charter, granted to the Priory of

Newent, so that it is an incoherent Medley of two distinct Writings.

Priors of this Place there are none to be found.

WINCHCOMB

Abby in Gloucestershire.

THE Foundation, Endowments, and other Particulars of this Abby, with the Grants and Confirmation Charters, are so fully set down in the *Monasticon*, Vol. I. p. 187. and Vol. II. p. 854. and in the *English Translation*, p. 28, and 215. that I have not found any thing to add, and shall therefore only endeavour to give the best Catalogue of the Abbots I can find, wherein I shall follow Mr. *Willis* in his mitred Abbies, p. 210. with little Variation.

The Catalogue of the Abbots of Winchcomb.

1. GERMANUS,

Prior of *Ramsley*, made Abbot by King *Edgar*, upon the rebuilding of this Abby, anno 985. After he had govern'd several Years, he retir'd to his former Monastery of *Ramsley*, and was there bury'd.

2. GODWIN,

Suppos'd to be the same that is call'd *Eadwin* in the *Decem Scriptoris*, he liv'd in the Time of *Canutus*, anno 1026. In the Reign of King *Edward* the Confessor, we find *Godwin* Abbat of *Winchcomb*, who can be no other than this same, sign as a Witness to a Charter of the said King *Edward* granted to *Holm* Abby. *Florence of Worcester* says, this Abbat died in the Year 1054. His Successor was

3. GODRIC,

Of whom the Writer of the Register of *Winchcomb* Abby, quoted in the *Monasticon*, Vol. I. p. 190. says, he read in the most ancient Histories of the Monastery of *Evesham*, that King *William* the Conqueror, being highly incens'd against him, caus'd him to be confin'd in the Castle of *Glocester*, and committed the Charge of his Abby to the Abbat of *Evesham*, till some Time after he constituted one.

4. GALANDUS,

A Norman Monk, as the same Author supposes, Abbat in his stead: His Successor

5. RALPH,

Died in the Year 1095, when the Abby was two Years vacant, and then

6. GIRMUND,

Was made Abbat, who died on the 4th of the Ides of *June* 1122, and was succeeded by

7. GODFREY,

Prior of the same Monastery, who died in 1137.

8. ROBERT

Succeeded him, in whose Time this Church was burnt. He govern'd twenty Years, and died in 1157, when

9. GER-

9. GERVASE

Was promoted, who departed this Life in 1172, and then

10. HENRY,

Prior of *Glocester*, was put into his Place, who died either in 1181, or 1184, for there is some Difference about it. The next Abbat was

11. CRISPIN,

Prior of this Monastery, who liv'd no longer than to the Year 1185, and left that Dignity to

12. RALPH,

And he again departed this Life in 1193.

13. ROBERT

Was advanc'd to be Abbot, whom the *Monasticon*, Vol. II. p. 856. calls the Fourth, and yet we see but one of the Name before him; the Account of his Life there being taken out of the Register of *Winchcomb*, it will not be improper to give the same here in it's Place in *English* as follows. In the fifth Year of King *Richard I.* the good Father *Rulph* being taken away by Death from *Winchcomb*, *Robert* a Monk of the Place, by the General Votes of all, was preferr'd to be Abbat, a Man highly to be commended for all manner of Virtues, who with great Diligence, Prudence and Care, particularly as to what related to divine Service and the Observance of the Rules of the Order, and to the repairing and building of our Church and Cloisters, and to the Increase of our Revenues, did always use, &c. Among other things which he procur'd to be honourably, and munificently done for the Good and Benefit of our Monastery, it will not be improper to relate, how he first recover'd our Manors of *Yanworth*, *Hafleton* and *Hulling*, with the Advousons of the Churches, out of the Hands of Master *William* Advocate of *Bitton*, which had been Mortgag'd to him at several times, for above 558*l.* He did also expend, upon the disforesting of our Manor of *Twining*, the Sum of 570 Marks, and 12*l.* Sterling. This Reverend Father, not without great Charge, procur'd for us the Aqueduct, whereby excellent Spring Water did continually run under the Earth in Leaden Pipes, from *Hanwell* to our Monastery &c.

It was also order'd, by Appointment of this excellent Person *Robert*, that every Year, on the Sunday after *All Saints*, one Hundred poor People should be fed with Bread, Drink, Portage, and a small dish of Meat, to obtain Mercy for the Redemption of faithful Souls out of the Pains of Purgatory. He also ordain'd, that as often as one of the Monks of our Church should dye, his Name should be signify'd as soon as possible to all other regular Monasteries, that they might with joynt Prayers recommend his Soul to God. This good Abbot dy'd in the Year 1220, and had for his Successor,

14. THOMAS,

Prior of this Monastery, who dy'd anno 1232, on the 5th of the Nones of *October*, when

15. HENRY de TUDINTON

Was Elceted, and Install'd the 29th of the same Month, who dy'd in 1248.

16. JOHN YANWORTH.

In the one and thirtieth Year of King *Henry III.* says the *Monasticon* from the Register above quoted, the Funerals of the Holy Father *Henry* being finish'd, which had been perform'd with much Honour, as he deserv'd, the Monks chose unto his Place, by common Consent, the religious Person *John*, whose Surname was *Yanworth*, the worthy Steward of our House, &c. Among other things which we read of him, this is most commendable, that he obtain'd for ever to our Monastery, the Manor of *Drymarston* worth about 1130 Marks; and many other good Estates in Tithes, and Portions of Tithes, and Farms, were in his Time added to our Church. He dy'd in the Year 1284, but had, on account of his Age, resign'd his Dignity two Years before, and was then, that is, in 1282 succeeded by

17. WALTER WICKWANE,

Who held the said Dignity till his Death, which happen'd in 1314, and then

18. THOMAS SCIRBURN,

Was chosen Abbat, on the 4th of the *Ides* of *June*, but died the same Year.

19. RICHARD YDEBURY.

In the 9th Year of King *Edward II.* says the *Monasticon*, as above quoted, the religious Abbat *Thomas*, being taken away by Death from *Winchcomb*, the honour'd Person *Richard*, surnam'd *Ydebury*, the venerable Sacrist of our Church, was chosen Abbat in his Place, according to the Canons of the Fathers. When the Manor of *Rowell* was to be sold, which lay contiguous to the Manors of *Balling*, and *Cotesdene*, and to *Winchcomb* Wood; he bought the Fee of it, for which and for it's Appurtenances he paid 550 Marks. The Abbat did in those Days purchase the Assarts, or new plow'd Lands within the Bounds of the Manor of *Ennelfon*, which cost in all, and to gain the Good-will of the Neighbours, 100 Marks, &c. The same Abbat purchas'd the Farms of *Cotes* for ever. At length this Abbat *Richard* resign'd, in the Year 1339 and next Year 1340.

20. WILLIAM SHIRBORN,

Was Abbat, of whom we have no farther Account; but his Successor

21. ROBERT IPPEWELL,

Was confirm'd Abbat on the 24th of *September* 1352, and resign'd in 1359.

22. WALTER WINFORTUNE.

In the thirty-fourth Year of King *Edward III.* *Robert Ippewelle*, the late Abbat, of his own accord did abdicate the Government of our Abby, says the same Record above quoted in the *Monasticon*, the venerable Person *Walter Winfortune*, as was agreed beforehand, did succeed in his Place, by the Suffrages of all good Men; he had been before Celerar of the most holy Monastery of *Worcester*. This same venerable Father, reflecting how this Monastery was often disturb'd by the King's Officers, against all Justice, especially by the Officers in the Hundreds of *Kistigate*, *Halsford*, and *Gresson*, because at that Time the Monastery itself, and almost all their Possessions, lay within those Hundreds. It therefore came into the Mind of

of the venerable Father *Walter*, that it would contribute to our Peace and Quiet, if by the Help and Assistance of Friends, they could get those Hundreds to be subject to our Church, and that we should appoint those Officers; wherefore *Walter* applies himself to the King's Majesty; and at last what with Intreaty, and what with Money, and by the Intercession of Friends, after much Endeavour, he obtain'd what he desir'd; for the most illustrious King *Richard II.* was so obliging, pious, and indulgent to the Convent of *Winchcomb*, for the Love he bore to *St. Kenelme* the Martyr, our most glorious Patron, that he seem'd overjoy'd that he had such an Opportunity to confer a Favour on the Monastery, whereby the Monks of that Place might ever retain a grateful Memory of him. This Abbat *Walter* dy'd on the 22d of *June* 1395, and on the 6th of *July* following was succeeded by

23. WILLIAM BRADLEY,
Who dying *December* 28, 1422, the next Abbat was

24. JOHN CHELTENHAM,
And he departed this Life in 1452, then

25. WILLIAM WINCHECOMBE
Was elected Abbat on the 21st of *December*, the same Year. In his Time the old Parish Church of *St. Nicholas* being decay'd, and the Parishioners thereby oblig'd to resort to the Abby Church to hear divine Service, this Abbat built a new Parish Church at the West-end of the Abby, where a Chapel of *St. Pancras* stood. The Parishioners contributed 200*l.* towards the Work, the Abbat himself defray'd the Charge of the West Part, and *Ralph Boteler* Lord *Sudley* assisted to finish the same, and then it was dedicated to *St. Peter*. This Abbat dy'd in the Year 1474.

26. JOHN TWINING,
His Successor, receiv'd the Benediction *August* 22, the same Year. He was a great Promoter of Learning, and dy'd in 1488.

27. RICHARD KEDERMINSTER
Was confirm'd Abbat *July* 10, 1488. He had been Educated in *Glocester* College, afterwards call'd *Glocester-Hall*, and now *Worcester* College in *Oxford*, where there was an Appartment belonging to this Abby, call'd *Winchcomb* Lodging. He was a learned Man, and by his wise Government, and his Encouragement of Virtue and good Letters, made the Monastery flourish so much, that it was equal to a little University. In the Year 1502, he travell'd to *Rome*, and became afterwards a celebrated Preacher. In the Year 1515, the Privileges of the Clergy being attack'd, he preach'd a remarkable Sermon on that Account, shewing that it was against the Law of God, who, by his Prophet *David*, says, *Touch not my Anointed, and do my Prophets no harm.* He writ a very valuable History of the Foundation of this Monastery, and another of the Lives of the Abbats, beginning with *Germanus*, in the 7th Year of King *Edgar*, and of our Lord 988, and reaching down to his own Time; which valuable Book unhappily perish'd in the Fire of *London*, Anno 1666. He also spent much Money in Beautifying the Abby Church, and in enclosing it with a Wall of square Stones,

towards the Town. He dy'd in 1531, and was bury'd in the said Abby Church.

28. RICHARD ANCELME, *alias*
MOUNSLOW

Was the last Abbat of this Monastery, and surrendering the same into the Hands of King *Henry VIII's* Visitors, on the 3d of *December* 1539, by that base Compliance secur'd to himself a Pension of 160 *l. per annum.*

This Church and Monastery were so entirely destroy'd immediately after the Dissolution, that the Site of it is not to be found, nor any the least Remains of it, all that and what belong'd to it being now arable Ground.

COLNE

Priory in Essex.

THIS was one of the lesser Monasteries yet has much said of it in the *Monasticon*, Vol. I. p. 436, and Vol. II, p. 877, and in the *English Translation* thereof p. 54 and 217, so that we can only add here a few Lines from *Weever's Funeral Monuments*, wherein are some Particulars not unworthy to be observ'd. That Author writes thus.

This Priory was first founded by *Aubrey de Vere*, soon after the Conquest, which he dedicated to the Honour of God and *St. Andrew*, and plac'd therein *Black Monks*, translated from *Abingdon*, to which Abby he made this Priory to be subject upon this Occasion, as I have it out of the Book of *Abingdon*.

Godfrey de Vere, the Son and Heir of the aforesaid *Aubrey*, by *Beatrice* his Wife, dying in his Father's Life-time, was bury'd in the Monastery of *Abingdon*, to which he had been a Benefactor, whereupon, saith the Story, *Aubrey* his Father and *Beatrice* his Mother were determin'd to choose *Abingdon* for their Burial Place, in respect of the tender Affection they bore to their Child, but their Lands lying here in *Essex* afar off, they procur'd a Grant from King *Henry I.* to build a Religious House at *Colne* in *Essex*, for their Souls Health, their Son's and others, as also for their Sepultures; and this House, which was dedicated to *St. Andrew the Apostle*, they annex'd and subjected to the Church of *Abingdon*. Not long after the finishing of this Work, and a little before his Death, *Aubrey*, the Founder, took upon him the Habit of Religion in this his own House, wherein he dy'd, and was here bury'd by a younger Son of his, nam'd *William* [his Epitaph is in the *Monasticon*, Vol. I, p. 437.

This Priory was valu'd, at the fatal Overthrow of such like Buildings to be yearly worth 175 *l.* 14*s.* 8*d.* $\frac{1}{2}$. The House is standing at this Day, converted into a private dwelling Place, as also the old Chapel to it, wherein are divers Monuments, under which lye bury'd many of this thrice honourable Family of the *Vires*; but they are all gone to Decay, and their Inscriptions by Time and Stealth quite taken away. Upon one Tomb of *Alabaſter*, which is thought to be the Ancientest, is the Portraiture of a Man lying in his Armour, cross-legg'd [which denotes him to have been a Knight *Templar*] but what was carv'd at his Feet cannot be discern'd. Upon another is one lying arm'd,

B b b b

with

with the blew Boar under his Head, which was a'fo cross-legg'd, as I was inform'd, but now is nothing remaining from the middle downwards. A third of Wood arm'd cross-legg'd, on his Target the Arms of the House of *Oxford*; and there lyeth by him a *Woman* made of Wood, which is thought to have been his Lady and Countess. Here are two more likewise in Wood arm'd, and cross-legg'd, the one hath an Hound or Talbot under his Feet, the Coat Armour of the other is quite broken away with his Target. Here is one of Alabaſter, not cross-legg'd, the Garter about one of his Legs, what is under his Feet cannot be discern'd. A *Woman* portray'd in Alabaſter with a Falcon under her Feet, and a little Monument of Alabaſter, upon which is the Image of one in a Gown, with a Purſe hanging at his Girdle; he is in length about four Foot. *Thus Weever*, p. 613, &c.

I have been ſo particular, in regard that this Houſe has in ſome Meaſure ſtood that dreadful Storm which bore down ſuch Numbers of much greater Monasteries, and Churches, without leaving one Stone upon another, beſides that theſe Remains of ſuch ancient and noble Tombs in a Place ſo obſcure are worth being made known and tranſmitted to Poſterity, being all of that once great Family of the *Veris*, now extinct, once reckned, untainted, and now ſunk into Oblivion.

All I have been able to find farther concerning this Monastery is in *Mr. Brown Willis's Hiſtory of Abbies*, Vol. II, p. 78, and is only this.

ROBERT APELL Prior, JOHN LONDON Subprior, JOHN BERRY, alias COLN, and eight others ſubſcrib'd to the King's Supremacy July 3, 1534.

WESTMINSTER

Abby, in the County of Middleſex.

THE firſt Foundation of this Abby is ſufficiently accounted for in the *Monastiſicon*, Vol. I, p. 55, as is it's Reſtitution under King *Edward* the Confessor. The *Engliſh* Tranſlation of the ſame p. 16, takes notice of it's being made Collegiate under King *Henry VIII*, at the general Suppreſſion of Monasteries, of it's being reſtor'd to the Monks under Queen *Mary*, and they again expell'd by Queen *Elizabeth*. We ſhall here add the Charter of it's Reſtoration under Queen *Mary*, as it is in the Records of the *Tower*, Par. 12. Pat. 3, 4. Phil. Mar.

" The King and Queen to all, &c. Greeting.
" Whereas the Monastery of *St. Peter* ſeated at
" *Wiſtminiſter*, and of the Order of *St. Benediſt*,
" which was from the moſt ancient Times found-
" ed and endow'd by the Kings our Predeceſſors,
" has been during the Calamity of the late paſt
" Times diſſolv'd and extinct, and a College of
" Secular Canons inſtituted and erected therein.
" We moſt earneſtly deſiring, that this ſame
" Church of *St. Peter*, of the late Holy Monastery,
" wherein the Regalia are wont to be kept, and
" the Kings to be Anointed and Conſecrated, and
" where the Bodies of many Kings our Predeceſſors aforeſaid are entomb'd, ſhould, by removing the Dean and Canons, and other ſe-

cular Priests ſerving therein, and by introducing an Abbat and Monks of the Order of *St. Benediſt*, return from the ſecular State, in which it is at preſent, to the ſame Regular State it was in before; and that a Monastery of Monks, who ſhall live and ſerve the moſt High, according to the Rule of the ſame *St. Benediſt*, and the other Statutes and Cuſtoms of the ſame Order, ſhould be reſtor'd, re-eſtabliſh'd, or new erected, do, purſuant to that Right which appertains and belongs to our Royal Crown in the aforeſaid Church and College, of our proper Motion, and of our certain Knowledge for our ſelves, and the Kings our Succeſſors, to the Glory and Praise of the Almighty God, and the Glorious Virgin *Mary*, and *St. Peter*, and the whole Court of Heaven, and the Advancement of the Divine Worſhip, conſent, and give our Aſſent to any Ceſſion and Reſignation of and concerning the Church of *St. Peter* aforeſaid, with it's Dependencies and all it's Rights and Appurtenances, and to all the Right of the College brought into it by the Dean and Canons there ſerving the Chapter, into the Hands of the moſt Reverend Father in God the Lord *Reginald Pole*, Archbiſhop of *Canterbury*, Legate a Latere of our moſt Holy Father the Pope and the See Apoſtolic, to us and our Kingdoms of *England* and *Ireland*, and all other Places ſubject to the ſame, and to the adjacent Parts, our moſt dear Kiſman, and to the Extinction, Suppreſſion, and Diſſolution of the ſame College of the Church of *St. Peter* aforeſaid, and to the Reſtoration, Reſtitution, Introduction, or new Erection of the Monastery, and of the Order of *St. Benediſt* in the ſame Church, by the ſame moſt Reverend Lord Legate, or any others ſufficiently empower'd for doing and performing the ſame. And we do by the ſame Motion and Knowledge wholly and totally take away and abolish all Impediments, if any ſuch there be, to the end that the Premises may be done and Executed, and attain their due End and Effect, whatſoever Laws, Statutes and Ordinances of our Kingdom of any Sort may give them Being, which we will here have to be look'd upon as premiſſ'd, as if they had been inſerted and ſet down Word for Word. In Teſtimony &c. Witneſſes the King and Queen at *Croydon* the 7th of *September*, in the 3d and 4th Years of the Reigns of *Philip* and *Mary*.

For the Satisfaction of the Curious, this ſame is inſerted in the Appendix, Vol. 2. in *Latin*, Num. XII.

The Abby being thus reſtor'd Dr. *John Fecknam*, formerly Monk of *Eveſham*, and at that time Dean of *St. Paul's London*, was appointed Abbat, and fourteen Monks took the Habit with him.

It appears, that in this Abby the Abbat's Revenue, and thoſe of the Convent were ſeparated and diſtinct from each other, whereupon King *Henry III*, at the Request of the ſaid Convent, granted his Charter to the Monks, to exempt all the Poſſeſſions belonging to them from being taken into the Hands of him, or his Succeſſors, upon the Death of their Abbats, and leaving only the Abbat's Lands liable to be ſo ſeiz'd by the Crown during the Vacancy, the Charter itſelf is in the Appendix, Vol. 2, Num. XIII. A.

The

The Revenues of this Abby were very large, as may appear by the Account of it's Lands mention'd in the Charter of King *Edward the Confessor*, in the *Monasticon*, as above quoted, to which I shall only add here the following short Note.

The Abbat of *St. Peter's at Westminster* held *Essexwelle* in *Oldfy Hundred* (in *Hertfordshire*) it was rated at Six Hides, the arable was 12 Carucates or Plow-Lands, in Demesne two Hides and an half, and there were two Carucates or Plow-Lands, a Presbyter, or Priest, with 16 Villains, and 9 Borders having 5 Carucates, and o her 5 Carucates may be made; there were 14 Burgesses, and 9 Cottagers; of the Toll, and other Rents of the Borough 49 s. 4 d. there were four Servants, and two Mills of 14 Shillings Rent, Meadow, Six Acres, common Pasture for the Cattel, Wood to feed 100 Hogs in Pannage time, in the whole it was valu'd, and is worth 20 l. a Year; in the Time of King *Edward the Confessor* 22 l. a Year; of this Land *Peter de Valon*, es the Sheriff, held of the Abbat half an Hide, and *Groffery de Mandeville* one Virgate, and one Mill of 10 s. Rent by the Year. This Manor did lye and doth lye in the Demesne, or under the Dominion or the Power of the Church of *St. Peter at Westminster*, Chauncy's Hist. Antiq. of *Hertfordshire*, p. 33, out of *Domesday Book*. fol. 135.

When the Church built by King *Edward the Confessor* had stood 160 Years, King *Henry III.* began the new Work of the Chapel of the Blessed Virgin, in the Year 1220, laying the first Stone himself. In 1245 the Walls and Steeple of the old Church, being the Eastern Part were taken down, and the same enlarg'd and built more Beautiful. For the Advancing of which Work, the King to raise Money, caus'd a Fair to be kept at *Westminster* to last 15 Days, during which time all other Fairs in *England*, and all Trading in *London* were to cease, to prevent the which the Citizens paid down 2000 l. The King dying before the Work was finish'd, the same was not perfected till the 14th of *Edward I.* anno 1285.

The Church had not stood very long so Rebuilt, before a Fire breaking out in the Palace Yard, and the Wind setting towards the Abby, the Flames took hold of the Church, and burnt down all the Timber Roof, then cover'd with Lead, leaving only the Walls standing, all which was again repair'd by King *Edward I.* and *II.* with the help of the Abbats, some of whom were great Benefactors to it, and particularly *Simon Langham*, *Nicholas Litlington*, *John Estacy*, and *John Islip*, as we shall see in their Lives.

King *Henry VI.* in Pursuance of the last Will of his Father *Henry V.* gave to this Monastery the Manors of *Ledcombe Regis* in the County of *Berks*, and *Offord Clugby* in the County of *Huntingdon*, obliging the Monks to perpetual Prayers for the Soul of his said Father. The Particulars may be seen in the Grant thereof in the *Appendix*, Vol. 2. Num. XIII. B.

Having spoken of the Builders of this Church, I will here give some further Account of the same, in the Words of the Learned *Brown Willis*, Esq; in his *H'story of Mitred Abbies*, p. 106, where after naming several great Abbies that are entirely ruin'd, he goes on thus.

This of *Westminster* hath met with a much better Fate, having by divine Providence escaped the same sacrilegious Hands that destroyed the others;

and being relieved from Desolation in the Time of *Edward VI.* as likewise preserved from the Hands of the Duke of *Somerset*, who laid in Rubbish the magnificent Abbies of *Gloucester* and *Reading* (given to him soon after the Dissolution,) and had a Design to have done the like by this, had not 17 Manors of it's Revenues, the Palaces of three Bishops, two Churches, the Cloysters of *St. Paul's*, &c. all in the Precincts of this City of *Westminster* and *London*, been given to him in lieu thereof, towards furnishing Materials for building his House in the *Strand*. So that this being still standing, we ought to look upon it as the most entire Piece of Monastick Structure to be seen in *England*. Wherefore from hence we may form an Idea of the Magnificence of other Abbies, and reflect how much it would have been to the Honour and Grandeur of this Nation, to have employed them, like this, to Religious Uses.

This Church therefore having, as before observed, escaped; such effectual Care has been since taken for its future Preservation, that it would be proper for me to be very particular in giving a nice and distinct Relation of every thing material, and fit to be taken Notice of in a Discourse of this Nature; but large Accounts of it having been already publish'd in *Stow*, *Weever*, *Kepp*, *Newcourt*, and the new Survey of *London*, I shall refer the Reader to those Relations.

The Privileges belonging to this Abby being in some Respect superior to those of others, I shall also mention some of them, viz. *That the Abbat and Convent should be free from all secular Service; and have the Power of electing a new Abbat, on the Decease or Surrender of the former. That no Layman or Clergyman shall claim any Jurisdiction over them; but that they be under the immediate Protection of the King, and free from military Service; and they and all belonging to them, be exempt from all Taxes, Customs, Suits or Services whatsoever, whether Ecclesiastical or Temporal.* They were entrusted with the Regalia for the Coronation of our Kings and Queens, and had a particular Office appointed them on those Days, and likely had Power to exercise Episcopal Jurisdiction in their Liberties.

This Church is built in Form of a Cross, whose Vault and Side Isles are supported by 48 Pillars of Grey Marble, each distant from the other eight Feet; above these great Pillars there is a Row of lesser ones, double the Number of the former, and of the same Marble. The Arches are turn'd in Imitation of the *Gothick* way of Building, dividing themselves into several Squares, which support a stately Roof. There is at the West-end of the Cross a Buttress Eastward, and another Westward, from the great Window. On each of these Buttresses is placed a pyramidical Figure; and all these between two Towers, each supported with a Buttress. Eastward from the Portico on the North-side are two blank Porches (admitting of no Entrance into the Church) above which are four Windows; over them a Gallery, and higher yet a very spacious circular Window. Westward from the Cross are nine other Buttresses on the North, and nine on the South-side. Between each are two Windows, one above another. Besides these before mention'd, adjoining to the Abby are several Buildings, wherein many have been interr'd, especially in the Cloyster, which stands on the South-side towards the West-end of the Church, and forms a spacious Quadrangle. The Roof of this

Matth.
Par. p.
310.

ib. p.
661.

ib. 701.

Mon.
West.
P. 122.

Willis's.
Hist. of
Mitred Abb.
p. 106.

this Cloyster is supported and adorned with 72 Marble Pillars and Pilasters, besides small ones, which beautify the blank Apertures of the Walls. There are also certain Chapels situate within the Church, extending themselves Eastward round the Altar, and so Westward to the North-end of the Cross Isle, the Names whereof follow,

St. Blasr.	St. Paul.
St. Benedikt.	St. Erasmus.
St. Edmund.	St. John Baptist.
St. Nicholas.	St. John Evangelist.
St. Edward the Confessor.	St. Michael.
Henry VII's Chappel.	St. Andrew.

As to the Ornaments of this stately Pile, it was without adorned with the Statues of all those Princes who contributed to the Building. They were plac'd in Niches, cut in the said eighteen Buttresses, between the Cross Isle and the West-end of the Church. The North-end of the Cross Isle was set off with Figures of the twelve Apostles, and some others, as big as the Life; besides many other Representations which Time hath defaced. As to the Inside, it is adorned with some Pillars and sumptuous Arches, noble Monuments, and ancient Tombs of Princes, as well as with many of the most considerable of the Nobility and Gentry; and with elegant and pertinent Epitaphs, in Memory of the greatest Wits and most accurate Proficients in all Kinds of Learning. To these Ornaments let us add the Neatness of the Choir, which has the most costly Altar in the Kingdom, given by her late Majesty Queen *Anne*, and the Pavement is neatly laid with black and white Marble, at the Charge of Dr. *Busby*, late School-Master of the Free-School belonging to this Church, as well as Prebendary of the same. It has on the North 28 Stalls, on the South as many, and at the West-end eight. The Foot Place for the Communion Table is finely pav'd in various Figures, with *Jasper*, *Porphyry*, *Lydian*, *Torch*, *Alabaster*, and *Serpentine Stones*.

Thus Mr. *Willis* concerning this Church in general, where it is to be observ'd, that the most costly Altar, he tells us was given by Queen *Anne*, is the same that was erected by her Father King *James II.* in his own Chapel at *Whitehall*, whence he caus'd it to be remov'd and set up at this Abby.

In the Year 1502, King *Henry VII.* not liking the Chapel of the Blessed Virgin built by King *Henry III.* with the rest of the Church, caus'd it to be pull'd down, and erected that magnificent Structure now call'd King *Henry VII's* Chapel, and himself laid the first Stone of it on the 24th of *January* 1502, and by his last Will forbid burying any there besides the Royal Family. This curious Structure is said to have cost but 14000*l.* which shews the vast Difference between the Value of Money at that time and now. Of this Chapel Mr. *Willis*, as above quoted, p. 199. gives the following Description.

We must not omit the unparalleled Edifice situate at the East-end, called the Virgin *Mary's*, or *Henry VII's* Chappel, and by *Leland* and other Antiquaries, termed *Miraculum Orbis*; the Walls are outwardly adorn'd with fourteen Towers, which are curiously carved, in Imitation of *Gothick* Arches, and ornamentally enrich'd with Portcullises, Flour de Lises, &c. The Entrance to the Inside, which is esteem'd a Pattern of Ingenuity, and the Admiration of all Travellers, is ascended to by three

very spacious Portals of solid Brass, embellish'd with various Figures, &c. The Body on the North and South-side, is filled with Stalls of fine carved Wood; the Floor is pav'd with large Square Marble Slabs, and the Building is in the Nature of a Cathedral, with a Nave and two side Isles. The Roof which is flattish on the outside, is supported with twelve Pillars and Arches of the *Gothick* Order, abounding with various carved Figures, Fruit, &c. carved in the Stone. At the West-end is a spacious Window, besides which, there are thirteen others above, and as many below in the North and South Isle, painted with Flour de Lises, Roses and Portcullises crown'd, and another at the East-end of each Isle. Under each of the Sides are thirteen upper Windows, having Figures representing Saints, Martyrs, &c. placed in Niches, and under them Angels supporting Imperial Crowns. As to the Dimensions of this Chapel, it is in length within 99 Feet, Breadth 66 Feet, Altitude 54 Feet. The length of the whole Church within the Walls 489 Feet; Breadth in the Cross Isle from North to South 189 Feet, length of the Choir 152 Feet, breadth at the West-end is 96 Feet; height from the Area to the Roof within side 101 Feet. The East and West-sides of the Cloysters, each 135 Feet; the North and South-sides in length 141 Feet.

This Church is likewise of special Note and Regard, on Account of the Consecration, Inauguration and Unction of our Kings of *England* herein; and 'tis also highly honoured by the magnificent Monuments of Kings and Queens, and other eminent Persons; an Account of which having been several Times publish'd at large, I shall avoid repeating what hath been said on that Occasion.

Having in these Descriptions exactly copied Mr. *Willis*, as above quoted, it now remains, that I say something concerning the Endowment and Foundation of King *Henry VII's* Chapel, from the Records of those Times.

Towards the endowing of this Chapel, King *Henry VII.* obtain'd a Bull from Pope *Alexander VI.* for suppressing the Priors of *Motesfont* or *Montesfont* of the Order of St. *Augustin*, and *Lusfeld* of the Order of St. *Benedikt*, which Bull is in the *Appendix*, Vol. 2. N^o M. XIII C. and the said Priors were accordingly suppress'd, and their Revenues apply'd to the new Chapel. He had first design'd to have built his Chapel at *Windsor*, but changing his Mind, had those Monasteries, before granted by the Pope for that Place, given to this, as may be seen under those Priors.

Afterwards, Pope *Julius II.* granted his Bull for uniting to this Chapel the aforesaid Monastery and Priory of *Lusfeld*, as also the Royal Chapels, or Collegiate Churches of St. *Martin le Grand* in the City of *London*, and *Tykhill* in *Yorkshire*. In this Bull the said Pope expresses the King's Intention in building this Chapel, and what the Foundation was to consist of, viz. that for the Salvation or Health of his Soul, he had resolv'd to build a Chapel at *Westminster*, under the Invocation of the Blessed Virgin *Mary*, with a Chantry, and the Addition of three Monks Priests, and two Lay-Brothers, over and above the Number that used to be maintain'd in that Monastery, there to pray for his Soul; as also an Alms-house or Hospital for thirteen poor Men, one of them to be a secular Priest, and three poor Women, to be for ever receiv'd into, and maintain'd therein. All which may be seen in the said Bull in the *Appendix*, Vol. 2. N^o M. XIII. D.

XIII. D. and also in another Bull of the same Pope in the same Place, *NUM. XIII. E.* By a third Bull, the same Pope grants to this Chapel the Indulgences before granted by Popes, to such as visited the Church of *Scala cæli* at *Rome*, *NUM. XIII. F.*

The Catalogue of the Abbats of Westminster.

I. SILUARD.

Is the first Abbat we find of this Place.

2. ORDBRUTIUS.

3. ALFWIN.

4. ALFGAR.

5. ALDYMER.

6. ALFNOD.

7. ALFRIC.

Of which seven we have no other Account besides their bare Names.

8. St. WULSIN, or WILSIUS,

For his singular Piety and holy Life, after his Death reverenc'd as a Saint, was appointed Abbat of *Westminster* by St. *Dunstan*, about the Year 958.

9. ALFWIN,

Whether he was immediate Successor to the former we cannot affirm, but he is the next we meet with, and no more Particulars concerning him, nor do we find any more of

10. WOLNOTH.

The next Abbat to *ALFWIN*.

II. EDWIN, or EADWIN,

Was Abbat in the Reign of King *Edward* the Confessor, and continu'd till under King *William* the Conqueror, in the first Year of whose Reign, he accepted of an Equivalent for *Windsor*, granted to this Monastery by the aforesaid King *Edward*, which Place the Conqueror admir'd for its Situation, and built there a Palace, which we see hath continu'd in the Crown to this Day. In lieu whereof, he gave to the Monks *Wokendune* in *Ceasford*, now call'd *Chasford* Hundred, in the County of *Essex*, a Mansion call'd *Ferings*, with all its Members and Hamlets, in *Lexedene* Hundred in the same County, together with fourteen *Sockmen*, and their Lands, and one Freeholder, in *Thurestaple* Hundred, who held one Yard Land belonging to the said Mansion, with three Houses in *Colchester*. When this Abbat died we do not find, but he was succeeded by

12. GEFTRY,

Of whom we know no more.

13. VITALIS.

Was also Abbat in the Reign of *William* the Conqueror, he died in 1082, and lies bury'd in the South-side of the great Cloyster, under a plain white Marble Stone, formerly having a Plate of Brass on it with this Inscription, alluding to his Name.

*Qui nomen traxit a vita, morte vocante
Abbas Vitalis transit, hincque jacet.*

That is, Abbat *Vitalis*, who deriv'd his Name from Life, being call'd away by Death, pass'd away and lies here.

14. GISLEBERT, or GILBERT, Surnam'd *Crispin*, and also call'd *GISELBERT VION*, first a Monk, then Prior, and lastly Abbat of this Monastery. For Wit, Piety and Learning, he was reckned nothing inferior to the greatest Men of his Time; for he taught the Liberal Arts and Philosophical Sciences in his own Monastery, and was himself instructed in Divinity by St. *Anselm*, Archbishop of *Canterbury*. He visited the Universities of *France*, went into *Italy*, was at *Rome*, and return'd into his own Country thro' *Germany*, still improving in Learning wheresoever he was. Some say, he was made a Bishop in *Ireland* towards his latter Days. In his return Home thro' *Germany*, he met at *Mentz* with a learned Jew, and had a very long Dispute with him, which he reduc'd into a Dialogue, publish'd, and dedicated it to St. *Anselm*. He writ several other Books, the Titles whereof may be seen among the famous Writers of the Order of St. *Benedict*. He died in the Year 1117, and was bury'd in his Church at *Westminster*, as *Pits* writes, but the Author of *Monumenta Westmonasteriensia*, says he died in 1114, and was bury'd in the South-side of the great Cloyster, at the Feet of the above-mention'd Abbat *Vitalis*, under a gray Marble Stone, on which is the Effigies of an Abbat carv'd deep, with a Pastoral Staff in his right Hand, but no Miter on his Head; with the following *Latin* Verses, inlaid round the edge in Brass.

*Hic pater insignis, genus altum, virgo senexque,
Gisleberte jaces, lux, via, luxque tuis.
Mitis eras, justus, prudens, fortis, moderatus,
Doctus quadrivio, nec minus in trivio.
Sic tamen ornatus nec sextæ luce Decembris
Spiramen cælo reddis, et ossa solo.*

Pitsius,
anno
1117.

Weever,
p. 180.

The Substance whereof is, that he was renowned, high born, a Virgin, of a great Age, the Light, the Way, and the Leader of his Monks, Meek, Upright, Prudent, Brave, Modest, and excellently Learned. Yet with all these Perfections, he on the 6th of *December* yielded up his Soul to Heaven, and his Bones to the Earth.

15. HEREBERT,

Was first Almoner of this Monastery, and then elected Abbat in the Year 1121. He founded the Nunnery of *Kilburn* in this County, and subjected it to this Abby, as may be seen among the Nunneries of the Order of St. *Benedict*.

16. GERVASE of *BLOIS*,

Bastard Son to King *Stephen*, and by him put into this Monastery, where he was afterwards chosen Abbat: He died in the Year 1160, and was bury'd on the South-side of the aforesaid Cloyster, under a large Stone of black Marble, vulgarly call'd the Grave of *Long Meg* of *Westminster*, on which was formerly this *Latin* Distich.

*De regum genere Pater hic Gervasius ecce
Monstrat defunctus Mors rapit omne genus*

Importing, That *Gervase* being of Kingly Race, and lying there dead, shews that Death spares none.

C c c c

Simon

Weever,
p. 487.

March.
West.
anno
958.

Mon.
West.
p. 12.

Hist. of
the Gar-
ter, p.
127.

Simon Dunelmensis says, that this *Geruase*, having squander'd the Revenues of his Monastery, was depos'd by King *Henry II.* and had for his Successor

17. LAURENCE,

Who the aforesaid *Simon* says, had been Prior of *Durham*, and in the Year 1154, excommunicated with others of that Church by *Henry*, Archbishop of *York*, for electing *Hugh* Bishop of *Durham*, and that they were afterwards with much difficulty absolv'd. Yet the said Archbishop refusing to consecrate the said *Hugh*, he determin'd to go to *Rome*, with some of his Electors; but by the way this *Laurence* left them, and retir'd to the Abby of *St. Alban's*, whence, after a few Years, he was promoted to be Abbat of *Westminster*, upon the Removal of his Predecessor, as was said above. But if *Geffrey* of *Coldingham* be right in his History of *Durham*, this *Laurence* Abbat of *Westminster*, and *Laurence* the Prior of *Durham*, cannot be one and the same Person; for he tells us, that the said Prior *Laurence*, went with others to *Rome*, and as he was returning, died in *France*. Be that as it will, this Abbat *Laurence* appears to have been present with the King, the two Archbishops, and many other Bishops, Nobles, and Abbats, at the Composing of the Difference between the Church of *St. Alban's*, and the Church of *Lincoln*, which was concluded at *Westminster* the 8th of the Ides of *March*, 1162. This Abbat *Laurence* was the first that obtain'd from Pope *Alexander III.* to himself and his Successors, Abbats of *Westminster*, the Privilege to use the Mitre, Ring and Gloves, and died in 1167, and was bury'd under a white Marble Stone, at the Feet of the above-mention'd *Gislebert*, whereon is carv'd his Image, with a Mitre, Ring, and Pastoral Staff, and the following Verses engrav'd about his Tomb.

*Clauditur hoc tumulo vir quondam clarus in orbe,
Quo præclarus erat hic locus, est & crit.
Pro meritis vitæ dedit illi laurea nomen
Detur ei vitæ laurea pro meritis.*

The Allusion here between his Name of *Laurence* and *Laurea*, which is the Laurel or Bays, is not so rightly express'd in *English*, but the Purport of the Verses is, In this Tomb is enclos'd a Man, once famous in the World, thro' whom this Place was, is, and will be renowned. As his Life deserv'd, so his Name was deriv'd from Laurel, may he have the Laurel of Life for his Merits.

18. WALTER

Was Prior of *Winchester*, and thence translated to this Abby of *Westminster* anno 1175 according to the Annals of *Winchester*; *John Flete* says, in 1176, which is most likely, if his Predecessor *Laurence* dy'd in that Year, as has been said above. This *Walter* writ a Book of the Lives of *William* and *Henry* Bishops of *Winchester*, sometimes quoted by *Rulburn*. *Ranulphus de Diceto*, under the Year 1176, says, that *Walter*, Prior elect of *Winchester*, being made Abbat of *Westminster*, receiv'd the Benediction, made his Profession, and had the Mitre and Gloves, which his Predecessor *Laurence* had merited, but was prevented by Death from receiving from the Hands of the Bishop of *London*, and after that went mitred into the Assembly of the Bishops; but *Hugh*, the Pope's Legate, not being receiv'd at *Westminster*, with

as much Respect as he thought due to him, on the 6th of the *Kalends* of *March* that Year, suspended this Abbat from the Use of the Mitre, and the Prior from entering into the Choir.

19. WILLIAM POFFARD,

Prior of *Westminster*, was by the Monks there, before the King's Justices, and the Bishop of *London* unanimously chosen Abbat on a *Wednesday*, the which Election the said Bishop confirm'd gave him the Benediction before the High-Altar, and he was the same Day receiv'd with solemn Procession at *Westminster*, and entertain'd at Dinner in the Refectory. All this, as I take it, was about the beginning of *November*, in the Year 1191.

20. RALPH PAPILLON

Was next Abbat, of whom we find no more, but that he was depos'd in the Year 1214, and in his Place was chosen

21. WILLIAM HUMES, or de HU-METO,

Who dy'd on the 12th of the *Kalends* of *May*, 1223.

22. RICHARD BARKING

Was first Prior, and then Abbat of this Monastery, and receiv'd the Benediction in the Church of *Westminster*, from *Peter* Bishop of *Worcester*, on the 12th of the *Kalends* of *October* 1223. He was a special Councillor to King *Henry III.* Chief Baron of the Exchequer, and Lord Treasurer of *England*. When he had been Abbat above 32 Years, he dy'd in the Year 1246, on the *Kalends* of *December*, was bury'd in our Lady's Chapel, and had a Tomb of Marble Erected for him, before the Altar there, which in the Time of *William* of *Colchester*, Abbat of this Monastery, was taken down by Brother *Combe*, then Sacrist of the Abby, who laid a fair plain Marble Stone over him, with an Epitaph, inscribed in Brass, as follows.

*Richardus Barkin Prior est, post inclitus Abbas
Henrici Regis prudens fuit ille Minister,
Hujus erat prima laus, Insula rebus optima,
Altera laus eque Thorp, census, Ocham, Decimaque,
Tertia Mortone castrum simile ratione,
Et Regis quarta de multis commoda charta.
Clementis fesso mundo migravit ab isto.
M. Domini C. bis XI. sextoque sub anno.
Cui detur venia parte pia Virgo Maria.*

Which is to this Effect, *Richard Barking* was Prior, and afterwards renowned Abbat; he was wife Minister to King *Henry*. His first good Act was the acquiring of a fruitful Island; the next the getting the Revenue of *Thorp* and the Tithes of *Ocham*, the third the Castle of *Thorp* in like manner, and fourthly the King's Charter of many Conveniences. He departed this Life on the Feast of *St. Clement*, in the Year of our Lord 1246. For Pardon of whose Sins may the Virgin *Mary* intercede.

This Tombstone was with many others remov'd, when King *Henry VII.* built the new Chapel, and placed at the Foot of the Steps ascending towards the same, on the East-side of the Area.

Mathew Paris says, he was a Man of Discretion Learning, and Religion, and increas'd the Revenues of his House during his Life about 300 Marks.

In

In his Time, or his Predecessors, the great Controversy was ended between *Eufpace*, Bishop of London, and the Monks of *Westminster*, concerning the Exemption of the Church of *Westminster*, &c. from the Jurisdiction of the Bishop of London. In this Abbat's Time also, viz. anno 1237, April 1, he and the Convent of *Westminster* gave to the King, the Church of *St Dunstan*, over-against the *New Temple*, who bestow'd the same on the *House of Converts*, by him then newly founded, saving a Pension of 20 l. per annum, to be paid to the said Abbat and Convent, as had been accustomed to be done by the Rectors of the said Church, as appears by his Letters Patents, 21 Hen. 3. m. 10. Also in this Abbat's Time was the Composition made about the Priory of *Kilbourn*, spoken of in it's Place. Lastly, in his Time, the King by his Letters Patents, dated April 22, in the 30th Year of his Reign, of our Lord 1246, granted to God, and the blessed *Edward of Westminster*, and to the Fabrick of the same Church 2691 l. and will'd that the Money should be paid into his new Exchequer, which he had constituted at *Westminster*, to the Archdeacon of *Westminster*, and *Edward of Westminster*, whom he had appointed Treasurers of the same. [Pat. 31. Hen. 3. m. 5.]

23. RICHARD CROKESLEY,

Archdeacon of *Westminster*, was, upon the King's Licence granted, elected Abbat of this Monastery, to which the King gave his Assent, March 25, 1247. In his Time October 24, 1249, the King granted to the Abbat and Monks of *Westminster*, that the Fair, which was wont to be kept in their Church-Yard on the Feast of *St. Edward*, which is in the Quinden of *St. Michael*, and for 16 Days after, should for the future be kept every Year at *Totbal*, suppos'd to be the same that is now call'd *Tutbill-Fields*. And on September 6, 1252, he granted, that as often as the Abby should be vacant, the Prior and Convent thereof should have the free Administration of their own proper Goods, but that the Goods belonging to the Abbats should be in the Custody of the King, and his Heirs. On the 4th of February 1254, he farther granted them this Privilege, that whosoever should be Arrested within their Liberties, should be kept in their own Prison by their own Bayliffs. On the 20th of July 1256, the same King sent this Abbat *Croklesley* his Ambassador to the Court of *Rome*. This Abbat dy'd on or before the 21st of July 1258, for on that Day the King granted the Custody of the Barony of the Abby of *Westminster*, void by the Death of the said Abbat *Richard*, to *Adam de Efton*. And in two Days after, viz. July 23, granted his Licence to chuse another Abbat, *Thomas* being then Archdeacon of *Westminster*, whereupon the Monks elected

24. PHILIP LEVESHAM,

Who dy'd before the 1st of December following; for the King on that Day granted his Licence to the Prior and Convent of *Westminster* to elect another Abbat in his Place, whereupon they chose,

25. RICHARD WARE,

To whose Election the King gave his Assent on the 15th of the same Month. He went to *Rome* for his Consecration, and brought from thence certain Workmen, and rich Porphyry Stones, with

which he caus'd that glorious inlaid Floor to be made, still remaining in the Area that lyes within the Rails that compass the High Altar of this Church. This was in the Year 1260, when he also caus'd the under Part of *Edward the Confessor's* Feretory to be inlaid with Stone by the same Workmen, both at his own Charge. He was Lord Treasurer of *England*, and after he had govern'd this Monastery as Abbat, the Space of 23 Years and upwards, he dy'd on the 2d of December 1283, and was bury'd on the North-side of the aforesaid Area, next to the Tomb of *Aymery de Valence*, Earl of *Pembroke*; but nothing now remains on his Grave-stone to distinguish it from the rest. However *Weever* gives us the following short Epitaph, which was formerly to be seen on it.

Mon.
West.
32.33.
37

*Abbas Richardus de Wara qui requisivit,
Hic portat lapides, quos huc portavit ab Urbe.*

That is, Abbat *Richard Ware*, who rests here, bears the Stones which he brought hither from *Rome*.

26. WALTER WENLOCK,

Upon the Vacancy of this Abby, by the Death of the aforesaid *Richard Ware*, King *Edward I.*, in the 12th Year of his Reign, December 8, 1283, committed the Custody of the Barony thereof to *Malcolm de Harlow*, and in three Days after, viz. December 11, granted his Licence to the Monks to chuse a new Abbat, who thereupon Elected this *Walter Wenlock*, to which the King gave his Assent on the 22d of the next January, and restor'd the Temporalities on the 20th of June following. This *Walter Wenlock* was made Lord Treasurer, and having govern'd this Monastery 26 Years, dy'd at his Manor of *Pireford*, in *Glostershire*, December 25, 1307; thus say *Weever* and *Matth. Paris*; but by what appears above, he could be Abbat but 24 Years or thereabouts, for if he was chosen about the latter end of December 1283, and dy'd December 5, 1307, there were but 24 Years for him to rule. He was bury'd by the South Door, entering into *St. Edward's Chapel*, under a decent Marble Stone plated, and laid over him. The Brass Plates being long since stolen away, nothing remains now but a Guess at the Stones; but *Weever* has preserv'd the following Epitaph, which was carv'd on the Brass,

Pat. 12.
Edw. 1.

*Abbas Walterus jacet hic sub marmore tectus;
Non fuit austerus, sed mitis, fame rectus.*

Weever,
p. 480.

That is, Abbat *Walter* lyes cover'd under this Marble; he was not rigid, but mild, and upright in Speech.

27. RICHARD KEDINGTON,
or KYDYNGTON

Being Elected Abbat of this Monastery, the King gave his Assent, and writ to the Pope for his Confirmation, February 23, 1307, but did not restore his Temporalities till April 25, 1311. And as to his Death, the King was certify'd of it, and granted Licence to the Monks to chuse another Abbat on the 21st of April 1315.

Pat. 1.
Edw. 2.
Pat. 4.
Edw. 2.
Pat. 8.
Edw. 2.

Pat. 8.
Edw. 2.
P. 2.
Pat. 7.
Edw. 3.
P. 2.

28. WILLIAM CURLINGTON, or CARTHINGTON

By Virtue of the said Licence, was chosen Abbat of this Monastery, to which the King gave his Assent, and signify'd the same to the Pope, June 11, 1315. He dy'd on or before September the 13th, 1333, for on that Day the King was certify'd of his Death, and granted his Licence to chuse another.

Pat. 7.
Edw. 3.
P. 2.

29. THOMAS HENLEY,

By Virtue of the said Licence, was Elected the next Abbat, to which the King gave his Assent on the 30th of September, 1333, and certify'd the same to the Pope at the same time, and restor'd his Temporalities to him on the 29th of the next June. On the 7th of June 1335, the King granted him Licence to absent himself from his Abby for the Term of seven Years, and to apply himself to his Studies in the Universities. He dy'd before the 4th of November 1344, for then the King was certify'd of his Death, and granted his Licence to chuse another. He was bury'd in this Abby Church not far from Richard Ware, above spoken of.

Pat. 18.
Edw. 3.
P. 2.

Pat. 19.
Edw. 3.
P. 2.

30. SIMON BURCHESTON,

Was Elected the next Abbat, and approv'd by the King, who signify'd it to the Pope, November 15, 1344, and restor'd his Temporalities on the 23d of March following. The King also permitted him to study in the Schools for three Years, August 6, 1345. The Abby again became void before the 16th of September 1349, but whether by the Death of this Abbat or otherwise does not appear.

Pat. 23.
Edw. 3.
P. 2.

31. SIMON LANGHAM

Was the next Abbat, but the time of his Election appears not; but he was confirm'd by the Pope, and the King restor'd his Temporalities on the 16th of September 1349, this Simon was a Man of singular Learning, and famous for Integrity of Life, whose only Merits rais'd him from a mean Condition to the highest Honours in the English Church and State, for he was first a Monk in this Monastery, then Prior, and afterwards Abbat thereof, thence he was preferr'd to the Bishoprick of London, and before his Consecration translated to Ely, in the Year 1361, where he continu'd 5 Years, being during that time, first Treasurer, and then Lord Chancellor of England, and lastly Archbishop of Canterbury. He receiv'd his Pall November 4, 1366, and was enthroniz'd on Lady-Day following. He sat Archbishop but little above two Years; but in that time compos'd a Controversy between the Londoners and their Clergy, about the Tithes, by ordaining, that of every Pound of yearly Rent they should pay an Half-penny, or a Farthing out of every ten Shillings to their Priest, besides their Oblations and personal Tithes. He was made Cardinal of St. Sixtus by Pope Urban VI, left his Archbishoprick, and went to Avignon, where he was soon after made Bishop Cardinal of Preneſte, by Pope Gregory XI. There he liv'd in great Esteem about 8 Years, and dy'd July 22, 1376, of a Palsy, wherewith he was taken on a sudden as he sat at Dinner, and was bury'd first in the Church of the Carthusians, whose House he had founded

there; but after three Years, his Bones, by his own Appointment whilst he liv'd, were taken up and bury'd here in the Abby Church, hard by the Altar of St. Benedict, under a beautiful Tomb of Alabaſter, on which the following Epitaph was sometime Engrav'd.

*Simon de Langham sub Petris hiis tumulatus,
Istius Ecclesie Monachus fuerat, Prior Abbas.
Sede vacante fuit electus Londoniensis
Presul, & insignis Ely, sed postea Primas
Totius regni, magnus Regisque Minister.
Nam Thesaurarius, & Cancellarius ejus,
Ac Cardinalis in Roma Presbyter iste,
Postque Preneſtinus est factus Episcopus atque,
Nuncius ex parte Papae transmittitur istuc.
Orbe dolente Pater, quem nunc revocare nequimus,
Magdalene fesso, milleno septuageno,
Et ter centeno sexto Christi ruit anno.
Hunc Deus absolvat de cunctis quae male gessit,
Et meritis Matris sibi celica gaudia donet.*

Weever,
P. 483.

That is, Simon Langham Entomb'd under these Stones, was Monk, Prior, and Abbat of this Church. The See becoming vacant he was chosen Bishop of London, then of Ely, but afterwards Primate of all the Kingdom, and the King's great Minister, for he was his Treasurer and Chancellor, and Priest Cardinal in Rome, and afterwards was made Bishop of Preneſte, and sent hither as the Pope's Nuncio. To the Grief of the World, this Father, whom we cannot now recall, dy'd on the Feast of St. Mary Magdalen, in the Year 1376. God absolve him of all he did amiss, and grant him the heavenly Joys for the Merits of his Mother.

He was wonderful bountiful to this Church of Westminster, for he discharg'd a Debt of 2200 Marks owing by his Convent to some Merchants, and paid divers other Sums of Money, which particular Monks did owe. He gave 500 l. towards the finishing the Body of this Church; Books to the Value of 830 l. Copes, Vestments, &c. worth 470 l. At his Death he bequeath'd to the Monks all his Plate, priz'd at 2700 l. and all his Debts any-where due, which amounted to 3954 l. Some say, he forgave the Church a Debt owing to him of 3654 l. He also sent to this Monastery 1000 Marks to buy 40 Marks a Year Land to increase the Portions of four Monks that daily should say Mass for his and his Parents Souls. The Money that was bestow'd only upon this Monastery one way or other is reckon'd to be no less then 10800 l.

32. NICHOLAS LITLINGTON

Succeeded next; but the precise Time of his Admission I have not met with, but it must have been about the Year 1361, for we find, That after he had govern'd this Monastery 25 Years, he died, and was buried in the Chapel of St. Blaise, in the Year 1366. That Chapel is in the South Cross of this Church, and at present made use of as a Vestry. By his Epitaph here subjoyn'd, it appears, that he died in November the aforesaid Year. This Abbat built from the Foundation, the Hall, and the great Chamber, call'd *The Jerusalem Chamber*, with the West and South-West-side of the great Cloister, his Arms remaining there at this Day. He also erected the Granary, which is now the Dormitory for the King's Scholars, with the Tower adjoining, and a Water-Mill for the Use of the Abby.

Mon.
West.
P. 13
& 52.

Weever

Weever, 487. Weever says, he found his Epitaph in a nameless Manuscript, in Sir Robert Cotton's Library; which is as follows :

*Hacce domo Ductor Nicholaus erat quoque structor,
Et sibi tunc celo sedem construxit & eadem.
M. semel, C ter erat annus, sex octuagenus
Cum perit iste Abbas divino flamine plenus.
Quinta dies, sit ei requies, in fine Novembris,
Detur ei; pietate Dei, merces requiei. Amen.*

That is, *Nicholas* was Ruler and Builder in this House; and then he built himself a Seat and an House in Heaven. It was the Year 1386 when this Abbat died, full of the divine Spirit. The fifth Day gave him rest, at the End of *November*. May he have the Reward of Repose, thro' the Goodness of God. *Amen.*

33. WILLIAM COLCHESTER

Was elected Abbat here after the 12th of *December* 1386, to whose Election the King gave his Assent, on the 21st of *January* following. The Time of his Death appears not, but he is said to have been interr'd under an ancient Monument, without a Canopy, or any Inscription, in the Chapel of *St. John Baptist*, where, on a rais'd Pedestal of Free-stone, lies the Image of a Mitred Abbat, in the Vestments wherein he was wont to say or sing Mass, with a Mitre on his Head, a Crosier Staff in his Hand, a Ring on his Finger, a Spaniel Dog at his Feet, and two Angels supporting his Pillow, all of the same Stone, curiously carv'd.

34. RICHARD HAROUNDEN,

Of whom I can find no more than that he was buried in this Church, but the Place is not known.

35. GEORGE FLACCET,

As to whose Life we are as much in the dark, as of the former, but his Body lies interr'd in the Chapel of *St. John Baptist*, in a plain rais'd Tomb of Grey Marble, about a Yard from the Ground, canopy'd with a graceful Arch of Free-stone, adorn'd with Arms and Imagry Work, but the Inscription about the edge is torn away for the Lucre of the Brass.

36. RICHARD SUDBURY,

Of whom all we can say is, that he lies bury'd in the inlaid Area above-mention'd, but all the Brass and Inscription belonging to it torn away.

37. EDMUND KIRTON,

The next Abbat here, was Doctor of Divinity, and a Man of profound Learning. By his Command, and at his Cost, the Skreen of *St. Andrew's* Chapel was richly adorn'd, with curious Carving and Engraving, and other Imagry Work of Birds, Flowers, Cherubims, Devices, Mottoes and Coats of Arms of many of the Nobility painted thereon. This Abbat lies bury'd in the aforesaid Chapel of *St. Andrew*, under a plain Grey Marble Tomb, with an Inscription in Brass round the Edge, by which it appears, that he died *October* 3, 1466; after he had govern'd this Abby 22 Years, whence we may conclude, that he was made Abbat in 1444. The Inscription about his Tomb above-mention'd is this:

*Pastor pacificus, subiectis vir moderatus,
Hac sub marmorea Petra requiescit humatus,*

*Edmundus Kirton; hic quondam qui fuit Abbas;
Bis denis annis cum binis connumerandus,
Sacra scriptura Doctor probus, immo probatus,
Illustri stirpe de Cobildic generatus.
Coram Martino Papa proposuit iste
Ob quod multiplices laudes habuit & honores.
Qui obiit tertio die mensis Octobris, Anno
Dom. M. cccc. lx. vi.
Eleyson Kyry curando morbida mundi.*

Which may be thus *English'd*, *Edmund Kirton*, once Abbat here, and peaceable Pastor, moderate to those that were subject to him, rests interr'd under this Marble Stone. His Rule lasted 22 Years. He was an approv'd Doctor of Divinity and of Probity, born of the noble Race of *Cobildic*. He harangu'd before Pope *Martin*, by which he gain'd much Praise and Honour, and dy'd on the 3d of the Month of *October*, in the Year of our Lord 1466. The Mercy of our Lord healing the Distempers of the World:

38. THOMAS MILLING,

Being yet a Youth, became a Monk in this Monastery, and then went to *Oxford*, where he study'd till he proceeded Doctor of Divinity. He was a great Master of the *Greek* Tongue, and excellently vers'd in all the best Learning. Returning again to *Westminster*, he was made Abbat there, and shortly after prefer'd to the Bishoprick of *Hereford*, by King *Edward IV*, to whom he was both a Privy-Councillor and a Favourite, and Godfather to his eldest Son Prince *Edward*. He had Restitution of his Temporalities 15 *August*, 14 *Edward* 4, 1475, and dy'd anno 1492, and was bury'd in the midst of *St. John's* Chapel in *Westminster* Abby, where against the North Wall there is a slight Monument erected in Memory of him.

39. JOHN ESTNEY,

When Abbat, eas'd his Church of 3070 *l.* which was owing to the Court of *Rome* for the Confirmation of their Abbats, and built the great West Window at his own Charge. He made and adorn'd the Skreen of *St. John the Evangelist's* Chapel, with several Carvings and Coats of Arms painted and gilt, and lies bury'd on the South-side thereof, under a Grey Marble Tomb, with his Effigies thereon, curiously engraven on Brass, in the Vestments of his Office, with a Mitre on his Head, and a Pastoral Staff in his right Hand, having an Epitaph round the Verge, part only remaining at this Time, sufficient to inform us, that he dy'd May 24, 1483.

40. JOHN ISLIP

Was a Man of great Authority in the Reign of King *Henry VII*. He built that which is now the Dean's House, repair'd much of the Church, and other Buildings belonging to this Monastery, renewing all the Buttresses, and placing in the Niches thereof, the Statues of all the Kings that had been Benefactors to the same. In his Time King *Henry VII* built the stately Chapel call'd by his Name. This Abbat *Islip* design'd a stately Tower and Lanthorn, with a good Chime of Bells to be plac'd therein, over the midst of the Cross of this Church; but finding the Foundation of the Pillars too weak to support his Structure, the Bells were set up in one of the Western Towers, where they remain to this Day. Moreover, he caus'd a Chapel to be made, next to the Chapel of *St. John Baptist*,
D d d d

Baptist, and dedicated it to *St. Erasmus*, and adorn'd the Roof with curious Mason's Work, and neat Carvings, with several Devices and Intraglio's, and many Rebusses alluding to his Name, as one slipping Boughs from a Tree, an Eye with a slip from a Tree, a Youth slipping from a Bough of a Tree, with a Label proceeding from his Mouth with these Words, *I slip*, and the like. In the Undercross, tho' something dark, you may see a plain Marble Table, supported by four small Pillars of wrought Brass, and fix'd to a Pedestal of the same Stone, where formerly had been plac'd a Skeleton in his Shroud, curiously insculp'd, and compos'd of Alabaſter, with an Epitaph circumscrib'd, and several Verses thereon, now all taken away, except the Table, under which this Abbat *John Islip* is interr'd; the whole Vault is interlac'd with his Coat of Arms, and such like Devices, as are the Windows of the Oratory above full of the same. *Weever* tells us, that he could not find the Time of this Abbat's Death by his Tomb, yet found in a Manuscript in the Cotton Library, wherein are divers Funeral Collections, and other Inscriptions of this Abby, which were gather'd about the Time of the Dissolution, that he dy'd *January 2, Anno 1510, 2 Henry 8.*

Weever, farther informs us, that over the Tomb above-mention'd, was the Picture of our Saviour *CHRIST* hanging on the Cross, seeming to call and to give good Council unto Mankind, in these Rhimes.

Aspicce, serve Dei, sic me posuere Judei.
Aspicce devote, quoniam sic pendo pro te.
Aspicce mortalis, pro te datur hostia talis.
Introitum vite reddo tibi, redde mihi te.
In cruce sum pro te, qui peccas desine pro me.
Desine, do veniam, dic culpam, corrige vitam.

That is, Behold, Servant of God, thus the Jews treated me. Behold devout Person, thus I hang for your Sake. Behold mortal Man, for you such an Offering is made. I give you the Entrance into Life, give yourself to me. I am on the Cross for your Sake, you that sin forbear for my Sake. Forbear, and I forgive, confess your Faults, amend your Life.

Under this Picture was the Picture of the Abbat, holding up his Hands, and praying thus in old Poetry.

En cruce qui pendis Islip miserere Johannis
Sanguine persuso reparasti quem pretioso.

Importing, Behold thou who hankest on the Cross, have Mercy on *John Islip*, whom thou hast redeem'd by shedding thy precious Blood.

41. WILLIAM BENSON,

Call'd in *Rymer's Fadera* BOSTON, but all others agree in the former Name. He was Abbat at the Time of the Suppression, and one of the Time-servers who surrender'd their Monasteries to King *Henry VIII.* *January 16, 1579*, and for that his Submission, was made Dean of the new Foundation, and enjoy'd it till his Death, which hapned in the Year 1549. Seventeen Monks consented to the Surrender with him, which is a Token that the whole Monastery was not consenting, for it is certain, that there never were so few in that great Abby at any one Time. This Abbat Dean was bury'd as you go into the Revelry, and

if there was any Inscription on his Grave-stone, it is either worn or torn off.

Before we leave this Abbat *Benson* or *Boston*, it will be proper here to insert the Oath he took whilst in that Dignity, that is, in the Year 1533, being the 25th of *Henry VIII.* for fulfilling the last Will of King *Henry VII.* in Relation to his Chapel annex'd to the Abby Church. This Oath is in *Rymer's Fadera*, Vol. XIV. p. 459, and being in *English*, properly belongs to this Place. The *Memorandum* before it of the Time, Place, and other Circumstances of taking the same being in *Latin*, shall be here exactly translated, and is as follows.

The Oath of WILLIAM BOSTON, alias BENSON, for fulfilling the Will of King Henry VII.

MEMORANDUM, that on the 12th Day of May, in the 25th Year of the Reign of King *Henry VIII.* *William Boston* Abbat of the Monastery of *St. Peter* at *Westminster*, came publickly in his own Person between the Hours of nine and ten before Noon the same Day, into the Chancery of our Lord the King at *Westminster*, and then and there, in the Presence of notable *Thomas Audeley* Knight, Chancellor of *England*, and others of the same Chancery then and there present, bringing with him his Part of certain original Indentures, made between the Lord King *Henry VII.* on the one, and *John Islip* late Abbat and the Convent of the aforesaid Monastery on the other Part, and seal'd with the Great Seal of the same late Lord the King, the Date whereof is of the sixteenth Day of July, in the nineteenth Year of the Reign of the same late King, the which Indenture contains the Foundation of the Will of the aforesaid late Lord the King, to be for ever observ'd, kept and perform'd within the aforesaid Monastery, and the same Abbat, holding in his Hands the same Part of the Indentures, took a solemn Oath on God's Holy Gospels, under the following Words

I *William Boston*, Abbot of the Monastery of *Seynt Peter* of *Westminster*, shall well and truly to my Power during all my life, as long as I shall be Abbot of the said Monastery, according to the Covenants specified in these Indentures here in my Hande, made betwene the mooste Excellent and Christian Prince Kyng *Henry* the Seventh, and *John Islipp* late Abbot of the said Monastery, and the Priour and Convent of the said Monastery, bearing Date the Sixteenth Daye of July the Nineteenth Yere of the Reigne of the said Kyng, Cause every Monke of the said Monastery that shall Syng or Say the High Masse at the Highe Alter in the same Monastery to Syng and Say devoutly every Day, at every such Masse for the said Kyng, all such special Collects with their Secrets and Postcomyns, as be conteyned in the said Indentures.

ITEM, I shall cause every Monke Singing and Saying in the Chapitre Masse in the said Monastrie, and also the Banns of the Quere, to Syng and Sey devoutly for the same Kyng, at every such Masse after the Fraccion of the Holy Sacrament, and before the Holve Prayer of *Agnus Dei*, all such special Psalms, Orations and Prayers for the same Kyng, as be conteyned in the same Indentures.

ITEM,

Ford. &
Convent.
Vol. 14.
P. 459.
A. D.
1533.
A. 25.
H. VIII.
Claus.
25. H.
VIII. m.
32. d.

ITEM, I shall fynde, Susteyne and kepe, Three moor Monks of Seynt Benet in the said Monasterie, ober and aboue the Tombes of Monkes that ought and were used to be kepte and susteyned in the said Monasterie, by reason of the Fundacion thereof or otherwise, at the tyme of the making of the said Indentures, and were unto every of them lyke fyndyng, Profits and Rewardes, as any other Monke of the said Monasterie shall have or used to have, beyng none Officer therein.

ITEM, I shall provide and Cause Three Chaunterie Monkes in the said Monasterie, of good and vertuose Disposition, to say dayly Masse, specially and principally for the same Kyng, and also for Elizabeth late Quene of England his Wyff, and for their Children and Issue, and for the Father, Mother, Progenitours and Aunccestours of the same Kyng, in such maner and forme as is conteyned in the same Indentures, and shall paye to every such Monke yerely for his Salarie and Wages, an Hundred Shillings ober and aboue lyke fyndyng, Profits and Advantages, as any other Monke of the said Monasterie, beyng none Officer therein, have had or ought to have.

ITEM, I shall cause a great Bell in the said Monasterie appointed in the said Indentures, solemnly and distinctly to be knolled fourtie strokes, or aboue a Quarter of an Houre, nexte before every Houre and Tyme lymitted and appoynted for any of the Thre Chaunterie Masses to begynne, to the intent to give knowlege to the People to come to the same.

ITEM, I shall cause a Solempne Sermon to be openyde sayde in the Church of the said Monasterie, upon every Good Fridaye, Monday in Ester Weke, and the Festes of our Ladie, and every Sunday in the Yere, excepte such Sondais as be excepted in the said Indentures; and cause the Greatest Bell to be rington on Houre to and before every such Sermon, in such maner and forme as is conteigned in the same Indentures, and shall content and paye to every Person saying every such Sermon, xlii. s. iv. d. for his Rewarde.

ITEM, I shall holde and kepe, and cause to be holden and kepte, a perpetuall and solempne Anniversarie for the said Kyng, and for the other Soules afore reherfed in the Church of the said Monasterie, in such Maner, forme and Order, and with such special divine Services, Prayers, Observances and Ceremonies, and with Lights of a Hundred Tapers, and Twenty four Torches, and with the Distribution of Almesse of xli. and such other Rewardes at every such Anniversarie, as is conteyned in the same Indentures.

ITEM, I shall cause every Personne that shall preche, and say the Sermones used to be sayde at Paulis Crosse, and also every personne that shall preche and saye the Sermon in the said Monasterie, the Sunday nexte before every such Anniversarie, to warne the People there beyng openly, by such Prayers as be conteigned in the said Indentures, of the verie Day that every such Anniversarie shall be holden and kepte upon, and content and paye to every Personne that shall make any such Sermon at Pauls Crosse, and yere su warnyng of the said Anniversarie liii. s. iv. d. and also that I shall consent and paye all the Sommes of Money at every such Anniversarie, to the Chaunceller and Kepar of the Grete Seale, Tresorer of England, Chieff Justiez, and other Personnes named in the said Indentures, as often as they shall be there present, in such forme as is specified in the same Indentures.

ITEM, I shall holde and kepe, and cause to be holden and kepte, a solempne Wekele Obite in the same Monasterie for the same King, and for the Soules afore reherfed, in suche fourme, Maner and Order, and with such divine Service, Prayers, Observances and Ceremonies, and with the Light of Thirtie Tapers and foure Torches, and with the Distribution of Almesse, and such other Rewardes as be conteyned in the foresaid Indentures.

ITEM, I shall cause every Monke that shall syng and say the Masse of Requiem with Note, at the bury of the said Wekele Obitez, and also the Monkes then there beyng in the Quere to syng and say perpetuall whilles the World shall endure, after the Decease of the said King, devoutly for the same King at every such Masse after the Fraction of the Holy Sacrament, and before the holie Prayer of Agnus Dei, all such special Psalmes, Oracions and Prayers for the same Kyng, as be conteigned in the same Indentures.

AND ALSO, I shall fynde, provide, ordeigne, and have foure Tapers of Wex, every one of them of the Weight of xli. at the first making, to stande, and perpetuallly to breene upon and about the Tombe and Hele of the said Kyng, in the said Monasterie, in such forme as is conteyned in the said Indentures.

AND ALSO, I shall fynd and kepe in the said Monasterie Too Brothern called Converses, ober and besides Sixe other Converses, which ought to be founden in the said Monasterie, before the making of the said Indentures, and wynter to every of the said Two Brethren, like wyhyng, Meate, Wynte, Clothing, Lodgyng, and all other things as any other Broder, called a Converte hath used to have in the said Monasterie.

AND ALSO, I shall provide, fynde and have in the Universitie of Oxenford Thre Monkes, Scollers of the said Monasterie, ober and besides Three Monkes, Scollers of the same Monasterie, which ought to be funden there before the making of the said Indentures, and there to continue in Studie and Learning in the Science of Divinitie, in such Maner and fourme as is conteyned in the same Indentures, and to paye to every of them yerely for his Exhibition xli. as longe as he shall there continue too.

ITEM, I shall well and truly content and pay all such severall Sommes of Money as be appointed to be payde for Twenty severall solempne Anniversaries, to be holden and kepte for the said Kyng, in severall Cathedral Churches, Monasteries, Collegies, Priories, Abbacies, Places of Priests, and in the Universites of Oxenford and Cambridge, and other Places, in such forme as is conteigned in the same Indentures.

ITEM, I shall provide and susteyne within the said Monasterie, in the Almes Houses therfore made and appointed by the said Kyng xiii. Pore Men; oon of them being a Prioste, and the other xii. having no wyfes, in such Maner and forme as is conteyned in the same Indentures, and give to every of them, that is to say, to xii. of them that shall be Prioste, for every Day in the Wyke iv. d. and to the other xii. of them for every Day in the Wyke ii. d. to be paid every Saturday, and every Pore such Clothing and fytwell as is conteigned in the said Indentures.

AND ALSO, I shall Depute and Wydeigne a sad and discrete Monke of the said Monasterie, to have the Kewle and Governance of the said xiii. Pore Men, and to see that they shall kepe all such Statutes

tures and Ordinances, Prayers and Obseruances as to be them appoynted and assigned and I shall yebe to every such Monke verely for his Labour xl s. and also I shall provide, and find Tree honeste sad and discrete Women to dresse Meate and Drink for the said XIII Pore Men, and kepe them in their Seckness, and yebe to every of the said Thre Pore Women Wekely xvij d. and every yere a Gownne, redie made for their Labour, according to the Tenour, and effecte of the said Indenture.

ITEM, I shall cause the Abstraete conteigning the effect of the said Indentures, aunerred to the same Indentures, to be openly, and distinctly Redde in the Chapitre House of the said Monastery verely, within Two Days next before every such Anniversarie, in such form and manner as is conteigned in the same Indentures.

AND, I shall cause every Priour of the said Monasterie to make solempne Othe in the said Chapitre House of the same Monasterie, within viii Daies next after he shall be made Priour of the said Monasterie, to be and cause all the Premisses, and all other things conteigned in the same Indentures to be Obserued and Kepte as well in the Tyme of Vacation of the said Abbacye as other tymes.

AND, I shall well and truely Kepe and Perfourme, and see and cause to be truely Kepte, and Perfourmed all and every of the Premisses, and all other things conteigned, and specified in the same Indentures Covenanted, and Grounded by Me and the Priour and Convent of the said Monasterie to be Kepte, Don, Obserued and Performed, according to the hole Will, Wynde and Orient of the said Kyng sole Founder of all the Premisses, and of all other things more largely expressed in the said Indentures, according to the Tenour and Effecte of the said Indentures in every Behalfe, with all such Solempnities and Circumstances as be conteigned in the same Indentures in as large and ample wise as though they were specially and particularly reherced and expressed in this my Othe.

So helpe me God, and all Seynts and by this Book, and as I shall therefore Answer to Almighty God at the dreadful Day of final Judgement.

I must here observe, that whereas it is said in the 6th Article of this Oath, that the Persons preaching on the Sundays therein nam'd, shall for every such Sermon receive the Reward of XIII s. IV d. I cannot but believe the same to be an Error either of the first Transcriber from the Original, or else of the Printer, that being too great a Sum in those Days for a Sermon, and this plainly appears by what afterwards follows in the 8th Article of the same Oath where the Preacher appointed to Preach at *St. Paul's Cross* is order'd to receive III s. IV d. which in those Days was a generous Reward for a Sermon, and consequently the first of them ought to be the same Sum.

Whether ever this Abbat *Boston* or *Benson* remember'd his Oath, when he consented to the Dissolution of his Monastery, and breaking through all the Particulars he had sworn to observe, is hard to decide; but how far he was from performing any part thereof plainly appears; but as he broke through his Religious Vows to pass from an Abbat to be a Dean, so by the same Authority he dispens'd with this solemn Oath, and in all

likelihood never more gave himself the Trouble to think of it.

King *Henry VIII*, after having thus converted this Abby into a Deanery, soon chang'd his Mind, and converted it into a Cathedral, as may be seen in the *English Translation of the Monasticon*, where above quoted, and therefore need not be here repeated; the only Bishop of this Place was,

THOMAS THURLBY, or THIRLBY,

Doctor of Divinity, some say of Law, of *Cambridge*. He was consecrated Bishop of *Westminster* December 19, 1540, and was the first and last Bishop there. He was translated thence to *Norwich*, in 1550, and within 4 Years after was by Queen *Mary* advanc'd to the Bishoprick of *Ely*, and made one of her Privy Council. After her Death, refusing to joyn again in the Reformation intended by Queen *Elizabeth*, he was committed to the *Tower*, and displaced from his Bishoprick by Act of Parliament. His Friends not long after obtain'd Leave for him, and the late Secretary *Boxal*, to live in the Archbishop's House at *Lambeth*, where they had the Company of Bishop *Tunstall*, till he dy'd. The Archbishop treated them all kindly, and there this Bishop liv'd 10 Years, and dy'd in 1570, and was bury'd in the midst of the Chancel of the Parish Church of *Lambeth*, at the Head of Bishop *Tunstall*, under a Marble Stone. *Fuller* says he gave 6 Advowsons of Vicarages to *JESUS College* at *Cambridge*.

When Queen *Mary* came to the Crown, she restor'd *Westminster* to the Monks, as may be seen in the Place above quoted, and then

JOHN FECKENHAM

The last Abbat of *Westminster*, when Queen *Mary* restor'd that Monastery, was born of poor *Reymer*, Parents, in the County of *Worcester*, near *Feckenham Forest*, whence he had his Sirname, and is found subscrib'd by it in the Register of Pensions, which King *Henry VIII* allow'd to the Monks he turn'd out of the Monastery, which is preserv'd in the Court of Augmentations, fol. 208. *Feckenham* Monastery at *Evesham*, was suppress'd on the 17th of November, 31 Hen. 8, which was of CHRIST 1536. He first study'd at *Oxford*, but it does not appear, whether it was before he became a Monk or after. That he was Monk at *Evesham*, and subscrib'd among his Brethren, when they were compell'd to resign that Monastery into the King's Hands, appears by the aforesaid Register, as also that he had a Pension of 100 Florins (to this Author, *Mr. Willis* says 10 l.) When his Monastery was suppress'd, he became Chaplain to *John Bell*, Bishop of *Worcester*, and he dying in 1539, he betook himself to *Edmund Bonner*, Bishop of *London*, with whom he continu'd till the Year 1549. *Bonner* being depriv'd of his Bishoprick by King *Edward VI*, *Feckenham* was put into the *Tower of London*. Horn the Protestant Bishop of *Winchester* says, the Cause of his Imprisonment was his promising first, and then refusing, to administer the Sacraments after the Protestant manner; but *Stapleton* says, it was his defending the Fast of Lent, and opposing Justification by Faith alone, and those, he says, were the Causes alledg'd in the Register of *Cranmer* Archbishop of *Canterbury*, who for that Reason summon'd *Feckenham* to appear at *Lambeth* before several Commissioners, and he standing firmly to his

his Faith, *Cranmer* committed him, for the Truth whereof *Stapleton* appeals to the said Register. He was allow'd to come out of that Prison to dispute, at the Request of Mr. *Philip Hobbs*, who, to use *Feckenham's* own Words, borrow'd him out of the Tower for some Time. Being brought out of Prison to this effect, he had seven solemn Disputations about the principal Articles of Faith, whereof particular mention is made by *Stapleton* in his Answer to *Horn*. The first was at the Earl of *Bedford's* in the *Savoy, London*; another at Mr. *William Cecil's* in *Canon-street*; the third at Mr. *John Cheek's* House, which had been before the Monastery of the *Carmelites*, or *White Fryers*; and in these three Disputes about Religion, he was civilly enough treated by Reason of the Quality of those Men in which they were manag'd. But he was oblig'd to finish this Disputation begun in *London* in *Worcestershire*, where he still held a Benefice; there at the Instance of Mr. *Philip Hobbs*, as has been said, appear'd to dispute, where *Hooper* the Protestant Bishop of *Worcester* held four solemn Disputations, the first of them at the said *Hooper's* Visitation at *Perthore* (formerly a famous *Benedictin* Abby) the last in the Cathedral of *Worcester*, *John Jewel* Bishop of *Salisbury* among others opposing. *Stapleton* says, that *Feckenham* answer'd *Hooper* so solidly, that *Hooper* with good reason said he was satisfy'd, and *Feckenham* being dismiss'd from thence was return'd to his Prison in the *Tower*, where he continu'd till the first Year of Queen *Mary*.

Upon her Accession to the Throne, *Feckenham* was by her Command dismiss'd from his Confinement in the *Tower*, call'd to Court, and made the Queen's Chaplain, and afterwards prefer'd to be Dean of the Cathedral Church of *St. Paul, London*, and at length, as has been said, made Abbat of *Westminster*. Being thus highly in favour with the Queen, he endeavour'd with many Acts of Piety and Courtesy to oblige not only the Nobility, but also the Princess *Elizabeth*; to testify the Truth whereof *Stapleton* calls upon the Earls of *Leicester, Warwick* and *Bedford*, between whom and Queen *Mary* he often pass'd as a Mediator; as also *William Cecil*, who could testify, that it was thought *Feckenham's* Intercession that Sir *John Cheek*, a principal Man among the Protestants, did not lose his Life and Estate; and that having sometimes in his Sermons interceded with Queen *Mary* for her Sister *Elizabeth*, he incurr'd no small Displeasure of the Queen, and that he did so both before the said Lady *Elizabeth* was taken into Custody and afterwards, which she afterwards remembring, before the Coronation return'd Thanks to *Feckenham*. And God grant, adds *Stapleton*, that *Feckenham* after seven Years Imprisonment may find so much Humanity and Favour, as he shew'd to others when he was in his Prosperity. This having been written by *Stapleton* in the Year 1567, it appears that *Feckenham* was committed to Goal in the Year 1560, which was the second of Queen *Elizabeth*.

Queen *Mary* being call'd away to Heaven, *Feckenham* having a Place and Vote in the House of Lords on account of his Dignity of an Abbat, made a bold and solid Speech to dissuade the Change of Religion, which the learned *Brounhton* quotes in his Apology for the innocent Catholics. Queen *Elizabeth* sent for him to confer with her not long before her Coronation. The first Messenger sent to him is said to have found

him planting Elms, which are still growing in the Garden at *Westminster* Abby; nor would he go with the Messenger till he had finish'd the Work he was about. What Discourse he had with the Queen, being uncertainly reported, we do not presume to write; it is likely she press'd, that *Feckenham* and the Monks would in some Measure conform to her, that so they might continue in Possession of the Abby; for *Sanders* says, the Queen did heartily wish, to have a new Sort of Monks in her Innovation in Religious Affairs. But it was in vain, for the holy Man could not be drawn from the receiv'd Faith of the Church, by any Allurements or Threats, tho' the Queen offer'd him the Archbishoprick of *Canterbury* upon that Condition, as *Sanders* writes.

When the first Parliament met under Queen *Elizabeth*, and a Disputation was appointed between the old Bishops, and the new Preachers, *Feckenham* very zealously offer'd himself to be one of the first Disputants, but was not admitted, the Queen refusing him to be of the Number appointed, whence it follow'd, that some of those Bishops being committed Prisoners on account of that Disputation, *Feckenham* was still left at Liberty; but not long, for the next Year, which was the 2d of *Elizabeth*, he was also secur'd in the *Tower*. There, in the Year 1563, when the Oath of Supremacy was enjoyn'd to be taken by Act of Parliament, *Feckenham* collected some Arguments to prove it unlawful. The following Winter he was committed Prisoner to the House of *Horn*, the Protestant Minister, by whom he was very ill treated, and return'd to the *Tower* of *London*. Then *Horn* publish'd a Book full of Reflections upon *Feckenham*, which was learn'dly answer'd by *Stapleton*, or rather by *Harpsfield*, who being then in Prison, durst not put his Name to it, as he publish'd his Dialogues against the *Centuriators* of *Magdeburg* under the Name of *Alanus Copus*; many of the Protestants, being allow'd to see a Man who had so well deserv'd, so inhumanly treated, prevail'd that he should be put out of the *Tower*, and remov'd to the *Marshalsea*, where he had a little more Liberty. Not long after, he was permitted to live in a private House in *Holborn*, where he built a notable Aqueduct. Thence he was transferr'd to *Wisbich* Castle, where he erected the Cross still to be seen there, and having liv'd 23 Years in Prison dy'd in the Year 1585. He was of a mean Stature, somewhat fat, round-fac'd, beautiful, and of a pleasant Aspect, affable and lovely in Conversation. *Cambden* in his Life of Queen *Elizabeth* anno 1559, calls him, a learned and good Man, who liv'd long, and gain'd the Affection of his Adversaries, by publickly deserving well of the Poor.

It will not be amiss to add *Pits's* Character of him. *John Feckenham*, says he, *English* Monk of the Order of *St. Benedict*, and at length made Abbat of *Westminster*, during the Reign of the Catholick Princes *Philip* and *Mary*. A Man on whom God had bestow'd great Blessings, and Nature singular Endowments. He was remarkable for Piety towards God, Charity towards his Neighbour, singular Respect towards his Superiors, Affability towards his Equals and Inferiors, and Courtesy towards all Men; various Erudition, extraordinary Eloquence in Preaching, and incredible Zeal for the Catholick Religion. When he saw all Things plainly running to ruin, and the ancient Faith in danger, he vigorously oppos'd the Enemies of the Church, and as far as

in him lay defended the Church of God and Catholick Faith by frequent Sermons, publick Disputations, and Books publish'd. When it was publickly propos'd in Parliament to extirpate the Faith in the Reign of Queen *Elizabeth*, he made a most solid Speech in that Assembly for retaining of the old Religion of their Ancestors, and against introducing of a new. When all was gone to ruin, he was immediately cast into Goal, first in the *Marshalsea* at London, and afterwards in the Castle at *Wylbiſh*. (Here Pitts omitted his Imprisonment in the Tower of London, which Stapleton did not forget) the whole Imprisonment amounting to about 26 Years. All which Time he never ceas'd to defend the Catholick Tenets, and exercising Works of Charity, to the utmost of his Power. Among the rest of his Acts of Charity, he stay'd all Night with *John Story*, Doctor of Law, condemn'd to Death for the Catholick Faith, and encourag'd him to suffer Death with Constancy for the Sake of *CHRIST*. But let us come to his Works of Erudition. He compos'd many, and those very learned Pieces, most of which, by reason of the Iniquity of the Times, and the Author's Imprisonment till his Death, perish'd with him. However, some good Men preserv'd certain small Pieces of his, or rather Remains of his Works. In the first Place a Sermon, the Text whereof was taken out of *Ecclesiastes*, chap. 4. v. 2. *I praised the dead which are already dead, more than the living which are yet alive*; which he entituled, *A Funeral Sermon on the Death of Queen Mary*. A Speech made in Parliament. A Book against the Regal Supremacy in Ecclesiastical Affairs. Against which Work, *Horn* the Protestant Bishop of *Winchester* writ, and was answer'd by *Thomas Stapleton*. Concerning the Eucharist against *Hooper*. He also writ Commentaries on *David's Psalms*, the which Work *Richard Stanishurst* solemnly affirm'd, to be the same he had seen in the Author's Hands in London. But that perish'd, and others of the like Nature. He dy'd in Prison, in the Year 1585, in the Reign of Queen *Elizabeth*. Thus Dr. Pitts. He also made a Funeral Oration, very much commended at the Obsequies of the Dutcheſs of *Parma*, Daughter to *Charles V*, and Governess of the *Netherlands*.

THOMAS THURLBY or THIRLBY,
the only Bishop of WESTMINSTER,

Was Doctor of Divinity, some say of Law, of *Cambridge*, and consecrated Bishop of *Westminster* December 19, 1540, being the first and last Bishop, upon the Suppression of the Monastery. He was remov'd thence to *Norwich* in 1550, and within four Years after, by Queen *Mary* advanc'd to the Bishoprick of *Ely*, and made one of her Privy Council. After her Death, refusing to come into the Reformation intended by Queen *Elizabeth*, he was committed to the Tower, and displac'd from his Bishoprick by Act of Parliament. His Friends, not long after, obtain'd leave for him, and the late Secretary *Boyal*, to live in the Archbishop's House at *Lambeth*, where they had the Company of Bishop *Tunſhall*, till he dy'd. The Archbishop treated them kindly. Here our Bishop liv'd ten Years, and here he dy'd, August 26, 1570, and was bury'd in the midst of the Chancel of the Parish Church of *Lambeth*, at the Head of Bishop *Tunſhall*, under a Marble Stone, says *Godwin*. Ful-

ler tells us, That he gave six Advouſons of Vicarages unto *Jesus College* in *Cambridge*.

After Queen *Mary* had turn'd this Collegiate Church again into a Monastery, as has been said before, *John Feckenham* was made Abbat, whom we have plac'd above among the Abbats, as being one of their Number, tho' later as to Time than this Bishop in that Place, we come now to the Deans.

Deans of WESTMINSTER.

WILLIAM BENSON,

Before spoken of among the Abbats, as being the last of them except *John Feckenham*, became the first Dean of *Westminster*, see him above.

RICHARD COX

Is said to have been born at *Whaddon* in *Buckinghamshire*, elected from *Eaton School*, Scholar of *King's College* in *Cambridge*, in 1519, going thence to *Oxford* for Preferment, was made one of the Junior Canons of the Cardinal's College there, in 1525; proceeded Master of Arts July 2, 1526, but being known to be a Follower of *Luther's* Opinions, he was forc'd to leave *Oxford*, and some Years after, became Master of *Eaton School*. About 1537, he proceeded Doctor of Divinity at *Cambridge*, became Archdeacon of *Ely*, and afterwards was incorporated at *Oxford*, in the Degree of Doctor. On the 28th of September 1544, one *Richard Cox* was collated to the Church of *Harrow on the Hill*; but whether he was the same with this *Richard Cox* is doubted, that *Richard Cox* being then Batchelor of Divinity; but perhaps he may be the same with *Richard Cox* who liv'd about this Time, and was a Writer. To proceed, in 1543, *Richard Cox* was made Dean of the new erected Cathedral of *Osney*, near *Oxford*. In 1546, when that See was translated to *Christ-Church*, he was also made Dean there, and in 1547, chosen Chancellor of the University of *Oxford*, being in great Favour with King *Edward VI*, to whom he had been School-master or Tutor. In 1548, he was install'd Canon of *Windſor*, July 16, and about the same Time was made one of the Privy Council, Almoner to the King, and Dean of this Collegiate Church of *Westminster*. When Queen *Mary* came to the Crown, he fled with others to *Frankfort* in *Germany*, where he was zealous for the *Common-Prayer*, as us'd in the Days of King *Edward VI*, against *John Knox* a Scot, and a violent Calvinist. After Queen *Elizabeth* came to the Crown, having been the Chief of those who manag'd a Dispute against the *Roman Catholics*, when that Queen was about to settle the Reformation, he was made Bishop of *Ely*, to which he was consecrated, December 21, 1559, and dy'd July 22, 1581, and was bury'd in the Cathedral Church of *Ely*, near Bishop *Goodrich's* Monument. At *Cambridge* he was esteem'd a good Scholar and a good Poet. He had a considerable Hand in framing the first Liturgy in King *Edward VI's* Time, and the third in 1559. *Goodwin* and *Wood's Athena*.

HUGH WESTON

Was a *Leicestershire* Man, enter'd a Student at *Baliol College*, about 1526, took the Degree of Batchelor of Arts in 1530, about which Time, being

being chosen Fellow of *Lincoln College*, he proceeded in his Faculty, study'd Physick, and was afterwards one of the Professors of the University. In 1538, he was elected Rector of the said College, admitted the Year after to the reading of the Sentences, and in 1540, he proceeded in Divinity; about which Time he was made *Margaret* Professor, and on *May 19, 1544*, was collated to the Church of *St. Botolph Bishopsgate, London*. In *January 22, 1553*, he was collated to the Archdeanery of *Colchester*, and was also Rector of *Cliff* in *Kent*. In the first Year of *Queen Mary*, he was prefer'd to the Deanry of *Westminster*, and made Prolocutor of the Convocation. But soon after, being forc'd to leave his Deanry to make room for the Abbat *Feckenham*, who as abovesaid was made Abbat here, in 1556, whereupon *Hugh Weston* had the Deanry of *Windfor* bestow'd on him, but being taken in Adultery, as some say, was depriv'd of the said Deanry by Cardinal *Pole*, Archbishop of *Canterbury*, in 1557; from which Judgment he appeal'd to *Rome*, but was prevented going thither by being seiz'd and clapp'd up Prisoner in the Tower of *London*, where he dy'd in *December 1558*, and was bury'd in the *Savoy Church* in the Strand. To omit those scurrilous Characters, which *Bale*, who speaks well of few Men, and *Mich. Wood* equal in Scurrilities with *Bale*, gives of him, *Leland* tells us, that he was a noted Preacher and Orator of his Time; when he was Prolocutor, he behav'd himself with great Commendation, both in speaking and acting, and when he dy'd, bestow'd most of his Wealth on pious and publick Uses, took a great deal of Care about the Ceremony to be perform'd at his Funeral, and for the praying for his Soul by several Persons in several Places, and Money for a *Dirige*, and Mass to be said, 1st, by the Master and Fellows of *Baliol College*; 2dly, by the Rector and Fellows of *Lincoln College*; 3dly, by the Chaplain or Priest of the University of *Oxon*; 4thly, by the Priest of *Islip* near *Oxon*, of which perhaps he had been Rector; 5thly, by the Priest of *Borton Novury* in *Leicestershire*, at which Place, if I mistake not, he had receiv'd his first Breath, because his Brethren liv'd there, &c. with many other Things, which not only shew'd him to be a zealous Catholick, but also a Person of a publick Spirit. *Wood's Ath. Oxon. Vol. 1. p. 93.*

WILLIAM BILL

Was the first Dean of this Church after *Queen Elizabeth* came to the Crown, since which Time there has been no Alteration in the Government thereof, by a Dean and Prebendaries to this Day, saving only during the Time of the late Rebellion. This *William Bill* was second Master of *Trinity College* in *Cambridge*, after the Foundation thereof, out of which he was ejected in *Queen Mary's* Time, but restor'd again in the first of *Queen Elizabeth*. *Ful. Hist. Camb. 122, 135.* He was likewise Provost of *Eaton*, and great Almoner to the Queen. He was liberal in his Gifts to this Collegiate Church, by several Pieces of Silver Plate, and other Largeesses bestow'd thereon. He dy'd *July 15, 1561*, and was interr'd here on the North-side of the Chapel of *St. Benedikt*, under a rais'd Tomb of Grey Marble, having his Effigies engraven thereon in Brasse, with his Arms and an Epitaph, *Mon. Westm. 53, 226.*

See *Q. Elizabeth's Letters Patents* for making this Church Collegiate, and constituting this *Bill* the

first Dean, as also the several Prebendaries in the *Appendix, Vol. 2. Num. XIII. G.*

GABRIEL GOODMAN

Was made Dean of this Church in 1561, having been before Prebendary of the 12th Stall here, from whence he was promoted to this Deanry; he was likewise Prebendary of *Chiswick*, in the Cathedral Church of *St. Paul*, but the Time of his Admission thereto appears not. He founded an Hospital and a Free-School a *Ruthen* in *Denbighshire*, anno 1595, that being the Place of his Nativity; after he had been Dean of this Church 40 Years, he departed this Life *July 17, 1601*, being then 73 Years old, and was bury'd here on the South-side of the Chapel of *St. Benedikt*, and had a Monument of Black and White Marble, with his Statue kneeling thereon, erected to his Memory, which is yet in being, *Mon. West. 53, 226.*

LANCELOT ANDREWS

Master of Arts of *Cambridge*, was of *Pembroke Hall* in that University, and one of the honorary or titular Fellows of *Jesus College* there, then Fellow of the said Hall, and on the 11th of *July 1581*, incorporated Master of Arts in the University of *Oxford*. Afterwards he became Master of the said Hall, Doctor of Divinity, and Prebendary of the 11th Stall in this Church, and in 1601 succeeded *Dr. Goodman* in the Deanry thereof, being at that Time Prebendary at *St. Pancras*, and Residentiary in the Cathedral Church of *St. Paul, London*, to which he was collated 25 *May, 1589*, being then Batchelor of Divinity. He was also Vicar of the Church of *St. Giles* without *Cripplegate*, from which and his Prebendary of *St. Pancras*, as also from his Deanry, he was promoted to the See of *Chichester*, to which he was consecrated *November 3, 1605*, translated thence to the Bishoprick of *Ely*, about the Beginning of the Year 1610, and at length to that of *Winchester*, *February 22, 1618*. He dy'd at *Winchester House* in *Southwark*, 26 *September 1626*, aged 71, and was bury'd in the Parish Church of *St. Saviour* there. *Ath. Oxon. Vol. 1. p. 751*; over whose Body there was a stately Tomb erected in a Chapel, at the East-end of the said Church, which was much defac'd by a great Fire, that soon after hapned in that Borough.

RICHARD NEYLE, or NEALE

His Father was a Tallow-Chandler in *King-street Westminster*, who educated him in the School there, where being elected for *St. John's College* in *Cambridge*, he made great Proficiency in Academical Learning. Afterwards entring into Orders, he became Chaplain to *Sir William Cecil*, Lord *Burghly*, and to *Robert* his Son, afterwards Earl of *Salisbury*, who put him into the Road of Preferment. He was collated to the Vicarage of *Cheshunt* in *Hertfordshire*, *November 4, 1590*, being then Master of Arts, which he resign'd about the Beginning of 1605. He was Doctor of Divinity of *Cambridge*, and incorporated in the same Degree at *Oxford*, *July 15, 1600*. He pass'd thro' all Degrees and Orders of the Church of *England*, which he serv'd, as School-master, Curate, Vicar, Parson, Master of the *Savoy*, Dean of *Westminster*, in which he was install'd *November 5, 1605*, Clerk of the Closet to both Kings, *James I.* and *Charles I.* successively, Bishop of *Rocheſter*, to which he was consecrated, *October 9, 1608*, and with which he kept the Deanry of *Westminster* in Commendam.

dam. Then Bishop of *Lichfield* and *Coventry*, to which he was translated, *December 6, 1610*, next of *Lincoln*, translated thither *February 18, 1613*; of *Durham*, 1617; of *Winchester*, remov'd thither *February 7, 1627*, and lastly, in 1631, translated to the Archiepiscopal See of *York*, in which Honour he dy'd *October 31, 1640*, and was bury'd in *St. Peter's Church* there. Many good Offices he had done to the Church and Churchmen, in his Attendance at the Court. He dy'd full of Years, as he was of Honours, an affectionate Subject to his Prince, an indulgent Father to his Clergy, a bountiful Patron to his Chaplains, and a Friend to all that rely'd upon him. *Ath. Oxon. Vol. I. p. 783.*

GEORGE MONTEINE, or MOUNTAIGN,

Doctor of Divinity, was of *Queen's College* in *Cambridge*, sometime a Lecturer in *Gresham College* in *London*, afterwards Master of the *Savoy*, and Dean of *Westminster*, in which Dignity he was install'd *December 10*, promoted to the Bishoprick of *Lincoln*, to which he was consecrated *December 14, 1617*, and thence translated to *London*, *July 20, 1621*, and install'd the 10th of *September* following. In the latter End of 1627, he was translated to *Durham*, and from thence, after he had sate three Months, to *York*, to which he was elected *June 16*, and was enthron'd therein, *October 24, 1628*; but expiring soon after in the 59th Year of his Age, was bury'd in the Chancel of *Carwood Church* in *Yorkshire*, in which Parish he was born, and had a comly Monument set there up to his Memory.

ROBERT THOMPSON, or TOUNSON,

The latter being his right Name, Was Master of Arts, and Fellow of *Queen's College* in *Cambridge*, and incorporated in the same Degree at *Oxford*, *July 5, 1599*. He was afterwards Doctor of Divinity, and made Dean of this Church in 1617; afterwards Bishop of *Salisbury*, to which he was consecrated, *July 9, 1619*. He dy'd *May 15, 1621*, and was bury'd on the South-side of the Long Isle, over against *St. Edmund's Chapel* in this Collegiate Church. *Wood's Ath. Oxon. Vol. I. p. 781.*

JOHN WILLIAMS

Was the Son of *Edward Williams* of *Aberconway*, in *Carnarvonshire*, proceeded Master of Arts of *Cambridge* but incorporated at *Oxford* in the Year 1608. Afterwards he became Chaplain to *Thomas Lord Egerton*, Lord Chancellor of *England*, and in 1611, one of the Proctors of the University of *Cambridge*. About the same Time he had several Benefices conferr'd on him, as the Rectory of *Walgrave* in *Northamptonshire*, *Dinan* and *Grafon*, a Residentiaryship in the Church of *Lincoln*, a Prebendship therein, and the Office of Chantor; besides a Prebendship in the Church of *Peterburgh*, and a Donative in *Wales*. Afterwards he was made Rector of the *Savoy*, Chaplain in ordinary to the King, and in 1619 Dean of *Salisbury*. Next by the Favour of *George Duke of Buckingham*, he was made a Privy Councillor, in *July 1621*, Bishop of *Lincoln*, and Lord Keeper of the Great Seal, being allow'd to hold the Deanary of *Westminster* in Commendam. Sir *Antony Weldon*, in his Court and Character of King *James*, prin-

ted 1650, tells us, that *Williams* was brought in by *Buckingham*, to serve such Turns as none of the Laity could be found bad enough to undertake; but that being a very scandalous Writer, we shall not insist upon his Authority, tho' the Bishop's following Behaviour plainly shew'd that nothing too bad could be said of him. Thus far under King *James I.* When King *Charles I.* came to the Crown, *Buckingham* still continuing in Favour, caus'd the Seal to be taken from this Bishop in the Year 1625, for having been ungrateful to him; he was also obstructed officiating at the King's Coronation, and interdicted the Parliament. Thereupon *Williams* grew discontented and enrag'd, sided with the *Presbyterians*, and finding the King to decline in the Inclinations of the People, fomented popular Discourses, tending to his Majesty's Dishonour, till by degrees his Words grew up to be not only disloyal, but scandalous, and bordering upon Treason. For these Offences he was question'd in the *Star-Chamber*, and the chief Testimony for his Purgation depending on one *John Pregon*, Registry of *Lincoln*, *Williams* knowing that the said Person was infamous for having a Bastard Child laid to him; by suborning of Witnesses, and such other wicked Methods, procur'd the said Child to be father'd upon another. But being then charg'd in the *Star-Chamber* for corrupting of Witnesses, and fully convicted of the same, in *July, 1637*, he was adjudg'd to pay 10000*l.* Fine to the King, to be imprison'd in the *Tower of London*, during his Majesty's Pleasure, and to be suspended of Offices and Benefices, none pitying him but the profess'd Enemies of the Government; for he was known to be a Man of a corrupt Nature, whose Passions transported him into the worst of Actions. He had a singular Faculty of Lying, framing Discourses with Circumstances, Answers and Replies, as if they had been real, which, upon Examination, were found to have nothing in them of Truth, but to be the pure Effect of his own Invention. To this effect he forg'd a Conference between himself and his Lawyers, pretending that they had advis'd him to stand his Tryal, to vindicate his Honour, and afterwards to submit himself to the King, which was so false, that they had unanimously advis'd him to make his Submission before any Tryal, because his Crimes were so evident that he could not avoid being convicted. This Fiction gain'd him much Compassion among the King's Enemies; but all Loyal Men were fully convinc'd, that it was an Imposture. The King had been well inclin'd to spare him; but his Pride and Malice was so great, that some Intimation of it having been made to him, he presently gave out, and insinuated, that the Court being asham'd of what they had done, were for perswading him to a Composition, which oblig'd the King to proceed against him. In the Year 1640, when the Parliament began barefac'd to fly at the King, he was, by means of the Faction, discharg'd out of the *Tower*, herded with the most mutinous Sectaries, and seconded the Lord *Say* in the House of Peers, in railing against Archbishop *Land*. At the same Time, he made mighty Professions of Duty to the King, the better to delude and ensnare his Majesty. However, when it was resolv'd to proceed against the Earl of *Strafford* by Bill of Attainder, because a legal Tryal would have acquitted that great Man, this graceless Prelate, well knowing, that the

Bishops sitting in the House would have carry'd it against that unjust Bill, openly declar'd that they ought not to be present, and offer'd, not only in his Name, but also for the rest of the Bishops, to withdraw, whensoever that Business was enter'd upon, thus betraying that whole Order, and contributing what in him lay to murder that Earl. Not so satisfy'd, when he found the King wholly averse from giving his Assent to that wicked Bill, which had pass'd both Houses, he invented the most vile Piece of Casuistry, that ever came from the Mouth of a scandalous Prelate. He told the King, *That he must consider, that as he had a private Capacity and a publick, so he had a publick Conscience as well as a private; that tho' his private Conscience, as a Man, would not permit him to do an Act contrary to his Understanding, Judgment and Conscience; yet his publick Conscience, as a King, which oblig'd him to do all Things for the Good of his People, and to preserve his Kingdom in Peace, for himself and his Posterity, would not only permit him to do that, but even oblige and require him, &c.* Such was the Advice of this abominable Casuist. Notwithstanding all these scandalous Practices, the King, in 1641, translated him to the Archbishoprick of York, to please the Sectaries, who were fond of him; yet he being insulted by the Rabble, as he went to the House of Lords, was the great Promoter and Penner of the Protestation, which the Bishops soon after, presented to the King, and the House of Lords, for he was so proud, that he could not forgive that mistaken Disrespect of his own Party. For this being again imprison'd in the Tower by the Lords, he continu'd there 18 Weeks, and when releas'd, retir'd to Oxford, whence he went into his own Country, repaired his Castle at Aberconway, and fortify'd it, after the Rebellion was broke out. The King well knowing his Rebellious Temper, did not think fit to trust him with the keeping of such a Place of Strength, and therefore put a Governor and Garrison into it. The unworthy Archbishop highly resenting this, or making it a Pretence to run into Actual Rebellion, retir'd to his House at Penryn, not far from Aberconway, which he also fortify'd, and being acceptable to the Parliament, as a Traytor, put a Garrison into it, and declar'd for them. Then getting some Forces from one Mitton, a Rebel Colonel in those Parts, he besieg'd Aberconway Castle, took and kept it to his dying Day. This Action happen'd in the Year 1645, and for this and other his traiterous Actions, the Royalist justly call'd him, *a Perfidious Prelate, the Shame of the Clergy, and the Apostate Archbishop of York.* He dy'd the 25th of March, 1649. This is chiefly collected from the Earl of Clarendon's History of the Rebellion, with only some Additions from Wood's *Ath. Oxon.*

JOHN EARL

Was born at York, admitted Probationer-Fellow of Merton College, at Oxford, in 1620, aged about 19. In 1631, he was one of the Proctors of the University, and about that Time Chaplain to Philip Earl of Pembroke, who gave him the Rectory of Bishopston in Wiltshire; afterwards he was Chaplain and Tutor to Charles Prince of Wales, was created Doctor of Divinity in 1642, elected one of the Assembly of Divines in 1643, but refus'd to sit among them, was Chancellor of the Church of Sarum the latter End of the same

Year. Afterwards he suffer'd and was depriv'd of all he had, for adhering to his Majesty King Charles I; suffer'd in Exile with King Charles II, where he was made his Chaplain, and Clerk of the Closet. After the King's Return, he was made Dean of this Church of Westminster, keeping his Clerkship still. In 1662, November 30, he was promoted to the See of Worcester, and from that translated to the Bishoprick of Salisbury, September 26, 1663. His younger Years were adorned with Oratory, Poetry and Wit-Fancies, and his elder with quaint Preaching, and subtle Disputes. He was a genteel Man, a Contemner of the World, religious and most worthy of the Office of a Bishop; a Person of the sweetest and most obliging Nature that liv'd in our Age, innocent Wisdom, sanctify'd Learning, and pious, peaceable and primitive Temper, says Mr. Isaac Walton in his Life of Hooker. He dy'd at Oxford, in University College, where he took up his Quarters, when the Court was there, on the 17th of November 1665, and was bury'd near the High Altar in Merton College Chapel, on the 25th of the same Month, being accompany'd to his Grave, from the Publick Schools, by an Herald at Arms, and the Principal Persons of the Court and University. Wood's *Ath. Oxon.* Vol. 2, p. 251.

JOHN DOLBEN,

Son of William Dolben, Doctor of Divinity, was born at Stanwick in Northamptonshire, of which his Father was Rector, elected Student at Christ-Church in Oxford, from Westminster School, anno 1640, aged 15 Years, bore Arms for a Time in Oxford, when made a Garrison for his Majesty; and having made Proof of his Courage in that Service, he was appointed an Ensign, and at length a Major in one of the Armies belonging to his Majesty; but after the Surrender of Oxford, the Declension of the King's Cause, and his Army disbanded, he return'd to Christ-Church again and took the Degree of Master of Arts in 1647, and the next Year was ejected from his Student's Place, by the Visitors appointed by Parliament. Soon after, he took to Wife Catharine Daughter of Ralph Sheldon, elder Brother to Dr. Gilbert Sheldon, then lately Warden of All-Souls College, with whom he liv'd during the Time of the Usurpation, in St. Aldate's Parish in Oxon, and assisted Mr. John Fell in keeping up the Orders and Ceremonies of the Church of England in a private House opposite to Merton College Church. After the King's Restoration he was install'd Canon of Christ-Church, July 27, 1660, in the Place of John Pointier then ejected, and soon after was created Doctor of Divinity, at which Time, his Wife's Unkle being Bishop of London, and in great Favour with the King, he was upon his Recommendation deservedly made, not only Archdeacon of London, in the Place of Dr. Thomas Paske deceas'd, but afterwards Clerk of the Closet, and Dean of Westminster, upon the Promotion of Dr. Earl to the See of Worcester, in which last Dignity he was install'd December 5, 1662. In 1666, he was made Bishop of Rochester, in the Place of Dr. Warner deceas'd, to which See being consecrated in the Archbishop's Chapel at Lambeth on the 25th of November the same Year, he had then Liberty allow'd him by his Majesty, to keep his Deanry in Commendam. Afterwards he became Almoner to his Majesty, and at that Time, and before, that Place was manag'd to the Benefit of the Poor with
F f f f great

great Justice and Integrity. At length, upon the Death of Dr. Stern, Archbishop of York, he was by Virtue of the King's *Conge d'Elire* elected to that See, 28 July, 1683, and soon after, viz. August 16, being translated thereunto in the Archbishop's Chapel at Lambeth, was on the 23d of the same Month enthroniz'd. He was a Man of a free, generous, and noble Disposition, and withal of a natural, bold, and happy Eloquence. He dy'd of the Small Pox on the 11th Day of April, in the Year 1686, whereupon his Body was convey'd from Bishop's Thorp to York, and there interr'd in the Cathedral. Soon after was put a large and comely Monument over his Grave, with a very long Inscription on it, which the curious may see in Wood's Ath. Oxon. Vol. 2, p. 600, whence we had his Life.

THOMAS SPRATT,

Doctor of Divinity, Dean of this Church, and Bishop of Rochester, consecrated in 1684, and dy'd in 1713, when he was succeeded in both Dignities by

FRANCIS ATTERBURY,

Doctor of Divinity, now living, 1719.

There is added in the *Appendix*, Num. XIII. H. an Extract of the Possessions of this Monastery in Northamptonshire, out of Domesday Book.

BERDEN

Priory in Essex.

I Do not find this Priory mention'd in the Monasticon, or by Mr. Willis, and all I have to say of it is from Newcourt, who gives the following Account.

In the Parish of Berden in Essex, was anciently a small Priory, dedicated to St. John the Evangelist, but when or by whom founded I have not read. However, in the Time of King Edward III. William Bohun, Earl of Northampton, with Elizabeth his Wife, by Licence from that King, of whom they held both the Advowson of this Priory, and also the Manor of Berden, in capite, gave the perpetual Patronage of the said Priory to the Abbat and Convent of Walden, in the same County, and their Successors, as also the said Manor, after the Death of Christiana, the Wife of Robert de Rochford, who held the same in Dower of the Inheritance of the said Earl.

This Priory among others was suppress'd by Act of Parliament, 27 Henry VIII. when it was valu'd at 29l. 6s. 4¹/₂ per annum, according to Dugdale, Speed says 31l. 5s. 1¹/₂, after which in 30 Henry VIII, the House and Site of this Priory, and the Rectory of Berden, and all the Lands and Tenements in Berden, and in other Parishes belonging to the said Priory, were granted to Henry Parker, to be held of the King in capite, which Henry in 6 Edward VI. dy'd seiz'd of the Premises, leaving John Parker his Son and Heir.

The Premises at length, came to Sir Thomas Ramsey, Lord Mayor of London, in 1577, to whom Queen Elizabeth in the 25th Year of her Reign, granted Licence to alienate the same, and twenty Messuages in Berden, Manyden, Elsnam and Hen-

gham, in the same County of Essex, to the Mayor and Commonalty of the City of London, in Trust, as Governors, and for the Use and Benefit of Christ's Hospital in London, which enjoys the Profits thereof hitherto.

COLCHESTER

Abby of St. John Baptist, in Essex.

SEE the Foundation of this Abby at large in the Monasticon, Vol. 2. p. 889, and the Charter of the Abbat and Convent concerning the Church of Hecham in the same, p. 885. and the Substance of both in the English Abridgment, p. 218 and 219.

This Monastery was plentifully endow'd by the Founder and others, among whom, Weever tells us, that 'Jordan de Sankevill, Knight and Baron of Bergholt Sankevill, Son and Heir of Robert de Sankevill, living in the Time of King Stephen and King Henry II, confirm'd to the Church of St. John at Colchester in perpetual Arms, the Manor of Wicham, or Witham, which his Father Robert had given to that Church.

Likewise William Martell gave to this Monastery his Manor of Snapes and Aldebure, in the County of Suffolk, to have a Priory founded there, which the Abbat of Colchester accordingly effected, anno 1155, and it was made a Cell to the Abby of St. John at Colchester.

This Monastery was valu'd at the Dissolution thereof, at 523l. 17s. according to *Lydale*, the Abbats whereof before that Time sat in the House of Peers in Parliament, as Barons of this Kingdom, and the last of them, whose Name was John Beche, was in 31 Henry VIII. attainted of Treason, and put to Execution, December 1. the same Year. See what that Treason was, at the End of the Catalogue of the Abbats of this Monastery.

After the Dissolution, this Abby was granted by King Edward VI, in the first Year of his Reign, to John Dudley Earl of Warwick, for his Service in Scotland and France, whereby he had then much impair'd his own Estate, to be held in capite, with other Lands, by Service of one Knight's Fee, paying 16s. 8d. but it seems to have been dispos'd of soon after, by the said Earl, to one Francis Jobson; for in the second of Edward VI. the said Francis had the King's Licence to alienate the whole Site of this Monastery, to John Lucas and his Heirs, which John was Ancestor to Sir John Lucas, who for his Loyalty and Service in the late unnatural Rebellion, was by Letters Patents, bearing Date 3 January, in the Reign of King Charles I, advanc'd to the Degree of a Baron of this Realm, by the Title of Lord Lucas of Shenfield, in the County of Essex; but he dying without Issue-Male, Anno 1670, this Abby of Colchester, with the rest of his Estate, came to Antony Earl of Kent, by his Marriage with Mary, the sole Daughter and Heir of the said John Lord Lucas.

In this Abby there was a stately Church, now wholly demolish'd, a Representation whereof may be seen in the Monasticon, Vol. 2. p. 890, and now, the only Remainder of this Religious House, is the Gate-house, which tho' ruinous, appears to be a very elegant Piece of Architecture.

*The Catalogue of the Abbats of the Abby of
St. John Baptist at COLCHESTER.*

1. HUGH,

A Monk of York was consecrated Abbat of Colchester, by Maurice Bishop of London, about the Year 1104; but resign'd it soon after, for some weighty Causes between him and Eudo the Founder; for it is said, 'The Abbat Hugh, Controversies encreasing between him and Eudo, and fearing lest the Place should suffer Damage on his Account, resign'd the Care of the Monastery into the King's Hands, and retir'd to York, whence he came, where being honourably receiv'd, and entertain'd, he liv'd in holy Conversation till his End.

2. GILBERT de LUNVILLE

Succeeded the said Hugh. He was a Monk of Bec in Normandy, and after he had govern'd this Abby 25 Years, was succeeded by

3. WILLIAM de SCURRI,

Who govern'd it about four Years, and then had for his Successor

4. HUGO de HAYA,

Who govern'd about seventeen Years, and was succeeded by

5. GILBERT de WICHAM, or WECHEN,

Who having govern'd about eighteen Years, had for his Successor

6. WALTER WALENSIS,

And he held the Government about seventeen Years, and then left it to

7. OSBERT,

Who was like the former Abbat about seventeen Years, whom Mr. Willis takes to have been Prior of Snape, and that he was elected in 1182, and says he occurs Abbat in 1196, and was succeeded by

8. ADAM de CAMPEs,

Who govern'd this House the longest of any of his Predecessors or Successors, as far as yet appears, viz. 44 Years, and was then succeeded by

9. WILLIAM de WANDA,

Who was elected Abbat of this Monastery, by Virtue of the King's Licence, bearing Date February 27, 1237, to which the King gave his Assent the 6th of March following, Pat. 22 Henry III. m. 9, and after he had govern'd about eight Years, he resign'd his Abbacy, upon which, the King granted his Licence to the Monks, bearing Date April 17, anno 1245, to go to a new Election, Pat. 29 Henry III. m. 7. by Virtue of which they elected

10. WILLIAM de SPALDWICK,

To whose Election the King gave his Assent, April 22, 1245, Pat. 29 Henry III. m. 6, and after he had govern'd about 27 Years, he dy'd about the 8th of July 1272, Pat. 56 Henry III. m. 8, upon which, the Monks elected

11. ROBERT de GRIMSTED, or GREENESTED,

To whom the King restor'd the Temporalities, August 6, 1272, Pat. 56 Henry III. He govern'd about 36 Years, which must be till about the Year 1308, and then dy'd, according to the Manuscript in the Cotton Library, Nero. D. 8. but it must be a Mistake, for he dy'd in or before the Year 1305, as will appear by what follows, for

12. JOHN de BRUGES,

His next Successor, by Virtue of the King's Licence, bearing Date 27 October 1305, Pat. 34, Edward I, was elected Abbat of this House, as void by the Death of Robert aforesaid, to which the King gave his Assent the 8th of December following, Pat. 35, Edward I. He govern'd about six Years, or rather five, and then dy'd; for the King being certify'd of his Death by the Monks, granted them his Licence to go to a new Election, bearing Date November 6, 1311. Pat. 5, Edward II. by Virtue of which they chose

13. WALTER de HUNTINGFELD,

To whose Election the King gave his Assent on the 13th, and restor'd the Temporalities on the 30th of the same Month of November, and Year 1311, Pat. 5, Edward II. He govern'd about thirteen Years; so that this Abby became void, but whether by Death or otherwise appears not, about the Year 1324, when

14. WILLIAM de GLEHAM, or GLENAM

Was chosen Abbat, to whose Election the King assented December 10, 1326, and restor'd the Temporalities, on the 23d of the same Month and Year. Pat. 20 Edward II. p. 1. He govern'd this Abby but a short time, for he dy'd within a Year, and was succeeded by

15. JOHN de WYMONDHAM,

Who being elected by Virtue of the King's Licence, bearing Date September 1, 1327, to be Abbat of this Monastery, void by the Death of his Predecessor William, had the King's Assent to his Election soon after. Pat. 1 Edward III. p. 2. He govern'd this Abby about 23 Years, and then dy'd, and was succeeded by

16. SIMON de BLYTON,

Who, the King being certify'd of the Death of the said John de Wyndham, was by Virtue of his Royal Licence, bearing Date August 25, 1349, Pat. 25 Edward III. p. 2, elected Abbat of this House, to whose Election the King gave his Assent September 6 following, and restor'd the Temporalities on the 23d of the same Month and Year, Ibid. He govern'd about twenty, or rather nineteen Years, and then dy'd, for the King granted his Licence for choosing his Successor December 4, 1368. Thus Newcourt. Mr. Willis says, this Blyton resign'd in the Year 1353, and that he was succeeded by

17. THOMAS MONERON,

Who is not nam'd by Newcourt, how to reconcile which Difference I know not, but Mr. Willis says, this Moneron continu'd Abbat about eight Years, and on his Death, as it is supposed,

18. SIMON

18. SIMON de BLYTON
Was reinstated, *anno* 1361, and dy'd in 1363, and was succeeded by

19. THOMAS STUKLEE,
Whom *Newcourt* calls *Stude*, who had his Temporalities restor'd December 24, 1368. *Newcourt* tells us, that this *Simon de Blyton* dy'd in 1368, Mr. *Willis* says in 1363, the former seems much the likeliest, because it is not probable, that the Temporalities should not be restor'd in five Years. To go on with *Newcourt*, this Man govern'd eleven, or rather ten Months, and then dy'd, viz. on the 8th of October 1369. *Reg. Lond. Sudbury* 114, and the King granted his Licence for the chusing of his Successor the next Day, bearing Date October 9, 1369, as void by the Death of the said *Thomas*, by Virtue of which they elected

20. RICHARD de COLNE,
Prior of *Snape*, in the Diocese of *Norwich*, a Cell to this Abby of *St. John, Colchester*, a Brother, and Fellow Monk of the same Abby. He was elected on the 15th of the same Month and Year, *Reg. Lond. Sudbury* 114, and the King gave his Assent to the Election, on the 17th of October, 1369, *Pat. 43 Edward III. p. 2.* He govern'd about six Years, and was succeeded by

21. JOHN de DEDHAM,
Who govern'd about two Years, and then his Successor was

22. WILLIAM de GYRTON,
Who govern'd about three Years. He was elected by the King's Licence, dated 28 October 1377, to whose Election the King gave his Assent the eleventh, and restor'd the Temporalities on the fourteenth of November following. *Pat. 1 Richard II. p. 2.* His Successor was

23. JEFFRY STORY, *alias* de *St. Osyth*,
Who by Virtue of the King's Licence, dated 27 November, 1380, was elected Abbat, to whose Election the King gave his Assent the fifteenth, and restor'd the Temporalities on the 22d of December following. *Pat. 4 Richard II. p. 1.*

24. JOHN NEYLOND
Elected *Anno* 1391. This Abbat, and the three next that follow, are omitted by *Newcourt*, and here inserted from Mr. *Willis*, who says, this *Neylond* was elected *anno* 1391, and resigning soon after, was succeeded by

25. JOHN de OKEHAM,
Who resign'd *anno* 1393, whereupon

26. WILLIAM WESTBORN
Was admitted Abbat the same Year, and after him, one

27. ROBERT
Occurs Abbat *anno* 1403, and next to him

28. ROGER BEST
Anno 1412. He dy'd *anno* 1417, and was succeeded by

29. ROBERT GRYTTON,
Who dying *anno* 1431, was succeeded by

30. WILLIAM de ARDELE,
A Monk of this House, elected Abbat thereof, and his Election confirm'd on the fourteenth of September 1432. *Reg. Lond. Walden. P. Fitzbugh, fol. 4.* Thus *Newcourt*. Mr. *Willis* adds, he occurs Abbat in Dr. *Tanner's* Evidences, *anno* 1441, and 1450. So that I suppose he govern'd till the Year 1464, at which Time

31. JOHN de CANOUNE
Succeeded in this House as Abbat, but the Time when he was elected, or how he govern'd, appears not. After whom

32. WILLIAM
Occurs Abbat, says Mr. *Willis*, but he is not mentioned by *Newcourt*.

33. WALTER STANSTED,
Who according to *Newcourt* govern'd about 19 Years. Mr. *Willis* says he occurs Abbat *anno* 1471, and *anno* 1484, and had for his Successor

34. WILLIAM SPROWTON
alias LINDSEY,
Who was made Abbat *anno* 1498. He dy'd June 21, 1517; soon after which

35. JOHN STROKE
Sacrist of this Monastery was elected Abbat, by virtue of the King's Licence bearing Date, 20 July, 9 Hen. 8, 1517; to which the King gave his Assent the 23d, and his Election was confirm'd on the last of August following. *Fitzjames* 121. After he had govern'd six Years, he resign'd this Abby, 20 July, 1523. *Tunstal* 34.

36. THOMAS BARTON
Succeeded, he was elected 10 August 1323, and after he had govern'd almost 10 Years, he dy'd the 25th of March, 1533. *Tunstal ut supra*, and was succeeded by

37. THOMAS MARSHALL,
Abbat of *St. Werburgh's* at *Chester*, who was elected Abbat of this Monastery, June 10, 1533, of whom *Newcourt* says no more, than that how long he govern'd appears not. Mr. *Willis* adds thus, four or five Years after which, I find for some Misdemeanor, perhaps for not coming into the King's Measures, he was imprison'd in the Tower of *London*; whereupon the Convent elected

38. JOHN BECHE,
Mr. *Willis* writes of him as follows, of whom I have nothing farther, than that he was one of the three mitred Parliamentary Abbats, the two others being those of *Glastenbury* and *Reading*, that had Courage enough to maintain his Conscience, and run the last Extremity, being neither to be prevail'd upon by Bribery, Terror, or any dishonourable Motives, to come into a Surrender, or subscribe to the King's Supremacy; on which Account, being attainted of High Treason, he suffer'd Death at *Colchester*, and was hang'd there December 1, 1530. He was the last Abbat of this Monastery, which maintain'd at the Dissolution twenty Monks, whereof sixteen subscrib'd in his Predecessors Time, on July 7, 1534, to the King's Supremacy.

Note,

Note, that tho' it is said this Abby maintain'd twenty Monks at the Time of the Dissolution, it is more likely, that it maintain'd above double that Number, being one of the greater Abbies, none of which had so small a Number as twenty.

HATFIELD REGIS, alias HATFIELD BRADOKE, or BROADOAK Priory in Essex.

OF this Priory the *Monasticon* gives no Account but the Name, and that it was founded by *Alberic de Vere*, Vol. 1. p. 545, and in the *English Abridgment*, p. 68.

Weever by Mistake, tells us, that *Robert de Vere*, the third Earl of *Oxford*, founded this Priory about the Beginning of King *Henry III.* but presently after confutes himself, when he farther tells us, out of a Manuscript in the *Cotton Library*, that *Aubrey de Vere*, the third of that Name, Earl of *Oxford*, who was *Alberic* the Founder, the first of that Name that was made Earl of *Oxford*, Son of *Alberic de Vere*, great Chamberlain of *England*, Son of *Alberic* that came in with the Conqueror, enfeoff'd this Priory, with the Tithes of this Town, by an Instrument, to which was affix'd a short black hasted Knife instead of a Seal. The Words of the Grant are thus, 'By this Knife *Alberic de Vere*, the third, enfeoff'd the Priory and Convent of *Hatfield-Regis*, alias *Broad-Oak*, with all the Tithes in the aforesaid Town, to be held from the Feast of the *Assumption* of the Blessed Virgin *Mary*, in pure and perpetual Alms, &c. True it is, that the said *Robert de Vere* was entomb'd here, first, very likely, in the Priory Church, and at the Dissolution, remov'd into the Choir of this Parish Church, as *Weever* tells us, where he lies cross-legg'd, with the following French Inscription.

Sire Robert de Vere le premier, Count de Oxenford le tierz git ci, Dieux del Aime fluy plest face merci. Oi pur l'ame priera xl jors de pardonn avera. A. Pater noster. That is, the first Sir *Robert Vere*, third Earl of *Oxford* lies here, God, if he please, have Mercy of his Soul. Who-soever shall pray for his Soul, shall obtain 40 Days Pardon. Pater noster. He dy'd in 1221.

Before the founding of this Priory, King *Henry I.* by his Charter gave to the Church of *St. Julian* and *St. Botolph*, in *Colchester*, and to the Canons serving God there, the Tithes of his Lordship in this Parish of *Hatfield*, as may be seen in the *Monasticon*, Vol. 2. p. 44.

Long after this Grant and Confirmation, and after that other above-mention'd of *Alberic de Vere*, viz. in the Reign of King *Henry VIII.* there was a Controversy between the said Prior and Convent of this House, who affirm'd, that all the Tithes within this Parish, and the tithable Places thereof, did belong to them as Rectors and Proprietaries of the Parish Church, on the one Part; and the said Prior and Convent of *St. Bo-*

tolph, who challeng'd certain Tithes out of the King's Lordship, and other Places therein, on the other. But by Mediation of Friends, they came by Way of Composition, to this final Agreement, viz. That all the Tithes of the King's Lordship, and other Places in this Parish, to which the said Prior and Convent of *St. Botolph* aforesaid, had made any Claim, should be restor'd, and perpetually assign'd, without any Contradiction, to the Prior and Convent of *Hatfield-Regis*, and their Successors, as Rectors and Proprietaries of the Parish Church there, and that the Prior and Convent of *Hatfield-Regis*, should pay to the Prior and Convent of *St. Botolph*, and their Successors, every Year, at the Feast of the *Invention of the Holy Cross*, in the Conventual Church of *Hatfield* aforesaid, for ever, the Sum of three Pounds of lawful Money of *England*, in Lieu, and in the Name of their Portion of the aforesaid Tithes. This Composition was confirm'd by *John Stokely*, Bishop of *London*, February 16, anno 1532.

Out of this Portion of Tithes, there is still payable to the Bishop, when he visits, a Procuration of 3l. 9s. by the Impropiator.

At the Dissolution, the Revenues of this Priory were valu'd at 122l. 13s. 2½, according to *Dugdale*. *Speed* says 157l. 3s. 2½ per annum. After which, the Site thereof, with the Manor and its Appurtenances, were granted to *Thomas Nooke* or *Noke*, in the second Year of Queen *Mary*, and *Robert Nooke*, Son and Heir of the said *Thomas*, held the Premises, in the sixth Year of *Elizabeth*, by Knight's Service, and in 7 *Elizabeth*, by Licence, alienated the same to *Thomas Barrington*, in which Family the Premises remain to this Day.

Henry VIII. in the 28th Year of his Reign, granted a Pension of 40l, issuing out of this Priory to Sir *Thomas Audley*.

The Chantry here.

Here was likewise a perpetual Chantry, which *Edward VI.* in the second Year of his Reign granted, with its Appurtenances, to *Walter Warr* and *Ralph Standish*, to be held by them by Knight's Service; and they alienated the same to *George Ray*, who in the third of *Edward VI.* by the King's Licence, alienated the same to *Thomas Everard*, who in the fifth of *Edward VI.* by like Licence, alienated the same, to *John Cory* of *London*, Grocer, which *Cory* dy'd, in the sixth of *Edward VI.* seized thereof, that is, of the said Chantry, and of the Site thereof, and a capital Messuage belonging thereto, call'd the Chantry, then in the Possession of *George Ray*, leaving *Richard Cory* his Son and Heir, who in 1 *Elizabeth* had Livery of the Premises, and held the same by Knight's Service, and 12 *Elizabeth*, had Licence to alienate the said Messuage to *Thomas Back*.

Richard Stouidon was the last Prior here, who, *Mr. Willis* says, subscrib'd to the King's Supremacy July 6, 1534, together with *Robert Thornton* the Subprior, and several others.

Willis,
Vol. 2.
p. 70.

PANFIELD

Monastery of BENEDICTINS in Essex.

KING William the Conqueror having founded the Abby of St. Stephen at Caen in Normandy, among other Possessions conferr'd on it the Manor of Panfield in Essex, as may be seen in the *Monasticon*, Vol. 2. p. 956, and in the *English Abridgment*, p. 231, where this Manor is call'd *Panfella*, but no mention made of any Monastery built there.

New-
court,
Vol. 2.
p. 460.

This Manor thus given to the said Abby, the Monks there, as was usual in those Times, when Manors and Tithes were given to any foreign Monastery, either to increase their own Rule, or rather to have faithful Stewards of their Lands, built here a small Priory or Cell to the Abby, and was subordinate to it, till Edward III. having War with France, seiz'd, among others, this Priory, with all its Lands, &c. as a *Priory alien*, which continu'd in the Crown, till in the second Year of King Henry V, the Parliament at Leicester gave wholly up to the Crown, all the *Priories alien* not conventual, &c.

But few of this Sort of Lands were alienated by our former Kings to the Laity, most of them being still continu'd to sacred Uses, and thus it far'd with this Manor and Priory, for Thomas Bouchier, Archbishop of Canterbury, having gotten a Grant of the Premises, by his Deed dated February 8, 12 Edward IV, gave "The Lordship and Priory of Panfield, to the Prior and Convent of Christ-Church at Canterbury, to the perpetual Relief, and great Benefit of his said Church, and of the Ministers serving God in the same. In Consideration and grateful Acknowledgment whereof, the Prior and Convent thereof, oblig'd themselves and Successors, by Indenture dated September 2, 1473, to pray for the good Estate of the said Archbishop, whilst he liv'd, and when he dy'd, on the Day of his Burial, "Solemnly to celebrate the Obsequies and Office of the Dead, usually celebrated on the Day of the Burial of the Archbishops of that Church, with a Mass and Requiem on the next Day after, especially for his Soul, and for the Souls of his Kindred and Friends, and of all the Faithful." And thenceforth for ever to keep the Anniversary of his Obiit, as they kept of other Archbishops, according to the Rules and Customs of their Church, and to give an hundred poor People 8s. 6d. on that Day, viz. a Penny apiece.

Thus it continu'd in the Church of Canterbury till the general Suppression by Henry VIII, who in the 30th of his Reign, granted the same, by the Name of the Manor of Panfield Priory, to Giles Capel, a Descendant of whom, namely Sir Gamaliel Capel, long since pass'd it away to one Goody, who sold it to one Seaman, whose Son Dr. Seaman, having only one Daughter, his sole Heir, brought it by Marriage to one West, an Oxfordshire Gentleman, who sold it to Wright a Goldsmith in Oxford, about twenty Years since, whose Son now enjoys it.

TAKELEY

Priory in Essex.

Concerning this *Priory Alien*, as given to the Abby of St. Valery, or Waleric, in Picardy in France, by King Henry I, and afterwards suppress'd by King Henry V, on account of its being an *Alien*, we have nothing to add to what may be seen concerning it in the *Monasticon*, Vol. 1. p. 1036, where it is only nam'd as *Alien*, and in Vol. 2. p. 1003, where somewhat more is said of it under the afore said Abby of St. Waleric, in Picardy. See the same in the *English Abridgment*, p. 120, and p. 235.

WALDEN

Abby, in Essex.

OF this Abby, its Possessions, the Genealogy of the Founder, and other Particulars, the *Monasticon*, Vol. 1. p. 445, has a very large and full Account from Manuscripts in the *Arundel Library*, and the Register of Walden, then in the Possession of the Earl of Suffolk; all which may be seen abridg'd in the *English Translation*, p. 55. The Dissolution and Catalogue of the Abbats are here added from *Newcourt*.

This Abby was surrender'd to Henry VIII, in the 29th Year of his Reign, then valu'd at 372l. 18s. 1d. *per annum*, according to *Dugdale*; *Speed* says 406l. 15s. 11d. and soon after, viz. 30 Henry VIII, granted by that King to Sir Thomas Audley, his Chancellor, who was by Letters Patents, dated November 29, that Year, created Lord Audley of Walden, and to his Heirs Male.

But long he did not enjoy his vast Wealth, &c. consisting in Sites of some Religious Houses and Lands to them belonging, for he dy'd April 30, 1544, 36 Henry VIII, and was bury'd in his new Chapel at Walden, leaving two Daughters, Margaret, and Mary who dy'd unmarried, so Margaret became sole Heir, first marry'd to the Lord Henry Dudley, younger Son to John Duke of Northumberland, slain at St. Quintin's in Picardy, anno 1557, and after to Thomas Duke of Norfolk, being his second Wife, whose Son by her, viz. Thomas Earl of Suffolk, Lord Treasurer for almost six Years, in the Time of King James I, built upon the Ruins hereof, a stately Fabrick, known by the Name of Audley Inn, then not to be equall'd, excepting Hampton-Court, by any in this Realm.

Before I proceed to the Catalogue of the Abbats, I will here repeat what the learned Sir Henry Spelman in his History of Sacrilege observes, concerning the above-mention'd Thomas Lord Audley; his precise Words are as follows.

Thomas Lord Audley of Walden, Lord Chancellor, dy'd without Issue Male, 30th of April 1544, 35-6 Henry VIII, Margeret his sole Daughter and Heir, being first marry'd to Henry Dudley, Son of John Duke of Northumberland, slain at St. Quintin's, without Issue, anno 1557. After a second Wife, to Thomas Duke of Norfolk, who was beheaded in June 1572. By him she had Issue Thomas, created by King James Lord Howard of Walden, and after Earl of Suffolk, and made Lord

New-
court,
Vol. 2. p.
622.

Hist.
Sac p.
223.

Trea-

Treasurer, but put out of his Place and fin'd in the Star-Chamber, *termino* ——— *Anno* ——— Miscarriage thereof, and grievously afflicted by the wicked and odious Practices of his Daughter Frances, first marry'd to the Earl of Essex, then divorc'd and marry'd to the Earl of Somerset; and they both attainted and adjudg'd to Death for the Murder of Sir Thomas Overbury.

This that great Author writes, speaking of the Judgments which attended most, if not all, that had an Hand in the sacrilegious Actions of those Times, to which may be added, that the Noble House above-mention'd, said to have been built by the Earl of Suffolk, never prosper'd, but was always going to Ruin, till lately entirely demolish'd. Let us now return to *Newcourt* as above quoted.

This Monastery of Walden, when first founded, anno 1136, was a Priory, then an Abby anno 1190, a Catalogue of whose Priors and Abbats, as I have them from the learned Antiquary Dr. Matthew Hutton, extracted by him out of a Manuscript at Gresham College, and out of the Library of Sir Robert Cotton, follows.

The Catalogue of the Abbats of WALDEN.

1. WILLIAM,

The first Prior of this Place, dy'd the Day before the Ides of December, 1164, and was succeeded by

2. REGINALD,

The next Prior, who was made Abbat by Richard Bishop of London, on the Kalends of August, 1190; so that he was Prior 26 Years, 6 Months and some Days. He liv'd Abbat 9 Years, 6 Months and some Days, and dy'd on the Nones of February, 1200.

The Agreement between William, Earl of Essex, and Reginald Prior, and the Convent of Walden, concerning Seven Churches assign'd them by the Founder——The Prior and Convent shall admit of the Priests nominated to them by the Earl, to an Annual Pension, provided they be fit. This was granted to Earl William, only during his Life, but not to any of his Successors. Radulphus de Diceto, then Arch-deacon of Middlesex, gave his Consent.

Thus far from the Gresham Manuscript, what follows from the Cotton Library, Titus. D. 20.

3. ROBERT,

The Second Abbat of this Monastery, dy'd in the Year 1210, and was succeeded by

4. ROGER,

The third Abbat, who dy'd in 1222, and had for his Successor

5. ROBERT,

The Second of the Name and Fourth Abbat, dy'd in 1231, and then

6. RICHARD

Was the Fifth Abbat, who dy'd in 1241, after whom followeth

7. ROGER,

The Second of the Name, and sixth Abbat, who dy'd in 1250, and the next was

8. ABSOLOM,

The Seventh Abbat, who dy'd in 1263. In his Time, viz. in the Year 1258. the Church of Walden was dedicated, on the Feast of St. Mark.

Note here that tho' the History of Abbies takes this Catalogue from Newcourt, yet it omits the first Roger above mention'd, without shewing any Reason for so doing, which shews it to be a Mistake.

9. THOMAS,

The Eighth Abbat, resign'd his Dignity, left the Order, and became a Frier Preacher at Cambridge in the Year 1270, and was then succeeded by

10. JOHN FENNING,

The Ninth Abbat, who dy'd in 1285, and was follow'd by

11. WILLIAM POLLEY,

The Tenth Abbat, who dy'd in 1704.

Thus far Dr. Hutton's Collection relates, the rest from the London Register.

12. SIMON de HATFIELD,

Prior of Walden, dy'd on the last day of December, 1366. [Thus here appears to be a Chasm from 1304, for some Years, of one or more Abbats, there being no Probability that this Simon could be Abbat 62 Years, as he must have been to make up the Connection in Point of Time.]

13. JOHN de FYNINGHAM

Succeeded next. His Election was confirm'd by the Bishop of London, on the 11th of November, anno ——— He was presented by Humphrey, Earl of Hereford, Essex and Northampton, the Patron. He resign'd on the 2d of May, 1374.

14. PETER de HAFELD

Was next elected on the last Day of May, 1374, upon the Presentation of Johanna, Countess of Hereford, &c. the Patroness.

15. JONN PENSELOW,

Monk and Sacrist of the Monastery of Walden, prefer'd to be Abbat of the same Monastery, by Robert Bishop of London, June 17, 1385, the Right being devolv'd to him.

16. WILLIAM de ELY

Was a Monk of Ely, Elected Abbat of Walden; upon the Deprivation, or Removing of John Penselow. The Proclamation of his Election was decreed on the 11th of June, 1390.

17. THOMAS BENNINGTON,

As I think, Abbat of Walden, Anno 1433, in which Year a Composition was made between the Abbat and Convent of Walden, and Robert Hogynon, Vicar of Lindell, in the County of Essex.

18. JOHN de HORRESLEY

Prefer'd to the Abbacy of Walden, vacant by the Resignation of Thomas Bennington, December 13, 1438, by Robert Gilbert Bishop of London, the 3d Year after his Consecration.

19. JOHNSABYSFORTH,

Abbat of Walden in 1495, appear'd before the Bishop, at the Visitation-Hall in the Chapter House of this Monastery, June 20. He dy'd on the 8th of June, 1509.

20. JOHN de THAXTED,
Prior and President of this Monastery, chosen
Abbat of Walden, June 18, 1509. the same being
vacant by the Death of John Sabysforth.

21. ROBERT BARRINGTON,
Batchellor of Divinity, Treasurer of this Mo-
nastery of Walden, chosen Abbat on the 5th of
February, 1532, upon the Resignation of John Thax-
ted. This Barrington, I think, was the last Abbat,
says Newcourt, whom we have hitherto follow'd;
but Mr. Willis says, that he dying or resigning
about the Year 1537, room was made for

22. WILLIAM MORE,
Suffragan Bishop of Colchester, to succeed him in
this Abby, of which he became the last Abbat;
and surrendring the same at the Dissolution, ob-
tain'd as I guess in lieu of a Pension, several other
Preferments; he being possess'd of the Rectories of
Bradwell and West-Tilbury, and the Vicarage of
Walden, all in this County, besides the Arch-dea-
conry of Leicester, but he liv'd not long to enjoy the
same; for I find that this Arch-deaconry was
bestow'd on another in February 1540, by Virtue
of it's being vacant by his Death. [Thus Mr. Wil-
lis.

The Parish Church of Walden, dedicated to
St. Mary, was one of those, which upon the last
founding of this Monastery, were given to it, by
Jeoffery de Mandevill, the Founder, as part of their
Endowments wherein Reginald the first Abbat, as
he did in several others, instituted a Vicar; but in
Process of Time thro' a great Mortality, which
twice happen'd, the Abbat and Convent losing
many of their Servants and Tenants, whereby
their Lands lay untill'd, and by an unusual Tem-
pest of Wind, their Buildings, particularly their
Conventual Church, being much ruin'd, that they
were not able to repair it, and undergo other ne-
cessary Burthens incumbent on them, they peti-
tion'd Simon Sudbury, then Bishop of London, to
reunite and annex to their Abby for ever, that
Portion, which upon appropriating of the said
Church to the said Abby, was set apart and reserv'd
to the Vicar of the same, and his Successors, to the
end it might be apply'd to the Reparation of their
Conventual Church, and they to provide a Secular
Priest, at their own Cost and Charges, to supply
the Cure; upon which, the said Bishop granted
his Commission, dated 8 Kal. November, 1365, to
Walter de Aldesbery and William de Coloyne, Canons
of the Cathedral Church of St. Paul, to enquire
into the Premises, and if they found them true,
to reunite the said Portion of the Vicar to the said
Abbat and Convent, according to their Desire.
And the said Commissioners, finding what was
alleg'd to be true, accordingly did; and the said
Bishop February 1, and the Dean and Chapter of
St. Paul's, February 2, following, confirm'd the
same, under their respective Seals.

But notwithstanding all this, some Years after,
here was a Vicarage again establish'd, and Vicars
successively instituted, &c. from 1435 to this
very Time, the Patronage whereof was in the said
Abbat and Convent till the Suppression thereof,
on March 22, 29 Henry 8, 1537; for a Clerk was
admitted in September before, at the Presentation
of William More, then Commendary of the Mo-
nastery of Walden, who became Vicar himself,
after the said Suppression.

But soon after, the Advowson was in the Lord
Audely, by Virtue of the aforesaid Grant of the

Abby then in his Widow, and after her Decease,
in Thomas Duke of Norfolk, who marry'd his
Daughter and Heir, and thence descended to the
Noble Family of Suffolk, as has been said above.

After the Re-establishment of this Vicarage,
there was a Composition, anno 1444, between the
Abbat and Convent of Walden, and John Tithmerch,
Vicar, whereby were settled such Tithes, as the
Abbat and Convent should have, and such as the
Vicar should receive for the future, as follows.

BE it known to all Christian Pepp, That where
late Stryt, and Discord was had between
the Abbot and Convent of the Monasterie of Walden,
on the oo Par. pe, and the Vicary of the said Tow'
of Walden on the other Par. pe, because of an Accor-
mobb in the Spiritual Law for certain Tythes,
and also between the said Abbot and Convent, and
certain Parishes of the said Tow' of Walden,
by cause of withdrawing of Tythes. Necessary
it is here, and Unite to be had; The said Abbat,
Convent and Vicary by oon Advice and Assent
with good Mediacon, and Heyns of the said
Parish have entreated effectually to accord: And
for alimoeche as the Right on both parties wole
be conveyd by the ooe Peoplc. These be the
Appoyntments that followyn.

[The said Abbot and Convent, and all his
Successors shall pefably have, and take all the
great Tythes of and in all the Parish of Walden,
that is to say, Corn, Cheese, and Hay [with the
Tyths of all the M. ps that now be Wygged,
or shal be Wygged in time coming, that is
to weryn, of all ooe M. ps to en to ferme, as
Windmill, Watermill, Horsemill, or Fullyns-
mill. Alsoe the said Abbot, Convent, and her
Successors shall have and enjoy the small Tythes
of the Manor of Walden foresayd with the Parke,
that is to weryn, all manner of Cateyls, and o-
ther Goodys, that bene the Lords owen proper
Goodys of the said Manor of Walden, or his
fermour, that is nourished by custonable keep-
ing on the Landys of the Manor, or within the
Manor, or on any Percell of Landys that bene in
the Hayndis of Fermer, as paxcell of his ferme,
shall Tythe to the Abbot with the Parke as Parson.
And incaas any of the Loyds Goodys or of
the Farmers, or Perkeres Goodys newe, or
increase by custonable keeping on any part of
the said Parish of Walden, except before ex-
cept, it shall Tythe to the Vicary. [Also yf
they be any Paritioner, or any Man of any o-
ther Parish that intercommyn with the fer-
mo; in the Manor in the Parke, or on the Ma-
nor, Landys before said, with any manner of
Goodys, or Cattell by custonable keeping whan
it newe, or increaseth, it shall Tythe to the
Vicary. [Also if the said Perker that now is,
or any Perker in the time coming whatsoever,
that be newe, or increaseth any Goodys, or Cattell
by his own Handys, or his servants, or by any
man in his Name, to his use, as well within
the Parke as without, shall Tythe to the Vicary.
[Also the said Abbot and Convent shall have all
the small Tythes that newyn in the Grange of
the said Abby, or els where, that is to weryn,
all that is nourished in the Handis of the said
Abbot and Convent, or els by his servants on
his own proper Cok. [And in caas the said Abbat,
and Convent lete to ferme any manner of Cattell
to any manner Man whatever it be, nourished
and kept in the said Parish, the Vicary shall
have the Tythe. [And yf there be any Man
of

of the said Parish, or of anie other Parish that ennercommith with the said Abbat and Convent in the Abby Grange or Field, or on anie Parcell of his Lands with any maner of Goodis or Cattell, what that ever it be, except Corn, Cheefe, or Hay, the Vicary shall have the Tythe. [Also the said Abbot and Convent shall have all the Tythes more and less that newyn, or encreslyng on the Landys, Meadows and Pastures, longing to Pouncive-shall, Matemys, and Aylots, with the Chappell, that is to weyn, on alle the Landis, Meadows, and Pastures bring in the Bandis of the Farmer, at the Day of the making of this said Accord. And in caas any Fermour that now is, or anie other in Time coming, encroch or hire any moze Landis, Meadows, or Pastures of this Abbot, or of any other Abbot of Walden in Time coming moze than is now, as parcell of her Feauys what that ever were, or encrese on any Landis, Meadows, or Pastures so encroched or hired shall Tythe to the Vicary. [Also the said Abbot and Convent, and her Successors shall have yearly xls. of the Vicary and his Successors by evene Portions, and fiftene pound of Mere payable at the Feast of Purification of our Lady, with four Capounys for Rent of the Mansion of the Vicariage. [Also the said Vicary shall have and enjoy all the small Tythes of, and in all the Parishes of Walden, where that ever they ben occupied, when they ben occupied, and by whom that ever they ben occupied, that is to say, Wool, Lauke, Calf, Pig, Pesson, Geole, and all other maner Thingis, as well the that be to use in Time coming, as the that ben usyd these Days except before excepted. [Also the said Vicary shall have all the Tythes of, and in the Gardeynys that been now maad, or ever shall be maad in Time coming in Tow, or in feld withouten the Precinct of the Abby, whether they bene Tyld with Shobole, Patrocke, Spade, Plow, or with any other maner of Instrument, that is to wete, by v'the biforesaid, in renewing of Saffron, Peppyr, with all other maner Spices; Carlecke, Dynounz, with all other maner Sadselfy thingis; Herbs, Fruits and all other things unreherfed, as well as rehefed, by whom that ever thei ben nourished or encresyd. [Also the said Vicary shall have all the Tythe of Hemp, Flax, Wood, Wolde, Safelys, Olyeris, Gremineed, Madder, and all other Thingis, as well growing within the City as abode the City, as well out of Cloos as within Cloos, except before except. [Also the said Vicary shall have all Oblations, privie Devotions of all the Scrbaunty, Segetys, Gestys, Strangers, and Soggiernauts of the Abby, of her Saunge, or of any of her Lordships, or of any part of her Landys, withouten any notwithstanding of the Abbot or his Convent. And in caas anie Gest, Stranger, Soggiernaut, Sogett, or Servant, by any Casualty dye in the said Abbay, Lordships, Fermys, or any other parcell of hir Landys, the Vicary shall have alle the Oblations with the Principal when they fall, as well as of the said Placys as of any other Parties of the Pariss. And in caas any Gest, Stranger, Soggiernaut, Sogett, or Servant bifore rehefed living, by lawfull Will assigne, or bequeath his Bonys to be buried in the Sepulture of the Abbay, the customable Use of the Parish Church

they had kept, and takyn to the Vicaries use, as in Oblations, Mere, Devotions, Principalities yst they fall, then it is lawfull the Abbot and his Convent to fetch the Coys withouten anie withstanding of the Vicary, taking all Oblations and Devotions assigned by Will there to be doon to the said Abbay.

Also the said Vicary shall have all the Tythe of and Pyperowches, where they grow at large, or in Cloos. And also with all Tythe of Hony and Mere yearly renewed and encresyd, and of all other things decimable whatsoever thei ben renewed, and in time coming to be renewyd, except before except.

And to all those Payments or Articles bifore rehefed, as well for the Abbots and Convents part of the said Monastery of Walden, as for the Vicary of the said Parish Chirche of Walden, fully and finally be agreyd, and accorded by the Mediacon of the Parishenis of Walden. Unto the Witness of which final Accord, for all these Appoyntments and Articles before named, the Abbot and Convent in Destruction of all variaunce have sett to her Coe Seel to this present Scrpte for her Par: And the said Vicary for all those Appoyntments and Articles for the said Accord, has set to his Seel being present and withpyng, George Langham, Esq; Thomas Hill Parson of Much Chesterford, John Stubb Parson of Lyttilbury, Nic. Stile Vicar of Moche Wendon, Jo. Shymming, Walter Payne, Robert Semer, John Young, Henry West, John Bakere the Younger, John Hunt Taploz, Thomas Barker, Richard Barker, and many others. Given at Walden aforesaid, the xi Day of Feverel, the Year of our Loyd. A. M. ccccxliv.

This Composition was exhibited, Anno 1629, in a Cause depending in the Bishop of London's Court, between William Bayly, Vicar of Walden, and one Meriton and Parker, and inregister'd in the Book of the Muniments, fol. 99, faithfully compar'd with the Original, which was receiv'd again out of the Office, July 29, 1639, by Nicholas Gray, then Vicar.

St. WERBURGA's

Abby at Chester, now the Cathedral.

WE have much of this Abby in the *Monasticon*, Vol. 1, p. 199, and 985, and the *English Translation*, p. 30, and 115, where may be seen what there is concerning it's Foundation, the Charter of King *Edgar*, a particular of the Possessions of the Monastery, in the first Place quoted, and in the latter, the Charter of *Richard Earl of Chester*, of *Earl Ranulphus*, three of his Sons, and one of *Richard de Rullos*, and his Brother *Robert*. It's being made a Cathedral is also in the Translation, p. 30. Something material may be here added from *King's Vale Royal of England*.

Touching the original Foundation of a Monastery in this Place, there is not any thing that I have found from our Historians or Records, which may make a perfect Discovery thereof; but by

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Cir-

Circumstance, I do conclude, that *Wulpher*, King of the *Mercians*, who flourish'd about the Year of *CHRIST* 660, perceiving his Daughter *Werburch* much dispos'd to a religious Life, caus'd her to be veil'd, and first built it for her, and such other pious Ladies, who resolv'd to dedicate their Lives to the Service of God therein; for *William* of *Malmesbury*, an antient Author and of great Credit, speaking of this devout Virgin *St. Werburg*, saith, That she was bury'd at *Chester*, in the Monastery there, afterwards reedify'd by Earl *Hugh*.

Referring the Reader for other Particulars to the Places above quoted, I shall now proceed to give the Catalogue of the Abbats of this Place, from *Mr. Willis*.

The Catalogue of the ABBATS of St. Werburga, at Chester.

1. RICHARD,

Monk of *Bee* in *Normandy*, was appointed the first Abbat by *Anselm* Archbishop of *Canterbury*, at the Request of the Founder *Hugh* Earl of *Chester*, and accordingly instituted, *Anno* 1094. He dy'd *Anno* 1117. After him

2. HUGH.

Occurs Abbat *anno* 1120, whose Successor was

3. WILLIAM,

Elected *anno* 1121, deceasing the third of the *Non.* of *October*, 1140.

4. RALPH

Became Abbat in his stead, *anno* 1141. He dy'd 2 *Kal.* *February* 1157, and was succeeded by

5. ROBERT.

He receiv'd the Benediction from the Bishop of *Lichfield* on *St. Nicholas's Day*, 1157; and dying *January* 31, 1174, was succeeded by

6. ROBERT,

The second Abbat of that Name, elected *anno* 1175, on *St. Werburgh's Day*, viz. the third of the *Nones* of *February*. He receiv'd the Benediction in the Church of *St. John* at *Chester* on *St. Agatha's Day*. After his Death, which hapned on the second of the *Kal.* of *September* 1184, there was a Vacancy of two Years, till the Election of

7. ROBERT de HASTINGS,

The third of the Name, substituted on the third of the *Ides* of *July*, 1186. He was depos'd by *Hubert* Archbishop of *Canterbury*, *anno* 1194, and had a yearly Pension of twenty Marks allotted him. Upon his Deposition

8. G———

After a great deal of straggling, was substituted in his room, *anno* 1194. After whom,

9. HUGH,

The second of the Name, was install'd Abbat, on the third of *April* 1214, on *Easter Day*. He dy'd on *St. Mary Magdalen's Day*, viz. *July* 22, 1226, and was the same Year succeeded by

10. WILLIAM MARMION.

Elected on the *Sunday* after the Feast of *St. James*, who receiv'd the Benediction on the *Tuesday* following, from the Bishop, in the Church of *St. John* in *Chester*. He dy'd *anno* 1228, and was succeeded by

11. WALTER de PINCHBECK.

The same Year he receiv'd the Benediction at *London*, on *St. Nicholas's Day*, 1228. He dy'd *anno* 1240, and was succeeded by

12. ROGER FRENDE.

He receiv'd the Benediction that Year, on *St. Matthew's Day*, and dying *anno* 1249, was succeeded the same Year by

13. THOMAS de CAPENHURST.

He dy'd the fourth of the *Kalends* of *May*, 1265, and was succeeded by

14. SIMON de ALBO MONASTERIO, or WHITCHURCH.

He deceas'd on the eighth of the *Kalends* of *May*, 1294, as appears by the King's Grant of the *Conge d'Elire*, dated 1 *March*, 20 *Edward I.* whereby

15. THOMAS de LYTHELAS; alias BURCHELESIA,

Was elected in his stead, and receiv'd the Temporalities accordingly, on the 18th of the said Month, and the Royal Assent the 21st of the same Month of *March*. After him, I find one

16. THOMAS,

Whose Surname occurs not, to have been Abbat *anno* 1360, in which Year he was appointed Justice of *Chester*. The next I meet with, is

17. THOMAS ERDELEY,

On whose Death, which happen'd *anno* 1434,

18. JOHN SALLYHAL

Succeeded in his Abbacy. How long he presided I find not. His Successor, according to my Series, was

19. SIMON de RIPLEY.

He was a munificent Benefactor to this Abby, which he govern'd several Years; and dying *August* 30, 1492, was bury'd in *St. Mary's Church* in *Warwick*. In his Time, viz. *anno* 1488, the great South Cross Isle was separated to the Use of the Citizens of *Chester*, and made a Parish Church, as it remains at this Day. Who succeeded him my Authority suggests not; but the next that I find, is one

20. ———BURCHENSHAW.

He occurs *anno* 1529, in *King's Vale Royal* of *England*, and is perhaps the same with

21. THOMAS MARSHALL,

On whose Translation from hence to the Abbacy of *Colchester*,

22. THOMAS

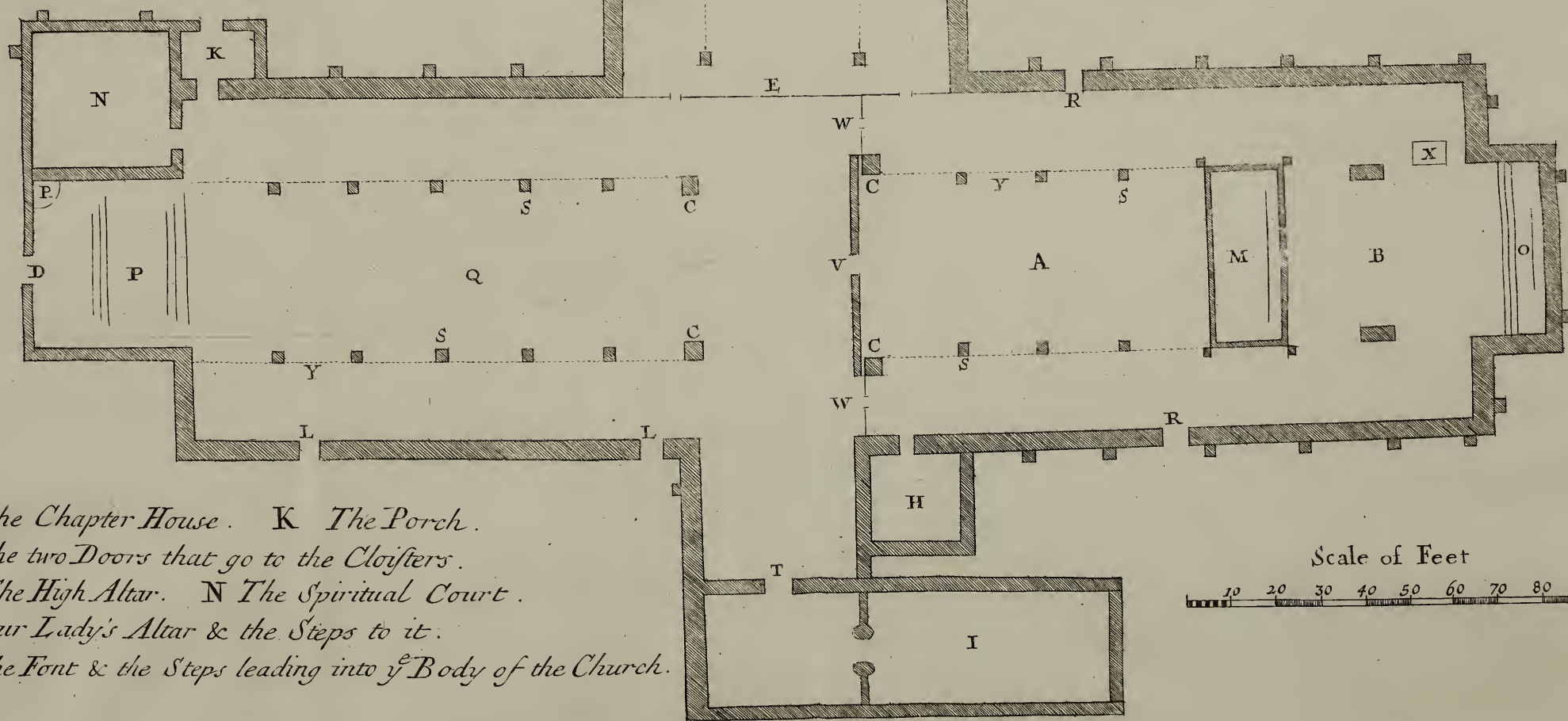
The Ichnography of S^t Werburghs

Church at CHESTER

p: 303.

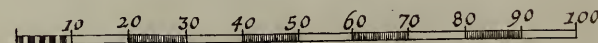
- A The Choir. B Our Lady's Chappel.
 C The 4 large square Pillars, on which y^e Steeple stands
 D The Great West Gate.
 E The Partition between the Body of y^e Cathedral, &
 its Cross Isle, which is now the Parish Church.
 F The Parish Church Door with Steps.
 G The Cross Isle, now the Parish Church.
 H The Vestry.

- Q The Nave or Body of the Church.
 R The Doors into the Church Yard.
 S The Columns
 T The Door of the Chapter House
 V The Door of the Choir.
 W The Partitions of the Isles with the Doors in them.
 X The Burial Place of D^r Bridgman B^p of Chester.
 Y The Windows both of the upper & lower Roof,
 throughout the whole Church.



- I The Chapter House. K The Porch.
 L The two Doors that go to the Cloisters.
 M The High Altar. N The Spiritual Court.
 O Our Lady's Altar & the Steps to it.
 P The Font & the Steps leading into y^e Body of the Church.

Scale of Feet



22. THOMAS CLERK

The last Abbat, who, as *A. Wood* tells, supplicated in the aforesaid Year for his Degree of Batchellor of Divinity in the University of *Oxford*, was substituted in his stead; who surrendering this Convent, *January 21, 1540*, was afterwards, on it's being erected into a Cathedral, appointed the first Dean thereof.

This imperfect Catalogue from *Mr. Willis* aforesaid, is the best we have been able to meet with, tho' wanting several Abbats, and being no other than a mere Catalogue of Names. What follows is also from the same Author.

The great Cross Isle of this Church, extending itself from North to South, is by Partitions entirely separated from the rest of the Church, different from all other Cathedrals. That Part which lies on the South-side, is divided by a cross Wall, ranging parallel with the side Isles, and made use of as a Parochial Church by the Corporation of *Chester*, who have an Entrance into it by a Door on the outside, under the lowermost side Isle, over which, in a little Turret, hangs a Bell, which calls the Congregation together. This Building was assign'd to the Citizens in King *Henry the VIIIth's* Time, and nam'd *St. Oswald's Church*. 'Tis built in like Proportion and Extent, answerable to the West Part of the Church, having a Nave supported with Pillars, and two side Isles, and is adorn'd with several Tombs of eminent Citizens.

The opposite End of the *Transseptum*, separated in like manner from the rest of the Church, us'd as the Chapter-house, is in no wise regular and uniform to the South Part, either for Length or Breadth, as may be seen in the Ichnography.

The whole Length of the Church from East to West, is 396 Feet.

The Length of the Cross Isle from North to South, is 180 Feet and an half.

The Breadth of the Body of the Church and side Isles 73 Feet and an half, as is the Height of the Body of the Church.

The Height of the Tower or Steeple, from the Floor of the Church to the Top, is 127 Feet.

The Breadth of the Steeple within, is 39 Feet, and on the outside 45.

In this Description, the Length of *St. Mary's Chapel*, standing at the East End of the Choir, is to be deducted, with the side Isles or Cloisters, which amount to 59 Feet, so that without this Chapel, the whole length, as in the Scale in the Ichnography is 337. The Breadth of *St. Mary's Chapel* is 76 Feet, and the Height of it 33 Feet.

I see no reason, with Mr. Willis's leave, for deducting St. Mary's Chapel from the Length of the Church, since it is a Part of the same, nor is it easy to conceive, that the said Chapel of St. Mary should be broader than the Church, which he says is but 73 Feet broad, and the Chapel 76.

There remains no ancient Monuments legible; for in the Rebellion (against King *Charles I.*) the Church was turn'd into a Stable, and these, with every thing ornamental, violated.

Two Structures are yet very considerable about this Church.

1st, That on the North-side call'd the Chapter-house, tho' now very ruinous, it shews the Proportion was exact, and the Order elegant, as the most ancient, the most compleat in Architecture,

of any Church or Structure in these Parts for many Ages; and to this Day, according to some Accounts, King *Lucius* is suppos'd to have been the Founder; but by common Tradition and Monkish Writers, 'tis more probably said, that the great Princess *Elsted*, or *Ethelsteda*, Countess of *Mercia*, built it, and that it was dedicated to *St. Peter* and *St. Paul*.

2^{dy}, A Pyramid on the South-side of the Choir, built on its proper Arch in the Cloister or side Isle. This rises six or seven Yards above the Roof of the Cloister or side Isle, having no other Ornaments answering it. It is suppos'd to have been erected to the Memory of some Prince or great Person dying here. It seems as ancient as any Part of the Church. *Cambden* says, that *Henry IV*, Emperor of *Germany*, was bury'd here, but that is very improbable, from many Circumstances of his troublesome Life, and his Death at *Liege*, and Burial at *Spire*, as the Historians of his own Country inform us. A Story goes in a Manuscript of one *Godehal*, a great Man, making choice of ending his Days in this Monastery, and 'tis conjectur'd, that this Pyramid was built over his Grave.

As for other Monuments in this Church, we do not swell this Work with Numbers of Inscriptions where they are to be found, confining ourselves only here and there to mention some of Princes, or other very great Men; and in this Church, as has been said above, all those Things were destroy'd by the hypocritical Rebels, and such Havock is the general Consequence of all Rebelions.

St. AUGUSTIN'S Monastery near Canterbury, Kent.

THE *Monasticon*, p. 23, gives us the Foundation of this Monastery, the Charter of King *Edward III*, and confirming that of King *Ethelbert*, two other Charters of King *Ethelbert*, the Charter of Privilege granted by *St. Augustin*, and another Account relating to the same, with many curious Particulars, which may be seen in the *English Abridgment*, p. 8. We shall here add several other Matters omitted there, no less worthy to be known, besides the Lives of the Abbats from the ancient Manuscripts.

This Church is to this Day call'd the Monastery of the Apostles *Peter* and *Paul*, and of *St. Augustin* of *Canterbury*.

In the Year of the Incarnation of our Lord 605, King *Ethelbert* being confirm'd in the Catholick Faith, together with his Queen *Berta*, and their Son *Edbald*, and the most reverend Prelate *Augustin*, and the rest of the Nobility of the Land, celebrated the Solemnity of the *Nativity* of our Lord at *Canterbury*. Having therefore call'd together there a general Assembly as well of the Clergy as the People, to the fifth Day of the Ides of *January*, by the Consent and Approbation of all and every one, he deliver'd up the Monastery of the Apostles *Peter* and *Paul*, by the Hands of the said *St. Augustin*, to God, and the Monks there to serve God for ever, with the Endowment of the same, and granted to it perpetual Immunity,

Bill.
Cor.
Tiberius
A. 1X.

12

and

and enrich'd it with sundry Possessions of Lands, and other most bountiful Gifts, and appointed the Monk *Peter* Abbat of the same Monastery and Congregation of Monks.

And to the end that these Things may be made the more manifest to the Readers, we have annex'd the Charters of King *Ethelbert*, and the Privilege of St. *Augustin*.

See these in the Monasticon as above quoted.

What became of the Presents made by King *Ethelbert*, viz. the Silver Dish and the Gold Scepter, &c. which that King, in his Charter above-mention'd, says he bestow'd on this Monastery, is now altogether unknown. Some are of Opinion, that at the time when the *Danes* wasted this Country, by reason of their frequent Invasions in these Parts, these Things were hid in private Places, which are not yet all discover'd. Others say, that at the Time of Redeeming King *Richard* from his Imprisonment by the Duke of *Austria*, the aforesaid Presents were taken out of this Monastery, as well as the Chalices, and other Vessels of Gold and Silver towards the aforesaid Redemption, which of all does not seem to be true. Many of the Relicks, which *Augustin* is mention'd above to have given to this Monastery, remain to this Day, as the double arm'd Cross of the Wood of our Lord's, some of the seamless Garment, Hair of the blessed *Mary*, some of *Aaron's* Rod, and many more too long to enumerate. We have also St. *Gregory's* Bible, and the Gospels of the same, as also some old Copies which are still call'd *Gregorian*; all which *Gregory* sent to St. *Augustin*, together with the Pall, by *Laurence* the Priest and *Peter* the Monk, first Abbat of this Monastery.

This Privilege (meaning that above-mention'd to be in the Monasticon, as there quoted) is kept under the leaden Seal of the same *Augustin*, at which leaden Seal no Man need admire; for the said *Augustin* being a *Roman*, and Apostle of the *English*, he might observe the same Method as to the Dignity of his Person, on account of his Apostolical Legateship in the Church of *England*, as was then observ'd by the Apostolical Lord *Gregory* in the *Roman* Church. In the like manner of later Times, Bishops in the Parts beyond the Sea, used a leaden Seal. For which reason, when the aforesaid Privilege of *Augustin* was urg'd to be counterfeit, on account of the leaden Seal, by *Richard* Archbishop of *Canterbury*, a certain Bishop of the Parts beyond the Sea gave to the Lord *Philip*, Earl of *Flanders*, such a leaden Seal, which that same Bishop and his Predecessors made use of, the which Seal the same Earl, for the greater Evidence of the Truth, sent to the Abbat of St. *Augustin's* by Mr. *Robert Blund*, his Chaplain, the which leaden Seal is always preserv'd with the other Muniments of the Church. On the one side of which Seal or Impression, the Inscription is this, *SIGILLUM PROTHOMARTIRIS STEPHANI*; the Seal of the Protomartyr *Stephen*. The Inscription on the reverse is not so plain. But of the holy Pope *Gregory* we have no Privilege at all; for that Pope *Gregory* departed this Life in the aforesaid Year 605, on the fourth of the *Ides* of *March*.

This Monastery therefore being endow'd, as is above said, by the Regal Donation, and confirm'd in perpetual Liberty by *Augustin's* Apostolical Privilege, that same Year 605, the blessed *Augustin*

died, on the seventh of the *Kalends* of *June*, being *Tuesday*, and was bury'd without by the often mention'd Church of the Apostles *Peter* and *Paul*, because the same had not yet been finish'd nor dedicated. But as soon as it was dedicated, his Body was carry'd in and bury'd with due Honour in the North Porch thereof. In which also the Bodies of the succeeding Archbishops were intomb'd till *Theodorus*, who and his Successors are elsewhere bury'd in the Church, because the aforesaid Porch could not contain more Bodies. This Porch was to the old Church, where now is the Chapel of the blessed Virgin *Mary*. In the midst of which Porch was an Altar dedicated to the Honour of St. *Gregory*.

Many here have been mistaken as to the Year of St. *Augustin's* Death, thinking he had dy'd in the Year of our Lord 613. This Mistake is occasion'd by a certain false Writing in some Chronicles, which says, that *Augustin* late in his Bishoprick sixteen Years. For *Bede*, in the second Book of the Actions of the *English*, chap. 3, says, That *Augustin* ordain'd two Bishops, that is, *Mellitus* and *Justus*, in the Year of our Lord 604, *Mellitus* for *London*, and *Justus* for *Rocheſter*, and presently after in the same Chapter he writes thus. *Augustin* the beloved of God dy'd, and his Body was deposited; &c. Pope *Boniface* the IVth, in his Charter of Confirmation and Exemption of this Monastery, the which Charter is dated the third of the *Kalends* of *March*, in the Year of our Lord 610, says thus, Where also let your aforesaid truly beloved of God, and who will rise again in Glory, Father *Augustin* rest, &c. In the Text of St. *Adrian* it is thus written: In the Year of our Lord 605 dy'd the blessed *Gregory*, on the fourth of the *Ides* of *March*. In the same Year also the blessed *Augustin*, on the seventh of the *Kalends* of *June*. By which it plainly enough appears, that *Augustin* did not sit Bishop sixteen Years, for he was sent into *England* in the Year 596, the next Year he was ordain'd Bishop; in the Year of our Lord 601, he receiv'd the Pall, and dy'd in the Year 605.

The Lives of the Abbats of the Monastery of St. Augustin, near Canterbury, from the above-quoted Manuscript in the Cotton Library, being that of T. Sprot till the Year 1228, and then continu'd from the printed Chronicle of W. Thorn, among the Decem Scriptores.

1. PETER.

IN the Year of our Lord 607, the venerable *Peter*, the first Abbat of this Monastery, being sent Embassador into *France* by King *Ethelbert*, was drowned in a Creek of the Sea near *Bologne*, above that Place in the Sea which is called *Ainſleet*, and obscurely bury'd by the Inhabitants of that Place. But it pleas'd God to shew his great Worth, for every Night there appear'd an heavenly Light over his Grave, till the neighbouring People who saw it, reflecting it was an holy Man that had been there bury'd, and searching for him, they took away his Body, and bury'd it in the Church of St. *Mary* the Virgin, in the City of *Bologne*, with the Honour due to so great a Man.

2. JOHN.

2. JOHN.

THE Death of the Abbat *Peter* being known, *John*, a Monk of the same Congregation, who had been sent by the holy See with the blessed *Augustin*, was made Abbat in his Place, the College of the Brethren electing him, and King *Ethelbert* and *Laurence* the Archbishop, approving of the same.

The blessed *Augustin* dying, as has been said above, *Laurence* succeeded, whom the said blessed *Augustin* had in his Life Time ordain'd Bishop for that Purpose, left the State of the Church not then polish'd, in case it should want a Pastor but one Hour, should begin to waver. In the Year 609, *Mellitus* Bishop of *London* was sent by King *Ethelbert*, and Archbishop *Laurence*, to Pope *Boniface* the IVth, to treat about the Affairs of the Church of *England*, as also to obtain the Confirmation of the See Apostolick for this Apostolical Monastery of St. *Peter* and St. *Paul*. The most Reverend Pope having receiv'd him honourably, gather'd a Synod of the Bishops of *Italy*, to treat about the State of the Church, in which Synod, *Mellitus* himself being present, he confirm'd this Monastery, and read the Charter of Confirmation, on the third of the *Kalends* of *March*, in the Year 611, and sent the Apostolical Privilege to King *Ethelbert*, and *John* the Abbat, by the aforesaid *Mellitus*, the which Privilege under the leaden Seal is preserv'd in our Archives, with those of *Augustin* and *Ethelbert*. The Purport of the Words of which Privilege is as follows.

Boniface Bishop, Servant of the Servants of God, &c. The Almighty God, &c. Your first Request is, that the Church of the most blessed Apostles *Peter* and *Paul*, seated on the East-side of the City of *Canterbury*, which &c. By the Authority of this Prince of the Apostles, we therefore ordain, and establish for ever, that the aforesaid Monastery, defended by Apostolical Privileges, built in your Kingdom at the first dawning of the Christian Religion, and the first of the Monastical Order, with all its Appurtenances, be exempt from all Service, undisturb'd by any worldly Noise, and that it be no way liable to Ecclesiastical Conditions, or Burdens, or any secular Services whatsoever; that it be not subservient to any Canonical Laws; because it appears very unfit, that the same which among you is the first in this Religion, should be subservient to the Authority of another. Therefore, in the Name of our Lord *JESUS CHRIST*, by the Authority *Peter*, the most blessed Prince of the Apostles, in whose Stead we preside over this *Roman* Church, we forbid from this Time, that no Prelate, or secular Person, do presume to invade the Dominion of this Church, or usurp any Power of Ruling, or to give it any Disturbance, or arrogate any Custom tho' never so slight, nor even to say Mass therein unless at the Request of the Abbat or Brethren; but that our common Son *John* the Abbat, to hold and possess all Things freely, may with the Advice of the Brethren fearing our Lord, well order and dispose the Benefit of the Place both within and without; and thus being free from all Vexation and Disturbance, they may perform the Duty of our Lord with all Devotion of Mind. After whose Death let no Stranger be receiv'd, but one of the same Congregation, and

such an one, as the unanimous Society of the Brethren shall of their own Will chuse; and he that shall be chosen, be ordain'd without any Fraud, or Corruption, and consecrated in the same Place. But in case, which God forbid, they cannot find a proper Person among themselves, they shall cautiously elect one to be ordain'd in like manner out of the other Monasteries. This Decree of ours, &c. Given the third of the *Kalends* of *March*, in the Reign of the most pious Emperor *Focas*, in the eighth Year of his Empire, the fourteenth Indiction. This Year of *Focas Augustus* is the Year of our Lord 610.

In the Year of our Lord 613, *Laurence* the Archbishop returning from preaching to the *Irish*, and *Scots*, consecrated the aforesaid Church of the Apostles *Peter* and *Paul*, and, in the Presence of the King and of a Multitude flocking thither, carry'd the holy Body of the beloved of God *Augustin* into the consecrated Church, and bury'd it in the North Portico, but the Bodies of St. *Lectardus* Bishop of *Senlis*, and of the venerable Queen *Berta*, who had been Wife to the aforesaid King *Ethelbert*, he bury'd in the Portico of St. *Martin*; for these two Bodies had been first bury'd without the Church, by reason that at the Time of their Death the Church was not consecrated. In the Year of the Incarnation of our Lord 616, which is the 21st Year, after *Augustin* was sent with his Companions to preach in *England*, *Ethelbert*, King of *Kent*, who had reigned 56 Years most gloriously on Earth, enter'd into the everlasting Joys of the heavenly Kingdom, on the 24th Day of *February*, and was bury'd in the Porch of St. *Martin* within the Church of the blessed Apostles *Peter* and *Paul*, where his Wife *Berta* also lies interr'd.

The most glorious King *Ethelbert* being dead, as is aforesaid, his Son *Edbald* succeeded him in the Kingdom, which was a great Detriment to the tender State of the Church; for he had not only refus'd to embrace the Faith of *CHRIST*, but was also polluted with such Fornication, as the Apostle says, the like was not heard of among the *Gentiles*, so that he kept his Father's Wife; but thro' the divine Dispensation, and the Preaching of the Archbishop *Laurence*, and lastly, *Laurence* himself receiving Apostolical Stripes, as more plainly appears in the Life of the said *Laurence*, *Edbald* having abandon'd all idolatrous Worship, and put off his unlawful Wedlock, being converted to the Piety of his Father, receiv'd the Faith of *CHRIST*, and being baptiz'd by Archbishop *Laurence*, he took care to the utmost of his Power in all Points to favour and advance the Affairs of the Church; and accordingly, to expiate his Sins, he founded a Church in Honour of the holy Mother of God *Mary*, in the Monastery of St. *Peter* and *Paul* aforesaid, and endow'd that Church with the Manor of *Northbourne*, that is, thirty Plowland, as appears in its Codicil; the which Land he bestow'd on this Monastery as freely, as his Father or himself had ever held the same, about the Year of the Incarnation of our Lord 618. This Church of the blessed Virgin *Mary*, at first stood on the East of the Monastery, and the Burial Place of the Brethren was between the said Church and the Monastery; but afterwards the Monastery being enlarg'd, this Church was quite pull'd down, and a Vault built there, as it is now to be seen.

It was the Church that *St. Dunstan* so often visited, in which he saw the Choirs of Angels, with the Mother of God herself, singing and saying, *Cantemus Jocii Domino, cantemus honorem, Dulcis amor CHRISTI personet ore*, and the rest that follows, as we read in the Life of *St. Dunstan*.

In the Year of the Incarnation of our Lord 618, the venerable *John*, second Abbat of this Monastery after his temporal Rule, ascended into the heavenly Kingdom, and was bury'd in the aforesaid Church of the holy Mother of God; but was afterwards translated from that Church with other holy Persons, and plac'd in the Wall behind the Altar of *St. Gregory*.

3. RUFFINIANUS

Succeeded *John*, having been also sent by the See Apostolick with *St. Augustin*. This *Ruffinianus* receiv'd the Blessing the same Year from *St. Lawrence* the Archbishop. The next Year, viz. 619, *Lawrence* the Archbishop dy'd, and was buried in the aforesaid Church of the Apostles *Peter* and *Paul*, by his Predecessor *Augustin*. *Mellitus* then Bishop of *London* succeeded *Lawrence*, and having most worthily govern'd the Church five Years, he dy'd in the Year of our Lord 624, *Ethelbald* still reigning in *Kent*, and he was bury'd with his Predecessors in the often mention'd Monastery of the Apostles *Peter* and *Paul*. *Justus*, who had been Bishop of *Rocheſter*, succeeded *Mellitus*.

In the Year of our Lord 626 dy'd *Ruffinianus* the third Abbat of this Monastery, and was bury'd in the Church of the blessed Mother of God, with *John* his Predecessor, and afterwards translated to the greater Church with other holy Men.

4. GRACIOSUS

Succeeded *Ruffinianus*, and had the Benediction the same Year, from *Justus* the Archbishop. This *Gracius* also was a *Roman*. In the Year of our Lord 633, Archbishop *Justus* dy'd, and was bury'd with his Predecessors in the Church of the Apostles *Peter* and *Paul*. *Honorius* succeeded Archbishop *Justus*, in the Year of our Lord 637.

In the Year of our Lord 638, *Gracius* the fourth Abbat of this Monastery dy'd, but where he was bury'd I do not find.

5. PETRONIUS

Succeeded him, and was a *Roman* also, and blest'd by Archbishop *Honorius*, in the Year of our Lord 640. That same Year dy'd *Eadbald*, when he had reign'd 22 Years, and was bury'd by his Father, in the Monastery of the Apostles *Peter* and *Paul* above-mention'd; and in the Year of our Lord 642, dy'd *Emma*, Wife to King *Eadbald*, but now they both lie by *St. John's* Altar. *Honorius* the Archbishop dy'd in the Year of our Lord 653, and was bury'd with his Predecessors in the aforesaid Monastery of the Apostles, and the Archiepiscopal See was one Year and sixteen Months vacant. He was succeeded by *Deusdedit*, in the Year of our Lord 655.

In the Year of our Lord 654, dy'd *Petronius* fifth Abbat of this Monastery, and where he is bury'd I know not.

6. NATHANIEL

Succeeded him, having been formerly sent from *Rome* into *England* with *Mellitus* and *Justus*. He was blest'd in the Year of our Lord 655 by *Deusdedit* then Archbishop, *Ercombet* reigning in *Kent*.

In the Year of our Lord 664, *Ercombet* King of *Kent* dy'd, and was bury'd in the aforesaid Monastery of the Apostles *Peter* and *Paul*. The same Year dy'd *Deusdedit* the Archbishop, and was bury'd with his Predecessors in the aforesaid Monastery.

In the Year of the Incarnation of our Lord 667, *Nathaniel* the sixth Abbat of this Monastery departed this Life, and where he was bury'd Writings do not mention any more than of many others, and there was a Vacancy in the Abbacy for two Years. At this Time, that is, in the Year of our Lord 669, on a Sunday, the sixth of the Kalends of June, *St. Theodore* the Archbishop, being sent by Pope *Vitalian*, came to the Church of *Canterbury*, for he had receiv'd full and supreme Legantine Power from the aforesaid Pope *Vitalian*, over *England*, *Scotland* and *Ireland*. Who, as soon as he was acquainted with the State of this Monastery, by Apostolical Authority reserv'd the providing for that Monastery, in relation to appointing of an Abbat for the Behoof of *St. Adrian*; for Pope *Vitalian* had commanded *Theodore*, at the Time of his Departure, that he should provide for and give a Place to *St. Adrian* in his Diocese and Province, wherein he might live conveniently with his Followers, that he might be to him an Evangelical Guide, and Companion and Fellow-Labourer, left *Theodorus*, being a *Greek*, might bring into the Church something against the Faith, after the Manner of the *Greeks*. Accordingly, in the Year of our Lord 670, on the third of the Kalends of October, *St. Adrian* being dismiss'd out of the Custody and Imprisonment of the Duke of *Evreux* in *France*, came to *St. Theodorus* at *Canterbury*, who, as soon as he came to him, gave him this Monastery of the Apostles *Peter* and *Paul*, and thus, he who refus'd the Primacy of the whole Church of *England*, the divine Goodness so disposing it, had the Monastery of the Apostles *Peter* and *Paul*, the chiefest in the Church of *England*.

7. ADRIAN.

What sort of Man, and whence this *Adrian* was, may be seen more at large in the Treatise of his coming into *England*, and his Miracles. He was the seventh Abbat of this Monastery, and therefore I come to those Things which hapned in his Time. When *Adrian* had obtain'd the Government of the Monastery of the Apostles *Peter* and *Paul*, he also obtain'd Privileges of Pope *Deodatus*, relating to the Liberty of the Monastery, and the Choice of the Abbat. In which Privilege, towards the end, is added against Transgressors. If any Person shall presume to infringe these Decrees of the Apostolick See, if he is a Prelate, or Minister of the Church, let him understand that he is depriv'd of his Offices; if a Layman or Secular, let him know that he is debar'd from partaking of the Body and Blood of our Lord *JESUS*. This Privilege we have not with the leaden Seal, but only a Transcript of it in *Adrian's* Text, and in several other Places. He also obtain'd a Privilege of Pope *Agatho*, prohibiting this Monastery to be subject to any Jurisdiction but only to that of the Church of *Rome*. Concerning the Election of the Abbat, and that none should say Mass in it unless invited, &c. And in the Conclusion, if any one shall condemn these our Decrees, or presume to infringe them, let him be anathema. This Privilege is under the

Maria-
mus. St.
Theodore
an. 669,
6 Kal.
June, on
a Sunday
came in-
to Kent,
and gave
to Bene-
dict Bi-
shop,
who had
condu-
cted him
from
Rome
into Bri-
tain, the
Govern-
ment of
the Mo-
nastery
of St.
Peter;
which
Benedict
was two
Years
Abbat of
that Mo-
nastery,
and an.
671, with
Theodo-
re's leave,
went to
Rome the
third
Time
and was
succeeded
by St.
Adrian.

Maria-
nus. Lo-
thair,
King of
Kent, be-
ing
wounded
in a
Fight
with the
Southern
People,
an. D.
685, in
the 12th
Year of
his Reign
died on
the 8th
of the
Ides of
Februa-
ry, being
a Mon-
day.
Maria-
A. D.
694. The
Canter-
burians
having
conclu-
ded a
Peace
with
Ina King
of the
West
Saxons,
gave him
3750
Pounds,
because
they had
burnt his
Brother
Mulus.

the leaden Seal. In the Year of our Lord 673, on the *Kalends* of *April*. King *Lothair* gave to this Monastery three Plow-Lands in the Marsh call'd *Stodmerce*, near *Fordwyke*, as freely as the Kings his Predecessors had held the same. In the Year of our Lord 685 King *Lothair* dy'd, and was bury'd in the Church by King *Erecombert*. In the Year of our Lord 626, King *Edric* gave to this Monastery, for two Pounds of Silver he had receiv'd of *St. Adrian*, then Abbat, the Land adjoining to that Land which King *Lothair* had conferr'd on this Monastery, which Land is bounded in this manner. On the one side it has the Ford, which is call'd *Ford-street* Highway directly, and on the other side the River call'd *Stur*, all free Lands, with Meadows, Fields, &c. as is more fully contain'd in the Particular. In the Year of our Lord 687, *Mulus* a foreign King dy'd, and was bury'd in our Church with the other Kings. This *Mulus* was Brother to the King of *Sussex*, who invading *Kent*, after the Death of *Edric*, wasted it every where, and coming to *Canterbury*, being oppos'd by the Citizens, almost all his Men being kill'd, he fled into a certain House, with twelve Companions, which being known to the *Canterburians*, they encompass'd the said House with Fire, and so destroy'd King *Mulus* with his Companions in the same.

About this Time one King *Swelard*, who had got the Kingdom of *Kent* by Force, gave to *Ealba*, Abbess of *Menster*, who was before *St. Mildred*, Land containing 44 Manfes, in the Place call'd *Insudaneye* in the Isle of *Thanet*, and a Court having 12 Manfes in the Place call'd *Stureye*; and a short Time after, the same *Swelard* gave to the said *Ealba*, two Plow-Lands at *Stureye*, and three Plow-Lands at the Place call'd *Bodesham*. About the same Time King *Oswyn* gave to the aforesaid Abbess *Ealba*, certain Lands at *Stureye* having then Manfes, and some Land in *Thanet*, containing eighteen Manfes, the which Land was once possess'd by *Irmynred*. About the same Time the same *Oswyn*, gave to this Monastery and the Abbat *Adrian* one Plow-Land, which Land belong'd to the Court of *Lymynge*, in which there was wont to be an Iron Mine. In the Year of our Lord 690, dy'd *Theodore* the Archbishop of blessed Memory, old and full of Days, that is, 88 Years of Age, and was bury'd with his Predecessors in the above-mention'd Church of the Apostles *Peter* and *Paul*. In the Year of our Lord 691, on the 16th of the *Kalends* of *August*, *Wythred* King of *Kent*, with his Consort *Kynegill*, gave to *Ealba*, Abbess of *Menster* aforesaid, four Plow-Lands in the Isle of *Thanet*, the which Land was once call'd *Humantune*, but now by the Corruption of the Name is call'd *Upmantone* and *Ledene*. In the Year of our Lord 692, on the first Day of the Month of *July*, *Brithwald* Abbat of the Monastery of *Raoulver* was elected Archbishop of *Canterbury*, and ordain'd the next Year on the third of the *Kalends* of *July*, by *Godwyn* Metropolitan Bishop of *France*. This *Brithwald* was the first *Englishman* that obtain'd the Episcopal See of *Canterbury*, for all his Predecessors were *Romans*, and he was seated on his Throne, the Day before the *Kalends* of *September*, being *Sunday*; a Man excellently instructed in Monastical and Ecclesiastical Discipline, but not to be compar'd to his Predecessor *Theodorus*. In the Year of our Lord 692, and the Month of *March*, *Wythred* King of *Kent*, with his Consort *Adelburga*, gave to this

Monastery, and to *Adrian* then Abbat, in pure and perpetual Alms five Plow-Lands call'd *Lythebourne*, upon this Condition, that perpetual Commemoration be made of him and his Queen in our Prayers, and the Solemnity of the Masses. About the Year of our Lord 695, *Monday* in *April*, *Wythred* King of *Kent*, with his Consort *Adelburga*, at the Perswasion of Archbishop *Brithwald*, gave to *Ealba* Abbess of *Menster* above-mention'd, the Land call'd *Haeg* of forty Manfes.

In the Year of the Incarnation of our Lord 708, the most reverend Father *Adrian*, Abbat of this Monastery, and Fellow-Labourer in the Word of God with Archbishop *Theodore* of blessed Memory, dy'd, and was bury'd in this Monastery, in the Church of the blessed Mother of God, which *Eadbald* is said above to have built; being the 41st Year after he was sent by Pope *Vitalian* with *Theodore*, but the 39th after his coming into *England*. His Successor was

8. ALBINUS,

Disciple to the aforesaid Father, of *English* Extraction. This *Albinus* was so well instructed in the Study of the divine Books by *St. Adrian*, that he was as well acquainted with the *Greek* and *Latin* Tongues, as his own natural *English*. He was the first *Englishman* promoted to the Government of this Monastery, for all his Predecessors were *Romans*, and he was bless'd in his Monastery by Archbishop *Brithwald*, on *Sunday*, the Octave of *Easter*, the aforesaid Year. By the Advice and with the Assistance of this *Albinus*, the venerable Priest *Bede*, compos'd his History of the Acts of the *English*, as he himself observes in the Preface to the aforesaid History. In the Year of our Lord 721, *Ethelbert* the Son of King *Wythred*, with his Consent, gave to *Mildred* Abbess of *Minster* in the Isle of *Thanet*, on the 11th of *July*, one Plow-Land on the River *Lymene*, which Land had been before possess'd by those that at that Time liv'd at *Jettaham*, and three Acres of Meadow in the Place call'd *Hammespot*. In the Year of our Lord 724, *Edbert* the Son of King *Wythred*, gave to the aforesaid Abbess *Mildred* half a Plow-Land, late held by *Efcwald*, in the Part of the Country call'd *By Northane-wade*. In the Year of our Lord 725, King *Wythred* dy'd, on the ninth of the *Kalends* of *May*, and was bury'd in the afore-mention'd Church of the Apostles *Peter* and *Paul*, he is the last King that was bury'd in this Monastery. Anno Domini 731, *Brithwald* Archbishop of *Canterbury*, wasted with much Age, dy'd on the fifth of the *Ides* of *January*, and was bury'd with his Predecessors in the aforesaid Church of the Apostles *Peter* and *Paul*; he held the See 37 Years, six Months, and fourteen Days, and in his Place the same Year was made Archbishop, one *Tatwyn*, of the Province of the *Mercians*, having been a Priest in the Monastery of *Briodum*; but he was consecrated in his own Church of *Canterbury*, by the venerable Bishops *Daniel* of *Winchester*, *Inguald* of *London*, and *Ealdwyn* of *Rochester*; on the tenth Day of *June*, being *Sunday*, and fate three Years.

In the Year of our Lord 732, the venerable Father *Albinus*, the eighth Abbat of this Monastery, dying in Peace, was bury'd in the same Church of the Mother of God above-mention'd, by his Predecessor and excellent Master *St. Adrian*; but in Process of Time, at the Translation of *St. Augustin*, and of the other Saints of this Place; this

this same Father *Albinus* was also translated, with *St. Adrian*, and the rest there bury'd, from the aforefaid Church of the Mother of God, to the greater Church, and plac'd in the Wall behind the Altar of *St. Gregory* the Pope, where he now rests to rise in the Glory of the Saints. *Albinus* was succeeded by

9. NOTHBALD,

WHO was blessed by Archbishop *Tatwyn*. Anno Domini 734, Archbishop *Tatwyn* ended his Days, and was bury'd with his Predecessors in the Church of the Apostles *Peter* and *Paul*. He was succeeded by *Nothelinus*, Arch-priest of the Monastery of *St. Paul* at *London*, in the Year of our Lord 736, who fate three Years, and dying A. D. 739, on the sixteenth of the *Kalends* of *November*, was bury'd with his Predecessors in the aforefaid Church of the Apostles. His Successor was *Cuthbert*, who was consecrated in the Year 741, but to do little good to this Monastery, as will more fully appear by what follows. But this *Cuthbert*, in the Month of *September*, A. D. --- at the Synod of *Cloveshoc*, all the *English* Bishops subscribing, among other Synodals decreed, that the Festivals of *St. Gregory* Pope, and *St. Augustin* the Apostle of the *English*, should for ever be observ'd with much Solemnity, *Edelbald*, King of the *Mercians* being then present, and approving hereof.

In the Year of our Lord 748, *Nothbald*, the ninth Abbat of this Monastery dying,

10. ALDHUN

Succeeded him the same Year, and had the Benediction the same Year from Archbishop *Cuthbert*. And in regard, that during the Time of these two, viz. of Archbishop *Cuthbert*, and *Aldhun* Abbat of this Monastery, the Burial of the Archbishops was taken from it by the said *Cuthbert*, and by fraudulent supplanting transferr'd to *Christ Church*, contrary to Justice, and the Institution of our holy Father *Augustin*, as also the Decrees of the Popes *Gregory*, *Boniface* the IVth, *Aleodatus*, *Agatho*, and the rest; therefore, before I proceed farther to give an Account of what ensued, I think fit to make known the manner of this crafty Supplantation. *Cuthbert* Archbishop of *Canterbury*, the eleventh from *St. Augustin*, in the Year 743, observing the neglect of *Christ Church* where he presided, by reason it was not honour'd with the Burial of any honourable Persons, the Bodies of the decess'd Archbishops being taken from it, and carry'd to be interr'd in the Monastery of the Apostles *Peter* and *Paul*, and of *St. Augustin*, pursuant to the Decrees of the Popes, having conceiv'd the Fraud, he suffer'd the Pain of bringing forth Iniquity, and contriv'd rather in a seditious than a studious manner how that Custom might be alter'd. He had Recourse to King *Eadbert* then reigning in *Kent*, and watering his Countenance with Tears, with the Prudence of the Serpent expos'd the Cause of his Grief to the King's Simplicity of the Dove, no less fraudulently than instantly begging of the King, that he would alter the aforefaid Custom of Burial, and confirm the same so alter'd by his Royal Edict; which at length he surreptitiously obtain'd, not so much by Intreaty as by Purchase. Accordingly, in the Year of our Lord 758, the aforefaid *Cuthbert* falling sick, and drawing near to his Death, perceiv'd that a proper Time was now

drawing near wherein the Fraud before conceiv'd against *St. Augustin's* Church should bring forth a Serpentine Birth that must destroy the Dam. The End of his Life then drawing near, and he lying privately in his Church, he swore all his own Family, as also the whole Convent of the Monks, who were nothing backward in this Case, not to give any publick Notice abroad of his Sickness or Death, or to ring any Bell for him, or perform any Obsequies, till his Body had been bury'd some Days; which was accordingly done. The third Day after he was bury'd, the Bells rung for him, and the News of his Death was publickly spread abroad. Upon Notice thereof, the Abbat *Aldhun* of *St. Augustin's* came with his Brethren, to bring away the Body of the Archbishop, according to ancient Custom; but finding it already bury'd, and understanding that the ancient Custom of Burial was alter'd by the King's Authority, he return'd home in Confusion and Anxiety, being depriv'd of what he desir'd. *Cuthbert's* Successor in the Archbishoprick was *Bregwyn*, who highly commended the Statutes of his Predecessor concerning the aforefaid Alteration as to the Burial of the Archbishops, and following his sly Steps, caus'd the same Alteration to be confirm'd by Regal Authority, and also by the Apostolical, as some are of Opinion; and he also dying, and being bury'd in private by his Predecessor, his Death was then at last divulg'd, and the Bells on a sudden rung for celebrating of his Obsequies as was becoming. As soon as this was made known to the Convent of *St. Augustin*, *Jambert*, who was then Abbat of *St. Augustin's*, repair'd to the Church of the *Holy Trinity* with an arm'd Power, and prepar'd to take away the Body of the decess'd Archbishop by Force, if it should not be freely given him; but when he understood that it was already bury'd, perceiving himself again deceiv'd, he return'd home empty handed; but made many Appeals for the State and Liberty of his Monastery, and the Grievances it lay under. The Monks of *Christ Church* being destitute of the Comfort of their Pastor, and observing the Resolution of the aforefaid Abbat *Jambert*, and his Wisdom and Prudence as well in Ecclesiastical as Secular Affairs, and fearing lest if he should follow the Appeals he had made, he should by Dint of Justice restore the Burials of the Bishops to the former Condition, to secure their own Fraud, they elected *Jambert* the Abbat of the Monastery of *St. Augustin* aforefaid, Archbishop; to the end that the Brethren of *St. Augustin's* being destitute of the Support of so great a Father as *Jambert*, might desist from following the Appeals about the aforefaid Alteration of the Burial of the Archbishops, if not out of Slothfulness, at least out of Respect to Archbishop *Jambert*, which, alas! the Event has justify'd. But *Jambert*, after he had many Years administer'd the Dignity of his Prelacy with great Constancy of Mind, when he perceiv'd his End to draw near, being willing to alter the illegal Statutes of his Predecessors, and restore the Burial of the Bishops, according to Justice, to the ancient Custom, he ordain'd that after his Death, his Body should be carry'd to be interr'd in the Church of the Apostles *Peter* and *Paul* and *St. Augustin*, where all his Predecessors had been laid. When he dy'd, his Decree was fulfill'd, and his Body honourably bury'd in the Chapter-house at *St. Augustin's*, in the Year of our Lord 790. *Athelack* Bishop of *Winchester* succeeded him, whose Statutes concern-

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ning the aforesaid Burial of the Archbishops he again made void, and, following the Example of *Cuthbert* and *Bregwyn*, order'd himself, at his Death, to be bury'd in his own Church. The Monks of *St. Augustin*, by reason of their own great Simplicity, and the over-rigid Obstinacy of the Archbishops, and the Kings, who favour'd them, to this Day never laid any Complaint or Objection before the Pope concerning this Wrong done them in the aforesaid Translation of the Burials of the Archbishops; and thus, through their foolish Simplicity, they lost the burying of the Archbishops for ever, and so it remain'd to Perpetuity; and thus *Leah* hiring *Jacob* for one Night, for ever depriv'd *Rachel* of his Embraces; God grant she may not hereafter supplant her in other Matters. That which the Monks of the *Holy Trinity* write in their Chronicles, viz. that Archbishop *Cuthbert*, the Inventor, to the Detriment of his own Soul, of this malicious Practice, had Recourse to *Gregory* the younger, then presiding over the *Roman Church*, in the Year of our Lord 743, and that he obtain'd of him Leave and Authority by his Privilege to alter the aforesaid Custom of burying, is not so incredible as impossible. For *Gregory* the third, whom that Chronicle here calls *Gregory* the younger, according to the Chronicles of the Popes is said to have dy'd about the Year 740, and then *Cuthbert* was not yet made Archbishop; nor do we read of any other *Gregory* till *Gregory* the fourth, who fate about the Year of our Lord 827. Laying aside these Affairs, I return to the Order of Time which I pass'd over.

In the Year of our Lord 748, *Aldhun* the tenth Abbat of this Monastery was blest'd by Archbishop *Cuthbert*. I find nothing transacted in his Time, besides that which has been mention'd above of our losing the burying of the Archbishops. And that, in the Year 760, one *Dunwald*, a Minister of King *Ethelbert*, whilst he was living, bestow'd on this Church a certain Piece of Land near *Quenegate*, which Piece of Land one *Ryngwyne* then held. This Land is thus bounded; from *Quenegate* to the Southward it extends three Perches; and thence to the Westward, an exact straight Line divides the King's Land from this for 23 Perches, as far as the dry Wall, which is adjacent to the Wall on the North Side of the City.

In the Year of our Lord 760, the Abbat *Aldhun* dy'd, but where he was bury'd no Writing or Monument informs us, as is the Case of several following Abbats. That same Year the Venerable

11. J A M B E R T

Receiv'd the Benediction from *Bregwyn*. In the Year of our Lord 761, *Eadbert* King of *Kent*, Son to King *Wythred*, gave to this Monastery, by the Hands of the Abbat *Jambert*, six Plow Lands on the South Side of the ancient Way call'd *Mundlingham*, and this is the Land that is call'd *Monyngbam* by *Northbourne*. In the Year of our Lord 762, Archbishop *Bregwyn* dying, *Jambert*, Abbat of this Monastery, was appointed Archbishop of *Canterbury*, on the 7th of the *Ides* of *January*, and receiv'd the Pall from Pope *Paul*, in the Year of our Lord 764. He govern'd the Archbishoprick commendably 27 Years. *William* of *Mahmsbury*, in his Book of the Acts of our Kings, says, he suffer'd many Troubles and Banishment in Defence of the Liberties of his Church.

Jambert, the 11th Abbat of this Monastery, being advanc'd to be Archbishop,

12. E T H E L N O T H

Enter'd upon the Government of this Abby, and had the Benediction from Archbishop *Jambert*, in

the Year of our Lord 764. On this Abbat *Ethelnoth*, *Offa*, King of the *Mercians*, bestow'd two Plow Lands, at the Place call'd *Bewesfelde*, and granted him Licence to feed Swine, Cattle and Beasts of Burden in the Royal Wood for ever, and Permission for one wild Goat in the Wood call'd *Saenlyng*, where the King's Goats run.

In the Year of our Lord 787, *Ethelnoth* the 12th Abbat of this Monastery dy'd, nor do I find where he was bury'd.

13. G U T A R D

Was substituted in his Place, and he also was blest'd by Archbishop *Jambert*. *Gutard* dying;

14. C U N R E D

Succeeded him, and was blest'd by Archbishop *Wulfred*, in the Year of our Lord 803. He dying about the Year of our Lord 823,

15. W E R N O D

Succeeded, and was blest'd by the aforesaid *Wulfred*. This Abbat *Wernod* was Kinsman to the Kings *Athelwulf* and *Kenewulf*, wherefore *Kenewulf* King of the *Mercians*, and *Cuddred* King of *Kent*, being directed by the Love of God; and allur'd by the Tie of Consanguinity, gave to Abbat *Wernod* 20 Plow Lands at the Place call'd *Se Westre-lenham*, with all Things to the same rightly and duly appertaining, and 13 *Denberende*, that is, 13 *Dennes* (or Parts of Wood) bearing Acorns, at *Andred*, belonging of ancient Right to that Land. The first *Denn* is *Mepulter-herst*, the second *Frythyngdenne*, the third *Frydereleagh*, the fourth *Cumbderr*, the fifth *Swatingdenne*, the sixth *Wyflahirst*, the seventh another *Mepulterherst*, the eighth *Balbyngdenne*, the ninth another *Balbyngdenne*, the tenth a third *Balbyngdenne*, the eleventh *Tunlaskahirst*, the twelfth *Plussyngbirst*, the thirteenth *Frydereleah* and *Feredenne*. This was done in the 8th Year of the Reign of King *Kenewulf*. Afterwards *Athelwulf*, King of the *West-Saxons*, for two Thousand one Hundred Mancuses of Silver, gave to the aforesaid Abbat *Wernod* five Plow Lands at *Lenham*, with the Fields, Woods, Meadows, Pastures, Game, and all other Profits within and without rightly and duly appertaining unto the same Land. This Land is now call'd *East-Lenham*, and lies between the Place called *Scelfe* on the East, and *Lenham* on the West. This Donation was made in the Town of *Fasreshum*, on the 5th of the *Ides* of *March*, in the Year of our Lord 838. The same King *Athelwulf*, in the Year of our Lord 840, conferr'd on the aforesaid Abbat *Wernod*, in pure and perpetual Alms, 40 *Cassates* of Land at *Lenham*, with all Profits belonging to the same, and the running of three Yokes of Oxen in the Wood call'd *Blean*.

The Archbishop *Wulfred*, and the Family of the *Marians*, Nuns of *Menster* in *Thanet*, gave to the aforesaid Abbat *Wernod* six Acres of Land, which Land is by the Inhabitants call'd *Daddingland*, in Exchange for six Acres of Land at *Ealdanford*; and the Boundaries lying about the aforesaid Land of *Doddyngland* in *Thanet* are these, on the North, the East and the South, it is encompass'd by the Land call'd *Groenlyng* and *Feodryneg*. This Exchange of Lands was made in the Year of our Lord 826, on the 6th of the *Kalends* of *April*, in a full Synod of *Kent*.

In the Year of our Lord 844, *Wernoth* the 15th Abbat of this Monastery dy'd, and was succeeded by

16. DIERNOD, alias DRYTHNOD,

Who had the Benediction from Archbishop *Gialnod*. In this *Diernod*'s Time *Egbert*, King of the *West-Saxons*, gave to a certain Clerk living in this Monastery, whose Name was *Ciaban*, and by that

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Ciaban, and after him to the Brethren of this Monastery, one Plow Land, at the Place call'd *Scirdun*, the which Land before belong'd to the Royal City of *Canterbury*, and for this Donation the aforesaid *Ciaban* the Clerk gave to the aforesaid King an hundred Mancuses in two Bracelets. What Land this of *Scirdun* was, none of the Moderns mention, by reason that the Vicissitude of Times has rather chang'd than corrupted the ancient Names of Places. This Donation was made in the Year of our Lord 848. Likewise in the Year of our Lord 861, *Ethelbert* King of the *West-Saxons*, Successor to *Egbert*, gave the aforesaid Abbat *Diernod* three Plow Lands at the Place call'd *Meretone* in the East Part of *Kent*, and *Diernod* gave the King 60 Mancuses of pure Gold. About this Time, a certain Matron, by Name *Ealburga*, Lady of *Brabourne*, ordain'd in her last Will, with the Consent of her Friends, that whosoever held the Manor of *Brabourne* should yearly, out of the said Manor, pay to the Abbat of *St. Augustin's* and his Monks 40 *Ambras* (Saxon Measures) of Malt, four Oxes, 40 Rams, 200 Loaves, and one *Pisa*, (a Pound) of Butter, one *Pisa* of Cheese, four Loads of Wood, and 20 Hens, upon this Condition, that after her Death, the Monks daily sing the Psalm *Exaudiat te Dominus*, &c. for her Soul. *Hugh Monford*, to whom and the Bishop of *Bayeux* *William Bastard* gave almost all the Lands of *Kent*, took this Revenue, and one Yoke of Land at *Hortone*, and the Land of *Hengesteffelle* by *Wynlesbergh* from the Monks, who oppos'd it, but could not prevail. All these Lands *Hortone*, *Brabourne* and *Hengesteffelle* are of the Earl of *Pembroke's* Lordship.

In the Year of our Lord 864 the Abbat *Diernod* dy'd, and was succeeded by

17. W Y N H E R,

The 17th Abbat of this Monastery, to whom, in the Year of our Lord 865, *Edelwulf*, King of the *East-Saxons*, gave certain Land in the East Part of *Kent*, which by the Inhabitants is call'd *Lylltesfora*, according to ancient Times, but of late it is call'd *Lynchefor*. About this same Time *Edbald*, Nephew to the aforesaid King *Edelwulf*, gave to his Friend *Wynemund*, for 800 Denaries, a certain Part of the little Field, at the Place call'd *Burewaremersfo*, the which Land the aforesaid *Wynemund* gave to God and *St. Augustin* in free and perpetual Alms. This Land has to the South of it the Land of *Folcanstan*, and *Lymeney* on the North.

Abbat *Wynher* dying about the Year of our Lord 866, his Successors were

18. B E A M U N D,

Of whom we have no more in this Manuscript; *Mr. Willis*, from *Thorne*, says he dy'd *An.* 874.

19. K Y N E B E R T.

Mr. Willis, from the same, says he dy'd in 879.

20. E T A N S.

The same Author says he dy'd in 883.

21. D E G M U N D,

Said by the same to have dy'd in 886.

22. A L F R I D

Dy'd, according to the same Authority, in 894.

23. C E O L B E R T

Dy'd in 902, still following the same.

24. B E I T A N, or B E C T A N.

The *Cotton* Manuscript writes the first, *Mr. Willis* the latter, and says he dy'd in 907.

25. A T H E L W O L D,

According to the same, dy'd in the Year 910.

26. T I L B E R T

Dy'd in 917, still following the same Author.

27. E A D R E D

Dy'd in 920, by the same Authority.

28. A L C H M U N D, or A L C H E R I N D, or A L C H E R U N D.

The first of these Names only mention'd by the *Cotton* Manuscript. *Mr. Willis* adds the other two from *Thorne*, and says he dy'd in 928.

29. G U T T U L F E

Dy'd in 935, according to *Mr. Willis*.

30. E A D R E D

Dy'd, according to the same, in 937.

31. L U L I N G

Dy'd in 939, still following the same Author.

32. B E O R N E L M.

(Now we return to the *Cotton* Manuscript, which gives only the Names of those above, the Years being added as there noted.) All these succeeded one another, who tho' we are apt to believe perform'd many Things praise-worthy in their Times, yet in regard that Antiquity has swallow'd, and blotted them all out, a slender Report of them has scarce reach'd our Time. And because I find certain Lands acquir'd, but at uncertain Times, I have therefore thought fit to mention them now under the Uncertainty of Times. *Egebred* of *Frodwyc* offering up his Son to be a Monk, to serve God and *St. Augustin*, offer'd with him to the said Monastery six *Haghs* (that is, Houses or Tenements) three Acres of Land, and a certain Part of the Meadow, on the South Side of the Village of *Frodwyc*. About this Time, the Land of *Wynlesbergh* was purchas'd of one *Eadulf*, the Son of *Eduold*, for two Thousand Denarij, (suppos'd to have been formerly one Penny Weight of Silver.) At this Time also, one *Aethelferb* by his last Will bequeath'd to this Monastery a certain Piece of Land in the Parish of *WVynlesbergh*, which Land is call'd *Atelesworth*, and th s Land is set at a Rate, and yields yearly 10 s. Revenue, and is reckon'd among the Revenues of *Kenington*, as is the Revenue of *WVynlesbergh*. Likewise, at the same time, the same *Aethelferb* bequeath'd to this Monastery the Land of *Hengesteffelle*, which is a Parish contiguous to the Parish of *WVynlesbergh* on the North Side; but this Land of *Hengesteffelle* was taken from this Monastery by *Hugh of Monfort*, in the Time of *WVilliam Bastard* Conqueror of *England*. For this *Aethelferb* was the Abbat's Attendant, and therefore he also bequeath'd to the Abbat five Mancuses of Gold, two Oxen, two Cows in Calf, one Horse, 10 Swine, 10 Sheep, and 10 Goats.

In the Year of our Lord 925, the 13th Indiction, and the first Year of the Reign of *Athelstan*, on the Day of his Consecration, being the Day before the Nones of September, *Athelstan*, King of the Saxons and English, gave fourteen Plow Lands to *St. Augustin*, which Land is in the Island call'd *WVverbarginland*, which Land had been unjustly forc'd from *St. Augustin* for many Years; but, by the Will of God, King *Athelstan* again restor'd that Land to *St. Augustin*, with the Consent of eight Bishops and two Princes, and many more. By this Donation, and likewise by the Exchange of the Lands call'd *Doddyngland*, made with Archbishop *WVulfred*, it sufficiently appears, that this Monastery had many Lands in the Isle of *Thanet*, before King *Knute* gave us the Manor of *Mentster*.

In the Year of our Lord 942, *Beornelm*, Abbat of this Monastery, dy'd, and in his Place

33. A L F R I C

Was substituted, and blest'd by Archbishop *Odo*. This

This *Alfric* was intimate with King *Edmund*, for which Reason the said King gave him two Plow Lands at *Syberteswalde*, in the Year of our Lord 944. To which Land King *Edelred* by his Donation added two Cassates of Land in the Place aforesaid, in the Time of *Wulfric* the first Abbat, in the Year of our Lord 990. These Lands were afterwards alienated from our Possession by Abbat *Scotland*, as shall be said in his Time. In the Year of the Incarnation of our Lord 946, *Eadred*, King of the *Englifs*, who succeeded *Edmund*, gave the Land of *Swalclyve* to a certain Minister of his, by Name *Herefige*, and the aforesaid *Herefige* bestow'd the aforesaid Land of *Swalclyve* on this Monastery, and chose a Place of Burial for himself and his Successors in the same Monastery.

In the Year of the Incarnation of our Lord 957, Pope *John XIII.* presiding, *Otho I.* being Emperor, in the second Year of his Empire, Pope *John XIII.* aforesaid, sent to King *Eadred*, then reigning over the *Englifs*, Letters of Commendation, and also authentick, in behalf of this Monastery; in which Letters he adheres to the Grants of his Predecessors *Boniface IV.* *Adeodatus*, *Agatho*, and others, in relation to the Election of the Abbat, the Burial of Kings and Bishops, and that no Bishop arrogate to himself any Authority in this Monastery, or so much as say Mass in it, unless invited by the Abbat; and in the Conclusion thereof adds; *Therefore we strictly enjoin the Canons of the Monastery of St. Saviors, who envy that Place, that they do not presume to disturb the Practice of this Devotion: Which if they shall happen to do, be it known to them, that they will fall under Anathema.* The same Pope *John* also writ to the aforesaid King *Eadred*, to *Odo* the Archbishop, to all the Bishops, Dukes, and Abbats, and to all the People of the *Englifs* Nation, a commendatory and also authentick Rescript concerning this Monastery, which begins thus: *John Bishop &c.* Among the rest of the Holy Faiths renown'd, &c. In which Rescript, among the other Things therein mention'd, he thus writes and decrees concerning the Liberty of this Church: *Whereas the same Apostolical Church is the first built in Honour of the Princes of the Apostles among you, we decree that it be the primary Mother of the other Monasteries of your Kingdom, that shall rise after it, or shall for the future to all Posterity be erected; we say, that it be, by Regal and Apostolical Confirmation, free from all secular Servitude, so that no Bishop, none of the King's your Successors, do presume in any wise to hurt or disturb the same. But that it apply it self to the Archbishop where it shall be requisite, not on Account of his Prelacy, but in the Duty of Charity, and that he look upon the Abbat of the same as if he were a Roman Legat, and Fellow-Minister of the Gospel of Peace, and that in all Respects he look on him as his brotherly Companion, not his Subject, as the holy and beloved of God, Son of the See Apostolick, as the Archbishop Theodore, and the Abbat Adrian behav'd themselves; but that he assume to himself no Power over this Church, nor arrogate any Office without the Favour of the Abbat and the Brethren; and that he receive or do nothing without the Consent of the same Abbat within the proper and peculiar Places or Parishes, or within all the Liberties of his Right.* In the Year of our Lord 960, King *Edgar*, who succeeded *Eadred*, gave to *St. Augustin*, and to the Brethren serving God in that Monastery, four Plow Lands, which Land is call'd *Plumstede*; but *Godwyn*, Earl of *Kent*, by Fraud and unjustly took away this Land from *St. Augustin*, and gave it to his Son *Tostic*; but *St. Edward* again restor'd the same to *St. Augustin*; and again, at the coming of *William Bastard*, *Odo*, Bishop of *Bayeux*, claim'd the

same; and thus when it had been with various Event possess'd, taken away and restor'd, to the end it might not be any more expos'd to any Claim, *William Bastard*, Conqueror of *England*, confirm'd the aforesaid Land of *Plumstede* to *St. Augustin*; and *Odo*, Bishop of *Bayeux*, at the King's Request, quit- ted his Claim to the aforesaid Land to the Abbat and Convent, and subscrib'd this Donation.

In the Year of our Lord 971, *Alfric* dying,

34. E L F N O T H

Succeeded, and was bless'd by *St. Dunstan*. In the Year of our Lord 974, a certain good Matron call'd *Wynsted* gave to *St. Augustin* an hundred Acres of Land at *Munyngham*. This Donation was made at *Kyngheston*, with Licence of King *Eadgar*, Archbishop *Dunstan* being Witness, with many others, the Year aforesaid. This Land does not lie at *Little Munyngham*, but they are those Hundred Acres of Meadow, Pasture and Arable, which lie on the North Side of the Court of *Northbourne*, and stretch out Eastward to the Parish of *Great Munyngham*. In the Year of our Lord 978, the Church of the Holy Apostles *Peter* and *Paul*, and *St. Augustin* the Apostle of the *Englifs*, on the East Side of the City of *Canterbury*, was dedicated by *St. Dunstan*.

In the Year of our Lord 980, *Elfnoth*, Abbat of this Monastery, dy'd, and

35. S I R I C

Was chosen in his Place, and bless'd in his own Church by *St. Dunstan*. About this time *St. Dunstan* saw the Queen of Heaven, with other heavenly Spirits, among whom he also saw *St. Adrian* the Abbat dancing in the Church of the Mother of God, which, as has been said above, King *Eadbald* had built; and they sung, the Mother of God herself beginning and saying, *Let us sing sociably to the Lord, let us sing to his Honour.* Happy the Man who has deserv'd to see this, and happy the Place in which such a Vision appear'd. This Miracle is more fully to be seen in the Life of *St. Dunstan*. In the Year of our Lord 988, *Siric*, Abbat of this Monastery, was by the Procurement of *St. Dunstan* promoted to be Bishop of *Winchester*, and the same Year *St. Dunstan* dy'd, and *Egelgar* succeeded him, who sat one Year and three Months. In the Year of our Lord 989, Archbishop *Egelgar* dying, *Siric*, Bishop of *Winchester*, and late Abbat of this Monastery, was translated from the Church of *Winchester* to that of *Canterbury*. Whilst these things were transacted,

36. W U L F R I C,

Call'd the Elder, was chosen Abbat of this Monastery, and bless'd at the High Altar in this Church by Archbishop *Siric*, in the Year 990. *Bruman* the Portreve gave to this Abbat two Houses at *Fordwyce*, and a Meadow with the Appurtenances, upon this Condition, that the said *Bruman* should be admitted into the Brotherhood of the House, and hold the aforesaid Houses and Meadow during his Life, paying for the same yearly to *St. Augustin* 7 s. 1 d. and after his Death the aforesaid Land should return to the House of *St. Augustin*. About this time also, one *Edward* of *Cumbe*, whose Son, by Name *Leofard*, was a Monk of this Monastery, by his Will bequeath'd to this Monastery the Land of *Cumbe*. In this Abbat's time likewise, one *Brythric* bequeath'd to us the Land of *Woderingebeorn*. In the Year of our Lord 1005, by the Industry of Archbishop *Alfric*, and Abbat *Wulfric*, the Canons were expell'd the Church of the Holy Trinity, and Monks brought in: And yet *William* of *Malmesbery*,
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in his Book of the Lives of the Bishops, says, this was not true: Nay it appears, that there were Monks in the Church of the *Holy Trinity* from the time of *St. Laurence*, who succeeded *St. Augustin*, as appears by the Epistle of *St. Boniface IV.* Pope, sent to the Holy King *Ethelbert* by *Mellitus*. The Words of which Epistle are these: To the most excellent Lord King *Ethelbert*, *Boniface Bishop*, &c. *Whilst*, &c. *Wherefore*, glorious Son, that which you desir'd of the Apostolick See, by our Brother Bishop *Mellitus*, we willingly grant, that is, that your Benignity, as is decreed by the Apostolical Authority, may lawfully in all Respects settle an Habitation of Monks living regularly in the Monastery seated in the City of *Canterbury*, which your Holy Instructor *Augustin* consecrated by the Name of *St. Saviour*, wherein at present our most loving Brother *Laurence* is known to preside, &c. Now if all that is before said be rightly consider'd, these things stand thus, without Contradiction, that there were Monks in the Church of the *Holy Trinity* from its primitive Institution, and that the Wheel of incessant Fortune turning round, they might be turn'd out for their Insolencies, or other Crimes, and Canons instituted in the room of them, and now in the time of this Archbishop *Afric* restor'd again. For the Epistle of Pope *John XIII.* directed to King *Eadred*, in the Year 957, testifies, that there were Canons at that time in that Church of the *Holy Trinity*, and not Monks, the beginning of which Epistle we have given above. For as the aforesaid *William* relates, as above, the Monks of *Canterbury* in the Days of Archbishop *Lanfranc* were not much unlike Seculars, unless in that they did not easily forfeit their Chastity. It was usual with them to follow Hunting, Hawking, and Riding, to play at Dice, to indulge themselves in drinking, to feed daintily, and cloath nicely, as Strangers to Frugality, to reject Parsimony, and the like, so that you would, by their many Servants, rather look upon them as great Officers, than Monks. But as an old Vessel always tastes of that which it first imbib'd; alas! this Course of Life, which among religious Men is abominable, became so usual to that Monastery from the primitive Times, that it could not hitherto be taken away, and God grant that such bad Examples may not infect their Neighbours.

In the Year of our Lord 1006, Abbat *Wulfic* dy'd, and was succeeded by

37. E L M E R,

A Person of great Sanctity, who was blest'd at the high Altar, in his own Church, by Archbishop *Afric*. At this time one *Godwold* by his last Will bequeath'd to this Monastery an hundred Acres of Land at *Sturtime*, on the North Side. In the Year of our Lord 1011, all *Kent* was ravag'd by the *Danes*, the City of *Canterbury* was besieg'd and taken by the Treachery of the Citizens. *St. Alphege* was taken and martyr'd at *Greenewych*; but that which is wonderful to relate, amidst these Persecutions of the *Danes*, and the plundering of *Canterbury*, and all *Kent*, as well the People as the Churches, this only Monastery of *St. Augustin*, our Lord himself, in whose Hand all the Powers of Kingdoms are, protecting the same, remain'd untouch'd, and secure against the *Danish* Persecution, which came to pass in this miraculous Manner. It happen'd in the Year 1011, that the *Danes* wasting all *Kent* on every Side with Fire and Sword, as they drew near to lay Siege to *Canterbury*, some sacrilegious *Danes* came into this Monastery, not to pray, but to plunder; and one of them, most bent upon Mischief, wick-

edly came up to *St. Augustin's* Tomb, and stole away the Canopy or Covering that was over that precious Mausoleum of *Augustin*, and hid the same under his Armpits; but the divine avenging Goodness presently seiz'd the Robber, and the Covering, conceal'd under the Thief's Armpits, clung to them like his natural Skin, and could not be remov'd by Hands, or any Violence or Art, 'till the Robber himself discover'd his Guilt before *St. Augustin*, and the Brethren of the same Place, begging Pardon for the Offence. Which Miracle so terrify'd the Multitude of the other *Danes*, that they not only were afraid to invade this Monastery, but rather became its principal Protectors. About the time of this Persecution, a certain venerable Matron, call'd *Elfgiva*, gave the greatest Support of Provisions to this Monastery, and the same Day on which she was admitted into the Fraternity of this Congregation, she gave to the same Congregation sixty Pounds Sterling in common, and to each Monk in particular she gave twenty Shillings. In the time also of this Persecution, many Relicks of Saints, as also the most precious Jewels belonging to this Monastery, were hid in several Places, and are not yet discover'd; for those dying who had been present at the hiding of the same, the Memory of the Places dy'd with them. In the Year of the Incarnation of our Lord 1017, after a long tempestuous time of Wars, King *Athelred* dying, King *Cnut*, by Nation a *Dane*, succeeded in the Kingdom of the *Englifs*, not by hereditary Succession, but by Force of Arms. But this *Cnut* paying most religious Veneration, and enriching almost all the Monasteries of *England* with Royal Munificence, had so great a Regard for the Monastery of the most excellent Father *Augustin*, the Apostle of the *Englifs*, and of the Apostles *Peter* and *Paul*, as if this alone had been his only Care. He had so far made choice of *St. Augustin* for his Patron, and was so devoted to the religious Society of the Brethren of this Monastery, that he affected to chuse Bishops and Rulers of other Churches from hence, and accordingly deservedly prefer'd the venerable Man *Elmer*, then Abbat of this Monastery, to the Bishoprick of *Schyreburn*, in the Year 1022, which See of *Schyreburn* in Process of time was united to the See of *Canterbury*. But this *Elmer*, when he had during some Years most worthily govern'd the Bishoprick committed to him, being by the Judgment of God become blind, as voluntarily resign'd that Bishoprick, as he had accepted of it unwillingly, and returning to his own House of *St. Augustin*, of a Prelate became Subject, living in the Cell of the Sick with all Purity and Devotion, till the End of his Life. Of *St. Elmer* Bishop. One Night the Person that attended him, being perfectly awake, plainly saw this venerable Man the Bishop respectfully conducted by two venerable Persons into the Church of the *Thebean* Martyrs, which is in the Infirmary, and there plac'd in the midst between them, and familiarly discoursing with them, and when the Discourse was ended, saw him conducted back to his own Bed. It is said of him, that when he was in the Infirmary, he did not use to eat Flesh: But, when the Abbat had enjoin'd him to eat Flesh in Consideration of his Weakness, to strengthen him, he at length consented to it, rather in Obedience than for Concupiscence. As his Servant was bringing the Flesh dress'd from the Kitchen to the Infirmary in a Dish, as he pass'd in the open Air the Space there was between the Kitchen and the Infirmary, a Raven flew down and snatch'd

snatch'd the Meat out of the Dish; which being told to the holy Man, he return'd sincere Thanks to God, saying, he would not eat Flesh, unless he could understand it was the Will of God, by this Token, that the Raven should bring back the Meat he had taken away. And when the Servant, knowing nothing of this his Resolution, was returning to the Kitchen for more Flesh, it is wonderful to relate, the Raven tamely brought back the Flesh he had snatch'd away, and laid it down undiminish'd on the Dish from which he had taken it. The pious Prelate hearing the same, receiv'd the Gift of God with Thankfulness. He dy'd on the 8th of the *Ides of April*. He was not bury'd with the Episcopal Vestments, but only in his Coul, as a common Monk; on whose Tomb, before he was remov'd to the Place where he now rests, an heavenly Light is said to have been often seen; and tho' we piously believe him to be a Saint, we cannot celebrate his Festival without the Authority of the Apostolick See.

In the Year of our Lord 1017, *Elmer* the Abbat of this Monastery being prefer'd, as has been said above, to the Bishoprick of *Schireburn*,

38. E L S T A N,

At that time Prior of this Monastery, a Man of singular Wisdom, both in ecclesiastical and secular Affairs, was by all Means press'd by King *Cnute* to accept of the Bishoprick of *Winchester*; but he absolutely refusing to admit of the Bishoprick, being overcome by the Intreaties of his Brethren, and compell'd by the King's Persuasions, took upon him the Government of his own Abby; being accordingly ordain'd in the Place of *Elmer*, by Archbishop *Alnoth*, in the Year aforesaid, he most worthily executed the Office he had unwillingly taken upon him. In the Year of our Lord 1027, King *Cnute* gave to St. *Augustin*, and to the Brethren there serving God, the Body of St. *Mildreth* Virgin, with all her Land in the Isle of *Tanet*, and without, and all the Customs and Rights to the Church of the said St. *Mildreth* appertaining, as well on the Sea as on the Land, and on the Shore, as freely and quietly as the King himself ever held the same. And in the Year of our Lord 1030, the aforesaid Abbat *Elstan* translated the Body of St. *Mildreth* from the Isle of *Tanet* to St. *Augustin*'s Monastery at *Canterbury*, on the 15th of the *Kalends of June*, King *Cnute* granting his special Licence for translating of the aforesaid Body; and the most precious Remains of that Virgin were bury'd before the high Altar of St. *Peter*, and there they lay till the time of *Wulfic* the younger, who resolving to enlarge his Church, remov'd her to the Portico of St. *Augustin*; but in the Year 1091, by reason of the impending Devastation of the *Danes*, and their Irreverence towards the Saints, the Relicks of the aforesaid Virgin were conceal'd in a stone Coffin, under the afore-mention'd Tomb, if not with sufficient Decency; yet with sufficient Sagacity; where they also remain'd, till the Church being enlarg'd, they were, with other Saints of the same Church, translated to her own Portico, which she still has, that Coffin still remaining entire. But the Abbat *Roger* the 2d, in the Year 1269, on the 7th of the *Kalends of June*, in the Presence of the venerable the Abbats of *Esfresham*, and St. *Radegundis*, and the Prior of St. *Gregory* in *Canterbury*, with many more Persons of Credit, the aforesaid Coffin being broken, and the Relicks of the holy Virgin taken out, laid them up in the Shrine above, which is still to be seen. King *Cnute* dying, and his two Sons succeeding one another in

the Kingdom, viz. *Harold*, and *Hardeknute*, St. *Edward*, Son to King *Ethelred*, and Queen *Emma*, succeeded in the Throne, in the Year of our Lord 1043, and that same Year the aforesaid *Edward* confirm'd to the Abbat *Elstan*, and to the Brethren of this Monastery, the Donation which the venerable King *Cnute* had made to God and to St. *Augustin* of the Manor of *Menster*, with all its Appurtenances in the Isle of *Tanet*, and without it; as also all the Donations of Possessions or Revenues, which the Kings his Predecessors had confer'd on this Monastery, he, by his regal Power, and firm Adstipulation, with the Consent of his Bishops and Princes, by the same Charter deliver'd up, and confirm'd the same to the Abbat *Elstan*, and the Brethren, granting and enacting that this Monastery of St. *Augustin*, with all its Dependances or Appurtenances, shall enjoy perpetual Liberty, adding a very dreadful Imprecation against the Transgressors. About this time also the aforesaid King *Edward* granted to this Monastery the Privilege which is call'd *Sac* and *Soc*, the Tenor of which Charter is in these Words: I *Edward*, by the Grace of God, King of England, to *Eadfin* the Archbishop, and Earl *Godwyn*, Greeting. Know ye, that I have granted to God, and to St. *Augustin*, and the Brethren, that they have their *Sac* and *Soc*, and Breach of Peace, and fight in the House, and Assaults on the High Way, and Robbers taken on their Land, and the taking and punishing of Robbers on their own proper Men, within the City and without, and their Toll on Land and Water, and the Custom call'd *Theames*, and on all the Free-Holds which I have allow'd and given them; nor will I consent that any Persons intermeddle therein in any Point, except their Stewards, to whom they shall themselves commit the same, because these Customs are given to God and to St. *Augustin* for the Redemption of my Soul, &c. About this Time one *Egelric* Bigga, with the Consent of King *Edward*, gave to St. *Augustin* the Lands of *Bodesham* and *Wylrynnton*, upon Condition that *Wade* his Knight should continue out his Days at *Bodesham*, and *Leofwyne* *feireghe* should continue all his Days at *Wylrynnton*; and after the Death of them both, the aforesaid Lands to remain to St. *Augustin* and the Brethren of that Monastery for ever. In the Year of our Lord 1045, Archbishop *Eadfin* gave to St. *Augustin* and the Brethren five Acres of Land without *Radyngate*, and one Meadow belonging to the aforesaid Land, upon this Condition, that the Brethren of St. *Augustin* should make special Commemoration of him in their Prayers. In the Year of our Lord 1047 King *Edward* gave to *Eadfin*, the aforesaid Archbishop, one Plow Land at *Littlebourne*; and the aforesaid Archbishop *Eadfin* confer'd that Land on this Monastery, with the King's Consent, as freely as he had bestow'd it on him, and laid the Charter of this Grant on St. *Augustin*'s Tomb. The Boundaries of this Land are more fully set down in the Text of St. *Adrian*. This Archbishop *Eadfin* also gave to this Monastery a Psalter, with the lesser Glois, which is chain'd to St. *Gregory*'s Altar. That same Year, 1047, dy'd *Elstan*, the venerable Abbat of this Monastery, and

39. W U L F R I C

Succeeded him, and was blest'd in his own Church, at St. *Peter*'s Altar, by Archbishop *Eadfin*. About the same time Queen *Emma*, Mother to the holy King *Edward*, besides many other good Actions she did, adorn'd all the Bodies of the Saints of this Place with costly Canopies or Coverings. In the Year of our Lord 1055, the aforesaid King *Edward* gave to God and St. *Augustin*, and to the Saints of this Monastery, all the Land he had at *Fordseych*,
L I I I as

as freely and entirely as the King himself held it before. In the Year of our Lord 1036, Pope *Leo IX.* suppress'd the *Simoniacal* Heresy in *France*. To him was sent *Wulfric*, the aforesaid Abbat of this Monastery, to answer for the Ecclesiastical Governors of *England*. By whose Answer the Pope understanding that the *English* were more innocent than others, congratulating the Advancement of the *English* Church, he by Apostolical Authority confirm'd, that the Archbishop of *Canterbury*, at the Celebration of Synods or Councils, should sit next to the Prelate of *St. Rufina*, and the Abbat of *St. Augustin* next to the Abbat of *Monte Cassino*. And the same Abbat *Wulfric* discoursing of the Advancement of his own Church, and the Honour of the Saints lying there, the reverend Pope readily granted that which *Wulfric* desir'd, and gave him his Blessing. The aforesaid Abbat returning after performing his Embassy, pull'd down the Front of his Church, and translated the most blessed Virgin *Mildreth*, who lay bury'd before the high Altar, as has been said before, into the Portico of *St. Augustin*, and plac'd it next the North Wall. The Porch of *St. Augustin* was then where now is the Chapel of *St. Mary*, in the Nave of the Church, for there had been to the Eastward of the aforesaid Monastery an Oratory of the blessed Virgin *Mary*, which King *Eadbald* had built, as I have said above, wherein many Bodies of Saints repos'd, which Oratory of the Queen of Heaven was in such Esteem, that, according to the *English* Proverb, it was call'd *Mary's* Tabernacle or Vestry: For there the Lady of the World herself often appear'd; there the Light of Miracles shin'd; the Concerts of Angels, and Musick of blessed Virgins were frequently heard; there *St. Dunstan* manifestly saw holy *Adrian* among the heavenly Choirs, with the Lady of the World, singing Praises; there he plainly with the Eyes of his Body saw, and with his Ears heard, the Mother of *CHRIST* herself, with her Virgins, alternately singing, *Let us sing to the Lord, Companions, let us sing to his Honour, let the sweet Love of CHRIST resound in pious Mouths.* To enlarge his Monastery, he not so discreetly, as zealously, threw down the West End of this Oratory, with the Porticos that encompass'd it, and took up for his Building all the Space between the old Church and the aforesaid Oratory, having cleans'd the burial Ground of the Brethren, which was adjacent to the same. But the Queen of Heaven not bearing with the Destruction of her Church, by a threefold Revelation made to an ancient Woman, signify'd to the Abbat *Wulfric*, that he should be punish'd with corporal Death for the Injury done her in the Destruction of her Oratory; the magnanimous Abbat refusing to give Credit to the heavenly Message, as if it had been an empty Tale, by reason of the Meanness of the Messenger, fell in his Guilt under the Divine Sentence; for he was struck with his mortal Distemper about *Mandy Thursday*; however on that Day, and the five next ensuing, still bearing up above his Strength and his Disease, he sung High Masses in his Convent; but the next Night after, before the Brethren could assemble, he was suddenly taken away; which divine Chastisement, as may piously be believ'd, was a Token of his having satisfy'd for his Presumption by the help of his pious Intention. He dy'd in the Year 1059, and was succeeded by

40. E G E L S I N,

Who was bless'd by Archbishop *Stigand*. This *Egelsin* was sent to Pope *Alexander II.* on what Embassy I know not, in the Year of our Lord 1063,

where he was the first Abbat of this Monastery, that was order'd by the same Pope *Alexander* to use the Mitre and Sandals in Episcopal Manner, and the same to his Successors Abbats of this Monastery, that Pope expressing himself thus: *We decree that the Abbat of St. Augustin's for ever enjoy this Dignity, for the Dignity of that Pupil of Rome, and Apostle of the English.* *Egelsin* enjoy'd this Prerogative some time in the Government of *St. Augustin's*; but when, forsaking the Abby, he for fear of the new King *William* the Conqueror fled into *Denmark*, he left his Right to his Successors in *St. Augustin's*. However they, as well by reason of their own Simplicity, as on Account of the Opposition of the Archbishops, forbore using this Dignity till the time of the Abbat *Roger* the first, who being bless'd at *Rome* by Pope *Alexander III.* in the Year of our Lord 1179, was restor'd to the same. This Abbat *Egelsin* gave the Land of *Dene* in *Gavelkind* to *Blakeman*, and *Brithred*, and *Agelred*, the Sons of *Brithmer*. In the Year 1064, Archbishop *Stigand*, among the other good Offices he did to this Monastery, gave to *St. Augustin* a large Cross all cover'd with Silver, set up in the Nave of the Church over the Pulpit, a Jewel beautiful enough, and a perpetual Memorial of him. In the Year of our Lord 1066, *William* Duke of *Normandy* landed in *England*, and having engag'd *Harold*, and kill'd him, and taken Possession of the City of *London*, the aforesaid *William* directed his Course towards *Dover Castle*, to reduce that and the other Parts of *Kent* under his Dominion. Hereupon Archbishop *Stigand*, and Abbat *Egelsin*, as the prime Men and Lords of *Kent*, considering that all the Kingdom was in a bad Condition, and that whereas in *England*, before the coming of the aforesaid *William*, there had been no one Slave, that now all indifferently, as well Nobles as Commons, were brought under the perpetual Servitude of the *Normans*, providing for their own Safety by the Warning of the Danger of their Neighbours, they gather'd all the People of the County of *Kent* at *Canterbury*, and laid before them the impending Dangers, the Calamity of their Neighbours, the Insolency of the *Normans*, and the Misery of a servile Condition; and all the People rather chusing to put an End to their unhappy Lives, than to undergo the unusual Yoke of Servitude, they unanimously agreed to meet Duke *William*, and to fight him in Defence of the Laws of their Country; and the aforesaid Archbishop *Stigand*, and Abbat *Egelsin*, chusing rather to dye in War than to see the Calamities of their Nation, and being encourag'd by the Example of the holy *Machabees*, became Generals of the Army, and on the Day appointed all the People met at *Swanescombe*, lurking in the Woods to wait the coming of the aforesaid Duke *William*. And in regard that much Caution does no harm, they thus contriv'd among themselves, that when the Duke came, all the Passes being secur'd, that he might have no Way to escape, they should all of them, as well Horse as Foot, carry Boughs. The Duke accordingly coming the next Day into the Plains by *Swanescombe*, he was amaz'd, and in a Consternation to behold all the Country round about him like a moving Wood, and easily drawing near to him. When the *Kentish* Leaders of the People found Duke *William* hemm'd about in the Midst of them, having given the Signal with the Trumpets, and displaying their Colours, they threw down their Boughs, and shew'd themselves ready to engage, with their Bows bent, their Swords drawn, and their Spears and other Weapons

Weapons charg'd. Duke William, and those that were with him, stood astonish'd, and no Wonder, for he who had thought to fright all England with only lifting up his Hand, was now in fear for his own Life. Archbishop Stigand, and Egelsin Abbat of St. Augustin's, were sent by the People of Kent to Duke William to deliver to him this Message: My Lord Duke, behold the People of Kent are come out to meet you, to receive you as their Liege Lord, and intreating you with Peace, but upon this Condition, that all the People of Kent shall for ever enjoy the Liberty of their Ancestors, and use the Laws and Customs of their Country, otherwise they are ready to declare War against you and yours, being resolved rather to die here all together, than to quit the Laws and Customs of their Country, or submit themselves to Slavery to them unknown. The Duke seeing himself reduc'd to Streights, and having advis'd with his People, wisely considering, that if he should receive a Repulse, or any Disgrace from those People, being the Key of England, all that he had done before would be of no Effect, and all his Hope and Security would be turn'd into Danger, he as readily, as wisely granted that which the People of Kent requested. The Agreement being sign'd, and Hostages given on both Sides, the joyful Kentish Men conducted the no less joyful Normans to Rochester, and deliver'd up to the Duke the County of Kent, with the noble Castle of Dover. Thus the ancient Liberty of the English, and the Laws and Customs, that before the coming of Duke William had been equally in Force throughout all England, remain'd inviolably till this Time in only the County of Kent, and this through the Industry of Archbishop Stigand, and of Egelsin Abbat of St. Augustin's.

In the Year of our Lord 1067, William Duke of Normandy was crown'd King of England, on Christmas Day, in the City of London, who seeing himself exalted and confirm'd in the Dignity of a Kingdom, on a sudden became another Man, and of a King was converted into a Tyrant; and having drove away the Nobility of the Kingdom, Earls, Bishops, Abbats, and many of the Clergy, whom it would be tedious to mention by Name, he daily distributed their Lands and Possessions among his Normans; at which time also some of the Normans forcibly possess'd themselves of some Lands of this Monastery. Egelsin considering that he had drawn upon himself the Hatred of the King, on Account of the Liberties of Kent, through Fear granted several Lands and Possessions of his Monastery to the powerful Men among the Normans, the Brethren never contending. At length perceiving that the King's Anger against him was implacable, and rather providing for his own Safety, than that of the Flock committed to his Charge, having withdrawn the most valuable Treasures of his Monastery, he fled by Sea into Denmark, and never more appear'd. Thus the Flock, the Shepherd flying, was left expos'd to the ravenous Wolves; the choice Vineyard of our Lord was wasted by Foxes on all Sides, to the fulfilling of that saying of the Psalmist, *All that passed by the way spoiled her; she is a Reproach to her Neighbours.* In the Year of our Lord 1070, King William being now become more secure, broke his Promises in many Points. He caus'd all the Monasteries in England to be search'd, and the Money, as also Charters, in the Privileges whereof the Nobles of England confided, and which the King, when reduc'd to Streights, had sworn he would observe, to be forcibly taken away and convey'd to his Exchequer, from the Churches where they lay securely depo-

sited. The same Year a Council or Synod of the English Church was held at Winchester, in which Council, by the King's Procurement, Archbishop Stigand was shamefully degraded, and condemn'd to perpetual Imprisonment, and several other Bishops and Abbats by the same King's Procurement were depos'd.

In the Year of our Lord 1070, it being known, that Egelsin the Abbat of St. Augustin's was fled into Denmark, and had abandon'd his Church, without Leave ask'd or obtain'd of the King, William the Conqueror aforesaid confiscated the Monastery of St. Augustin, with all its Appurtenances both within and without, and plac'd over the Monastery as Abbat, one

41. SCOTLAND,

A Norman Monk; the Monks of St. Augustin's bearing with the same, as well by reason of the King's tyrannical Power, as of the extraordinary Depression of their Monastery on all Hands, yet not without much Grief of Mind. This Scotland is said to have done many great Things worthy of Praise in his Time; being supported by the King's Favour, he recover'd many Lands and Possession of the Monastery, which had been unjustly taken away, tho' not all; some he purchas'd anew, and some he alienated, without the Consent of the Convent. In the Year of our Lord 1070, King William restor'd to the Monastery the Land of Plumsted. This Land had been first given to St. Augustin by King Edgar; afterwards Godwyn Earl of Kent took it away unjustly and violently, and gave it to his Son Tostyus; next the said Land was again restor'd to St. Augustin by the holy King Edward; but he dying, it was again taken away, and thus variously possess'd, taken away and restor'd, and that it might no longer be subject to any Claim, King William by his Charter confirm'd it to St. Augustin. Odo also, Bishop of Bayeux, King William's Brother, and Earl of Kent, claim'd the aforesaid Land, because Godwyn had once held it, and Odo had succeeded in the Place of Godwyn. However, at the King's Request, Odo quitted his Claim to the aforesaid Land, and freely subscrib'd to the King's Grant: And because Abbat Egelsin, Predecessor to Scotland, had given the Borough of Fordwyc to Haymo the Sheriff, the same King William restor'd the aforesaid Borough of Fordwyc to St. Augustin, and the Abbat Scotland, and to that Purpose he writ in the following Words. William, by the Grace of God King of England, to Lanfranc Archbishop of Canterbury, Godfrey Bishop of Constance, R. Earl of Oy, and Hugh of Montfort, and to his Peers and others of the Kingdom of England, Greeting. I do command and enjoin that you cause St. Augustin, and the Abbat Scotland, to be again put into Possession of the Borough of Fordwyc, which Haymo the Sheriff holds, and all other Lands which Abbat Egelsin, my Fugitive, either through Weakness, or Fear, or Covetousness, gave to any one, or allow'd them to have, and if any one, &c. At the same Time also, Odo, Bishop of Bayeux, the King's Brother, and Earl of Kent, gave to St. Augustin, and Abbat Scotland, all the Houses he had in the Town of Fordwyc, and all the Customs of Right appertaining to the said Town, as well in Lands, Meadows, and Houses, as in other Things; and this he did with King William's Licence, as the King's Charter concerning the same does testify. In the same Year of our Lord, viz. 1070, at the Town of Wyndesor, King William conferr'd on St. Augustin, and the Brethren of that Monastery, the Churches of Favereham, and of Mid-

dleton, and the Tithes of all the Products accruing from those two Manors, that is, of *Middleton* and *Farveresham*, and the Tithes of all their Dependencies, Land, Wood, Meadows and Water, excepting the Tithe of Honey, and Rent paid in Money; and there are seven Charters of this Donation, besides this, from several Kings, the Charter of King *Henry I.* the Charter of King *Stephen*, also the Charter of King *Henry II.* also the Charter of the same King *Henry* for paying Tithes of Woods and Affarts at *Northwode*, *Kodstedene* and *Kynghesdonne*, and *Tirltholte*; also the Charter of King *Richard* in the first Year of his Reign; also the Charter of King *John* in his fifth Year; also the Charter of King *Hen. III.* in the 11th Year of his Reign. In the Time of this same Abbat *Scotland*, the aforesaid King *William* gave to *St. Augustin* and the Brethren of this Monastery eight Prebends at *Newenton*, and all the Lands belonging to them, free and quiet, with all their Customs, and there are four Charters besides this concerning the same Church of *Newenton*, viz. the Charter of *William II.* also the Charter of King *Henry I.* in the Time of the first Abbat *Hugh*; also the Charter of King *Stephen*; also the Charter of King *Henry II.* This Church of *Newenton* was long possess'd by the Monks of *St. Augustin*, till the Time of the Abbat *Nicholas*, at which Time it was through Simplicity deliver'd to the Abbat of *Lesnes* for a certain Time; but that Abbat and his Brethren, without the Knowledge of the Monks of *St. Augustin*, suggesting something falsely to the Pope and to the King, defrauded *St. Augustin*, as will more fully appear in its Place. About this Time, the aforesaid King *William* confirm'd to *St. Augustin* his Liberties of *Sac* and *Soc*, and Breach of Peace, Assaults upon Life, &c. the which Liberties *St. Edward*, and the glorious King *Chnute*, had before conferr'd on *St. Augustin*, and it is a double Charter, the one in *Latin*, and the other in *English*; and they are the same in all Respects. And King *William II.* Son to *William* aforesaid, King *Henry I.* *Stephen*, *Henry II.* *Richard*, *John*, *Henry III.* Kings of *England*, confirm'd the same Privilege by their Charters.

In the Year of our Lord 1074, *Odo*, Bishop of *Bayeux*, and Earl of *Kent*, made a Donation to *St. Augustin* and the Brethren in these Words. I *Odo*, Bishop of *Bayeux*, and Earl of *Kent*, do make a Donation to the Holy *Peter* and *Paul*, as also to the Apostle of the *English* *St. Augustin*, of these Particulars which belong to me. *Imprimis*, of half the Town call'd *Plumstede*; then I restore the Land call'd *Smetedone*, with those adjacent, possess'd by *Ranulph*; next some Tithes, which my Lieges had, that is, *Athelwold* of the three Towns call'd *Knolton*, *Tykenberst* and *Kyngeton*, and the Tithe of all the Land of *Twisfin*, as also the Tithe of *Osbern* the Son of *Letard* of two Places, that is, *Bedlesanger* and *Bochlande*; also the Tithe of *Osbern Paysfor* of the little Town call'd *Bochlande*. All these Things I give, grant and confirm, &c. But if any Man shall oppose this Donation, or lay any Claim against it, let him be *ipso facto* guilty of eternal Anathema, and of High Treason, &c. However, *William de Albineio*, afterwards Lord of those Lands, by his Power took from *St. Augustin* the Tithes of *Knolton* and *Kyngeton*; and *Roger* of *Memires* also took from *St. Augustin* the Tithe of *Bochland*. In the Year of our Lord 1079, *Herebert*, the Son of *Yvo*, being receiv'd into the Brotherhood of this Monastery, that he might not seem ungrateful, gave to *St. Augustin* and the Brethren the Tithes of his five Mansions, or an Hundred Shillings in Money, leaving it to the Choice of the Abbat and

Brethren of *St. Augustin*, whether they would receive those Tithes, or the Hundred Shillings in Lieu thereof. The Names of the aforesaid Mansions are these, *Clyve*, *Ewell*, *Osprenge*, *Heregedesham* and *Langedone*; but one *William Perrell*, Lord of the aforesaid Mansions, afterwards unjustly detain'd from *St. Augustin* all those Tithes, as also the Hundred Shillings aforesaid. About the same Time, *Scotland*, Abbat of this Monastery, gave up to *Wadard* a Knight five Solings of Land about the Town of *Northbourne*, for the Term of the said *Wadard's* Life, upon this Condition, that the said *Wadard* should pay yearly on the Feast of *Pentecost* to *St. Augustin* 30 Shillings, and the Tithes of all Things he had on that Land, viz. of Corn, Sheep, Wool, Swine, Beasts, Cheese, and the rest he had in the Lordship, and the same *Wadard* was to stock that Land well both with Houses and Cattle, and to till it well, and after the Death of the aforesaid *Wadard*, *St. Augustin* should have the aforesaid Land, with all the Stock absolutely, and also with the other Goods of the aforesaid *Wadard*. At this Time also, the aforesaid Abbat *Scotland* gave to one *Amfrid*, call'd *Masclerec*, the Land call'd *Ripple*, and the Land of *Alvetune*, upon the same Condition as he had done with *Wadard*, that he should pay to *St. Augustin* the Tithe of his five Townships, that is, *Horton*, *Lege*, *Ernolton*, *Seeldrisbam*, *Oslacestone*; also the Tithe, as well of Corn, as of all his Cattle and other Things. At the same Time also, the aforesaid Abbat *Scotland* gave to one *Hugh* the Son of *Fulbert* two Solings of Land at *Sibertesswilde*, upon the like Condition as he had done with *Wadard*, viz. to pay yearly on the Feast of *St. Andrew* the Apostle 20 s. with the Tithes accruing from the same.

The Abbat *Scotland*, thinking the Church of his Monastery too small, pull'd it quite down, as also the Chapel of the Blessed Virgin, extending his Work from the Head of this latter to the End of the former; but he being prevented by Death, his Successor *Wydo* finish'd the same. But tho' this Abbat *Scotland* was diligent and zealous in recovering the Possessions of his Monastery, and improving them, yet he suffer'd some of its Privileges and Immunities to be lost. *Lanfranc* being made Archbishop of *Canterbury*, and very familiar with this Abbat, prevail'd with him to permit his Priests to repair to his Synod, which having been done sometimes, the Archbishop drew that Toleration into Prescription, and by that means gain'd a Power over those Priests, and consequently over their Parishioners; whereas before that Time, by special Bulls from the Pope, all Persons, whether Laity or Clergy, belonging to this Monastery of *St. Augustin*, were exempted from Subjection to any Person whatsoever, except the Abbat of the said Monastery. Hence follow'd much Contention between the Monks and the Archbishops, still encroaching upon them. King *William* the Conqueror of *England* departed this Life in the Year 1085, and in the Year 1087 dy'd this Abbat *Scotland* on the 3d of the Nones of September.

42. W Y D O.

The Abbat *Scotland* dying, as has been said, Archbishop *Lanfranc*, thinking to reduce the Church of *St. Augustin* under his Obedience, earnestly begg'd the same of King *William Rufus*, who had succeeded his Father the Conqueror in the Throne; but could not prevail, by reason that the Monks produc'd before that King their Charters of Immunity, viz. those of *St. Augustin*, King *Ethelbert*, which see in the *Monasticon*, Vol. I. p. 24 and 25, and in the *English* Abridgment, p. 8; those of the Popes *Boniface*

face IV. *Agatho* and *Adeodatus* I. by which it plainly appear'd to the King, that the Election of their Abbat belong'd to the Monks. *Lanfranc* having in vain try'd all other means to have such a Person appointed Abbat as should be entirely in his Interest, the Monks at length elected *Wydo*, one of their own House, whom the said Archbishop at first refus'd to consecrate, till commanded by the King, and the next Year he dy'd. A Controversy arising in this Abbat's Time between him and the Citizens of *London*, about the Property of the Township of *Stonore*, the same was decided in Favour of the Monks, and afterwards confirm'd to them by the Kings *William Rufus*, *Henry I.* *Stephen*, *John*, and *Henry III.* This same Abbat, in the Year 1091, finish'd the new Church, begun to be built by his Predecessor Abbat *Scotland*, and translated to it the Remains of *St. Augustin*, from the Place where they had lain 500 Years, placing all the larger Bones of that Saint and his Head in a Stone Coffin, strongly clos'd up with Iron and Lead, with this Inscription.

*Inclitus Anglorum Præsul pius, & decus altum,
Hic Augustinus requiescit corpore sanctus.*

That is, Here rests the Body of Holy *Augustin*, the renowned pious Prelate, and Honour of the *English*. But being apprehensive lest the Holy Body should be convey'd away by the barbarous *Danes* or *Normans*, who us'd to make Incursions into those Parts, he at Night remov'd the same out of that Tomb, leaving in it only a few small Bones, and hid the rest in the Wall close by the East Window. There the Body lay unknown for the Space of 130 Years, about the Year of our Lord 1221, in the Days of the Abbat *Hugh III.*

In the aforesaid Year, 1091, on the 8th of the *Ides* of *August*, the venerable Abbat *Wydo* dy'd, and was bury'd in the Vault at the Altar of *St. Richard*. Upon his Death, the Monks of *St. Augustin* attended King *William Rufus*, to beg leave to choose an Abbat, which he not only refus'd them, but forbid it with Threats, saying, *He would have all the Pastoral Staves throughout all England in his own Hands, and dispose of them at his Pleasure.* For at that Time the Churches in *England* were expos'd to Sale to the highest Bidder. Thus the Monks return'd home full of Grief and Anxiety. There was at that Time in the Monastery a certain Monk young in the Order, yet well advanc'd in Age and Behaviour, a *Norman* by Birth, and of Kin to King *William*, his Name *Hugh de Floriac*. This *Hugh* had been a brave Knight, and long in the Service of King *William* the Conqueror, and this *William Rufus*, both in *England* and *Normandy*. He coming some Time before with the said King to *St. Augustin's* Monastery, felt such a Touch of Grace, that he would not depart, but be admitted a Monk; which being granted, he sold all his large Possessions in *Normandy*, and bestow'd the Money on other Monasteries and the Poor. The Monks being in a Consternation on account of the King's Refusal aforesaid, resolv'd to send this *Hugh*, with two other Monks, to endeavour to mollify him, which was accordingly done, tho' *Hugh* had scarce perform'd his Year of Noviceship. They appearing before the King, as soon as he beheld his Kinsman in that holy Habit, the Tears gushing out of his Eyes, he said, *I grant you this my Kinsman for your Abbat, and at your Request to place him over the Monastery of St. Augustin, nor do I permit you to choose another, whom unless you presently receive, I will reduce your Monastery to Ashes.* The Monks therefore dreading the King's Displeasure, submitted, and chose the said

43. H U G H,

Who long refus'd that Honour, as being neither sufficiently learned, nor instructed in Monastical Discipline; but he was forc'd to submit to the King's Will and the Intreaties of the Monks, and accordingly he was consecrated, before he departed the Court, by *Maurice* Bishop of *London*, in the Church of *Westminster*, *Anselm* the Archbishop of *Canterbury* being then in Banishment, yet so that a Protestation was made that the same should not derogate from the Privileges of the Monastery of *St. Augustin*, whose Abbat ought to be consecrated in the same by the Archbishop of *Canterbury*. *Hugh*, thus promoted against his Will, exercis'd that Pastoral Power, to the Honour of God and the Advantage of his Monastery, with singular Diligence, and no less Reputation. Among the rest of his good Works, he built the Chapter-House and Dormitory from the very Foundation, with the Money he had bestow'd on the Monastery at his first Admittance. He also made a new Pulpit; he bought beyond the Sea the great Brass Candlestick in the Choir which is call'd *Jesse*; he purchas'd the lower Silver Table of the High Altar, and procur'd the most beautiful Cope, the Chasuble or Vestment, the Alb, with the Stole and Maniple, wonderfully embroider'd with Gold and precious Stones, which are call'd *Florie* to this Day.

In the Year of our Lord 1098, King *William Rufus* was kill'd, and his Brother *Henry* succeeded him on the *Nones* of *August*. This King *Henry*, about the Year 1102 confirm'd the Liberties of *Sac*, &c. which his Predecessors had granted to this Monastery; as also the Donations of his Father King *William I.* of the Churches of *Faverham* and *Middelton*, with eight Prebends of *Newenton*. In 1103, he granted that all Servants of this Monastery be free from Toll throughout *England*, for whatsoever they buy for the same; and the next Year, that such Servants as do not buy or sell shall not be tax'd for Aids to the Burgeses of *Canterbury*. At the same Time he granted to the Monastery a Fair to last five Days, at the Feast of *St. Augustin*, and the Church during that Time to have all the Customs belonging to the King. Afterwards he granted to it a Market at *Mentire* in the Isle of *Thanet*. In 1120 Pope *Calixtus II.* ordain'd that *St. Augustin's* Monastery should be discharg'd from all, as well ecclesiastical as secular Burdens, that they might ring their Bells to divine Service when they thought fit, and that they should be exempted from the Payment of two Rams, Bread and Drink, which the Archbishops of *Cantuary* were wont before to extort from them on account of the Oil and Chrism allow'd them. Among the other Acts of this Abbat *Hugh*, he appointed that there be yearly for ever a Commemoration for the Souls of all Benefactors, and the Souls of the Kindred and Brethren of this Congregation, and that on the said Anniversary 30 Poor be fed in the Hall; as also that whensoever any Monk of this Place dies, five Shillings be for ever given in Alms, before the Body be committed to the Earth. At length, he dy'd on the 7th of the *Kalends* of *April*, in the Year 1124, and was bury'd in the Chapter-House, on the South Side, before the Steps, he having built that House from the Ground, as has been said. The Abby having been vacant for some Time, the following Year King *Henry I.* bestow'd the same on a certain Monk of the Church of *Rocheſter*, who was then his Chaplain, call'd

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44. HUGH

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44. HUGH DE TROTTECLIVE,

Being the second of the Name of *Hugh*, and the 44th Abbat of this Monastery, a Man no less instructed in Moral than in Monastical Discipline, whom *William* Archbishop of *Canterbury* refus'd to consecrate in the Church of *St. Augustin*, alledging, that his Predecessor had not been consecrated there, but in the King's Chapel at *Westminster*, and therefore declar'd that he would not give his Blessing to the Abbat of *St. Augustin* in any other Place but the Church of the *Holy Trinity*. The Monks on the other hand contended, that their Abbat ought to be bless'd in their own Church, as well according to ancient Custom as by Authority of Popes. This Controversy was brought before the King and *John de Comyn* the Pope's Legate, in a Synod assembled in *London*, and the Archbishop refusing to obey their Command to consecrate him in the said Church of *St. Augustin*, *Sifred*, Bishop of *Chichester*, was order'd to give him the said Blessing in the aforesaid Church, which was accordingly done, notwithstanding the Opposition made by the Monks. *Hugh*, tho' taken from another Church to preside over this, prov'd a discreet Father and most faithful Steward. He was the first Abbat of this Monastery that distinguish'd the several Offices, and assign'd certain Lands and Revenues to each Office. He assign'd to the Sacrist the Mill of *Abbotismelle*, which he had acquir'd himself, upon Condition that all the Corn of *St. Augustin's* Court be ground there Toll-free, and the Tithes of the Mill paid to the Almonry of *St. Augustin*. He also assign'd to the Sacrist the Church of *Mensere* in the Isle of *Thanet*, with the Chapel of *St. John*, *St. Peter* and *St. Laurence*, with all the Revenues belonging to the same, which Grant was confirm'd by *Theobald* the Archbishop. He farther assign'd the Church of *Chiffelet* to the Infirmary, that of *Northburne* to the Almonry, and for cloathing of the Monks the Manors of *Ryppelle*, *Langedone*, *Sellynge* and *Swatclyve*, with the Tithes of *Gravesbende*, *Wylbert*, *Sores*, *Hopelonde*, *Lambert de Shoreldone*, &c. and order'd two Monks to take Charge of the said Manors, and to distribute necessary Cloathing among the Brethren.

Pope *Innocent II.* at the Request of this Abbat *Hugh*, ordain'd that this Monastery should be peculiarly under the Jurisdiction of the Holy See; and, as his Predecessor *Calixtus* had done, totally cut off the Payment of two Rams, Bread and Drink, which, as has been said under the former Abbat *Hugh*, us'd to be made to the Archbishop of *Canterbury*, in Consideration for the Oil and Chrism. But the said Archbishop *Theobald*, notwithstanding the Pope's Inhibition, still persisting to extort from the Monks the Sum of 50 s. 7 d. in Lieu of the said Rams, Bread and Drink, for the said Oil and Chrism; after many Debates, the same Pope referr'd that Affair to the Decision of *Henry* Bishop of *Winchester*, his Legate, who assembling a Council, and the Archbishop being favour'd therein, it was at length decreed, that the Monks should give to the Archbishop for ever two Mills at *Dover*, worth 60 Shillings per annum, and 20 Shillings a Year out of their Prebend at *Dover*, so that neither he nor his Successors should ever for the future make any farther Demand upon them. Thus the Monks, who in right ought to have paid nothing, were oblig'd, to purchase Peace with so Potent a Neighbour, to give four Pounds a Year to be quit of a Demand which before amounted to only 50 s. 7 d. This Composition was approv'd by Pope *Lucius*, and afterwards confirm'd by

several other Popes, as *Eugenius III.* *Alexander III.* *Urban III.* *Celestin III.* *Innocent III.* and *Gregory VIII.*

In the Year of our Lord 1148, Pope *Eugenius III.* coming into *France*, held a Council in the City of *Rheims*, at which *Theobald*, Archbishop of *Canterbury*, was present, without Leave from the King; for which Reason, at his Return, he was banish'd *England* by King *Stephen*, and thereupon the said Archbishop, by the Pope's Command, interdicted all *England*. The Abbat *Hugh* humbly submitted, and forbore the Celebration of the divine Service; but *Silvester*, the Prior of the Monastery, with some others of the Brethren, relying too much on the Privileges of the Monastery, without considering the Legantine Power of the said Archbishop, by which he had laid the Interdict, but thinking it had been done by his ordinary Power as Archbishop, continu'd to celebrate the Divine Offices too inconsiderately. Hereupon the aforesaid Archbishop excommunicated the said Prior *Silvester*, and several other Monks and Seculars, who had adher'd to, and communicated with them; at the same Time acquainting the Pope how the Monks of *St. Augustin* had transgressed the Interdict. Things being in this Posture, the Abbat *Hugh* sent some of his Monks, who were conscious of the Violation of the Interdict, to consult the Pope what was to be done in the Case. He having absolv'd them of the Excommunication, writ to the Abbat, enjoining him to cause the Monks in Reparation for their Disobedience to forbear the Celebration of the Divine Offices as long after the taking off of the Interdict, as they had continu'd to celebrate the same after it had been enjoyn'd, granting Power to the Archbishop to absolve the Prior and one *William*, who had been the Encouragers of that Disobedience, from the Excommunication he had laid them under; at the same Time prohibiting any Wrong to be done for the future by him or his Successors to the said Monastery. But the Prior for his Contumacy he suspended from his Office, to be restor'd by none but himself, leaving the rest of the Monks to be absolv'd by the Abbat. This Letter came to the Abbat on *St. Gregory's* Day in *March* 1149, and then the Monastery began to observe the Interdict, and so continu'd till the Feast of *St. Peter ad Vincula*, being 20 Weeks and two Days. *Silvester* the Prior, and the aforesaid *William* appear'd before the Archbishop, begging his Absolution, which he obstinately refus'd them, and besides, contrary to the Canons, oblig'd all the Seculars whom he had excommunicated for communicating with the others to redeem themselves with Money. Hereupon the Abbat had Recourse to the Pope again, whereupon his Holiness mitigated the Sentence of the Interdict, and writ to the Archbishop to absolve *Silvester* the Prior, and *William* the Monk, and to refund all the Money he had extorted from the Seculars.

About this Time, the same Abbat founded the Hospital of *St. Laurence*, towards which he gave nine Acres of Land, on which the said Hospital stands. He also gave to it all the Tithes of the Lordship of *Langport*, and three Cart Loads of Hay. The which Hospital was principally founded, to the end that if any Monk of this Monastery shall happen to contract any contagious Distemper, and particularly the Leprosy, on account whereof he cannot continue in the Monastery without Offence to the Brethren, he may have a Chamber in the said Hospital, and necessary Food and Raiment, not from the Revenues of the Hospital, but from the Monastery.

tery. But if it shall happen that the Father, Mother, Brother, Sister of any Monk shall come to so much Poverty as to be oblig'd to beg from Door to Door, to the Dishonour of the Monastery, a competent Maintenance shall be allow'd him in the same Hospital, according to the Ability of that House. (See more of this among the Hospitals.)

In the Year of our Lord 1151, on the Day after the Feast of St. John Baptist, dy'd the renowned *Hugh* the second of the Name, and 44th Abbat of this Monastery, and was bury'd in the Chapter-House, on the North Side before the Steps, opposite to his Predecessor *Hugh de Fori*.

45. SILVESTER,

Prior of this Monastery, was then chosen Abbat, who, according to Custom, demanding the Benediction of *Theobald*, Archbishop of Canterbury, that Archbishop at first objected Infamy againt him; whereupon he repair'd to Rome, where he clear'd himself before Pope *Eugenius*, and was by him confirm'd, and sent back to Archbishop *Theobald* to receive the usual Benediction. *Silvester* returning home, deliver'd the Pope's Letter to the Archbishop, who would not then read it, but put it off for three Days. The fourth Day he order'd the Privileges of the Monastery to be laid before him, which being done, he declar'd not what, but said something should be done three Days after. At last he appointed *Palm-Sunday* for that Benediction. On that Day the Archbishop came to St. *Augustin's* Monastery, with the Abbats of *Faversham* and *Boxley*. With them also came *Walter*, Prior of the Holy Trinity, and with him no small Number of Monks, with a strong Power of arm'd Men, so that all the Cloister was fill'd with the Crowd. The Archbishop put on his Pontifical Vestments, as if he had been going to give the Blessing to the Elect, who also made ready with his Monks to receive the same, but all fell out otherwise; for *Walter* the aforesaid Prior standing up said: "My Lord Archbishop, you act against God, and contrary to the Faith you owe to your Church; for you are about giving I know not whether a Blessing or a Curse. Therefore in the Name of God, and us, and our Lord the Pope, we forbid you proceeding in this Particular, and on this Account which brought you hither we invite you to the Presence of our Lord the Pope on the Octave of St. Martin. We also summon you *Silvester* the Elect, who by false Prayers and wrongful Persuasions have extorted surreptitious Letters from the Pope, to appear in the same Place at the same Time. We also, in the Pope's Name, forbid you *Roger* the Archdeacon, and you the Abbats, consenting to the Lord Archbishop in this Point. The said Prior added. Not only I and the Monks that are here with me do make this Appeal, but all the Convent of our Church speaks by my Mouth. Having so said, he departed with much Noise, and the Archbishop went apart with his Followers. Afterwards he called the Elect and his Monks, and said to them. In regard that this is a difficult Point, grant me a Respite, till consulting with my Fellow Bishops I acquaint you with their Advice; for we cannot give this Benediction without their Counsel. The Monks of St. *Augustin* reply'd, "My Lord Archbishop, may it please you, it belongs not to us to grant any Respite to advise in, contrary to the Precept of our Lord the Pope. We therefore advise, and in the Pope's Name intreat, that you perform what our Lord the Pope has commanded,

"without Delay. In short, the Archbishop went away, without doing what he came about. The Archbishop's Servants, by his Order, seiz'd the aforesaid Prior *Walter* at *Lambeth*, carry'd him as far as *Glocester*, enjoying the Abbat there in the Archbishop's Name not to permit him to go abroad. Thus was that Prior depos'd, and imprison'd as long as he liv'd.

The Elect thus disappointed, signify'd the same to the Pope, imploring his Assistance, by means of certain of his Monks sent for that Purpose. Whereupon the Pope being offended, writ to the Archbishop, commanding him to give that Benediction. He also writ on the same Account to the Elect and to his Monks. The Archbishop not daring to withstand this Order, repair'd to St. *Augustin's* Monastery, and there, according to ancient Custom, gave the Benediction to the aforesaid *Silvester*, without exacting any Profession, on the Day of St. *Augustin* the Doctor, in the Year 1152.

In the Year 1154, the Abbat *Silvester*, with the Consent of his Convent, assign'd the Church of *Nordborne* with its Appurtenances to the Almonry. The same Year, on the Day of St. *Crispin* and *Crispinian*, dy'd King *Stephen*, and King *Henry II.* was crown'd the Christmas following. About the same Time this Abbat ordain'd, that every Year for ever on the first Day of *Lent* as many Poor as there are Brethren in the Congregation be receiv'd into the Hall, and there allow'd Food and Drink during the whole *Lent*; each poor Man to have a Loaf of a Pound Weight, and every two a Plate of Peas, and a Plate of any Sort of Fish, and there was also to be a poor Man for every one that had dy'd within the Year. On the Anniversary of this *Silvester* and of *Hugh* the first 30 Poor are to be fed in the Hall, for their Souls, and the Souls of the Brethren and Benefactors of this Place, and all the faithful departed. And the aforesaid Abbat *Silvester* is to have his poor Man every Year for ever. In the Year of our Lord 1161, on the Ides of *August*, dy'd *Silvester*, Abbat of this Place, of happy Memory, and was bury'd in the Chapter-House before the Chair, under a plain whitish Stone.

46. CLAREMBAULD.

The same Year that *Silvester* dy'd, one *Clarembauld*, a Secular Priest, was violently forc'd upon the Monastery by the King, whose Rule is by the Monks reckon'd a Vacancy, tho' he was in Possession. In his Time Pope *Alexander III.* granted that the Monastery should present to the Parish Churches that belong'd to them, and forbid the Abbat or Prior alienating any Possessions without the Consent of the Chapter. In the Year 1168, on the Day of the Decollation of St. *John Baptist*, this Church and Monastery were burnt for the most part; in which Conflagration many ancient Manuscripts were burnt, and St. *Augustine's* Shrine, and those of many other Saints miserably spoilt. Pope *Alexander*, in Commiseration of this Misfortune, confirm'd the Church of *Faversham*, and those of *Menstre* and *Middleton*, to be apply'd for the repairing of the same. He also prohibited taking any Boys under 15 Years of Age into the Habit, whereas before some were taken as soon as wean'd.

Tho' *Clarembauld* had been thrust upon the Monastery; as has been said, yet the Monks oppos'd him to the utmost of their Power, and would never permit him to sit in their Chapter, or to say Mass, or perform any other Solemnity in the Church, Great Disturbance ensuing in England on account of the

the Difference between the King and St. Thomas Archbishop of *Canterbury*, the Monks lay still for a Time, permitting the said *Clarembauld* to manage their Temporalities at his Will. He having by fair and foul means gain'd some of the Monks, committed the keeping of their common Seal to one of them, by which means the Possessions of the Church were squander'd, and many prejudicial Contracts made; hereupon the Monks at length complain'd to the Pope of his vile Practices, to the Ruin of the Monastery, whereupon the said Pope *Alexander* writ to the Bishops of *Exeter* and *Worcester*, and the Abbat of *Feverham*, empowering them to enquire into that Affair, and in case they found *Clarembauld* guilty of those Enormities, to remove him from the Management of the Revenues of the Monastery, without allowing of any Appeal, which they accordingly did, and the same Pope confirm'd it. This *Clarembauld*, who acted as Elect of this Monastery, was a run-away and apostate Monk of *Normandy*, from whence King *Henry* brought him to preside over this Monastery. He held this Church as an Abbat about 13 Years, during which Time he many ways brought the Monastery into Debt, and abominably alienated its Possessions. After the Deposition of this *Clarembauld*, the Abby was seiz'd into the King's Hands during two Years and an half, the King being highly incens'd against the Place for having ejected his said Intruder.

47. R O G E R.

After expelling of *Clarembauld*, the Monks at length assembling, chose for their Abbat a Monk of the Monastery of the *Holy Trinity*, call'd *Roger*, who had charge of the Altar at which St. Thomas had suffer'd Martyrdom, hoping he might help them to some of the Relicks of that Saint, as if they had not already in their Monastery the Relicks of so many holy Kings, Archbishops and others. However, they were not deceiv'd in their Expectation, for he procur'd them most of that Saint's Blood, a Part of his Skull, and of his Brain. *Roger* being thus chosen, the Monks of this Monastery intreated *Richard* then Archbishop, that he would repair to their Church and give his Benediction to the said Elect. The Archbishop answer'd, That he would not go to their Church, for that the Elect ought to receive the Benediction in the Metropolitan Church of the *Holy Trinity*, and there make his Profession of Obedience to him and the said Church. The Monks on the other hand pleaded their long Prescription to the contrary, and their Privileges granted by several Popes, pursuant to which he was to receive the Benediction from the Archbishop in their own Church, as had been always practis'd. The Archbishop still persisting in his Opinion, after many Debates, they had both Recourse to the Pope, who commanded that the Archbishop without farther Opposition should consecrate the Elect without any Profession in the Church of St. *Augustin*, and in case of Refusal, that he should appear before him by the next Feast of the *Purification* at farthest, to answer to the Elect himself concerning his Benediction. The Archbishop refusing to obey, sent two very learned Priests to appear for him, and *Roger* appear'd in Person, with some of his Monks. After a long Hearing of both Parties, the Pope decided in Favour of the Elect and his Monastery, commanding the Archbishop to consecrate him in the Church of St. *Augustin*, without exacting any Profession of Obedience, and in case the Archbishop should not comply within 30 Days after this Notification, then the Bishop of *Worcester* was authoriz'd to perform the same.

Roger returning into *England*, deliver'd the Pope's Command to the Archbishop, desiring his Benediction; but the Archbishop after many Delays still refus'd the said Benediction; whereupon the Elect had Recourse to the Bishop of *Worcester*, who having also protracted the Time, at last answer'd, that the King had forbid him giving that Benediction, which was prejudicial to his Majesty and to the Church of *Canterbury*. The Truth was, that the Archbishop had slander'd the Elect and his Monastery to the King, suggesting that the said *Roger* had agreed that the Monastery of St. *Augustin* should pay a yearly Acknowledgment of ten Marks to the Pope for ever, intending so to exempt the said Monastery in a deceitful Manner from the Jurisdiction both of the King and the Archbishop. This false Suggestion very much incens'd the King against the Elect, who being thus again disappointed, return'd again to *Rome*, and humbly pray'd to be consecrated by the Pope. Accordingly, in the Year 1179, Pope *Alexander* III. considering the harden'd Obstinacy of the Archbishop of *Canterbury*, and that many Damages might accrue to the Monastery of St. *Augustin* by such long afflicting of its Pastor, he in Person gave the Benediction to the said *Roger* at *Tivoli*, on the 5th of the *Kalends* of *February* of the aforesaid Year, all the Cardinals and several Prelates to the Number of 46 being present, with an infinite Number of the Clergy and Laity. He likewise restor'd to *Roger* the Mitre and Ring, which had been long laid aside in St. *Augustin*'s Monastery, through the Simplicity of some Abbats. The same Pope *Alexander* sent to the Abbat *Roger* and his Monastery his Feather Ornament and Girdle, in Token of his Affection, as also Sandals, and an Ivory Musical Instrument, and at the same time writ in a very affectionate Manner to the Convent and to the King, excusing what had been done, and recommending to him the Abbat *Roger*, who being thus in some Measure reconcil'd to that Prince, the Abby, which had been two Years and an half seiz'd into his Hands, was restor'd, with all its Dependencies, excepting only the Mill of *Eastbrigge*.

In the Year of our Lord 1179, the aforesaid Pope *Alexander* granted to this Monastery that no Archbishop, or his Archdeacon or Officials, or any Legate under Colour of his Legantine Power, shall presume to trouble this Church, or to interdict our Churches, Clergy or Laymen, unless he be a *Latere*, or have special Order so to do from the Pope; and that we shall receive from the Archbishop the Chrism, holy Oil, the Consecration of Altars, and Ordination of Monks and Clergymen, without any foul Reward; and if he shall refuse, that we may freely have Recourse to any other, who may grant what is desir'd by the Pope's Authority. Many more Privileges and Immunities the said Pope granted; but the Archbishop of *Canterbury* being obdurate, and supported by the King, the Monks were necessitated to come to a Composition with him, to ascertain the Rights of both Parties, and by that means some Peace was at last procur'd. Pope *Celestin* III. afterwards confirm'd all former Privileges, and granted many more, which were no less oppos'd by *Hubert* then Archbishop of *Canterbury*, than they had been before by his Predecessor *Richard*. The Controversy between King *John* and the Monks, and between them and the Archbishop of *Canterbury*, about the Churches of *Feverham* and *Middleton*, and other Matters, may be seen in *Thorn's* Chronicle, being much too tedious for this Place.

On

On the Feast of the eleven thousand Virgins, in the Year 1212, dy'd the Lord Abbat Roger in a good old Age, having, during his Government, gone through much Adversity in Defence of the Rights of his Church, which he nevertheless maintain'd, and lies bury'd in the Chapter-House under a white Stone. Upon his Death

48. A L E X A N D E R,

Monk of this Monastery, and famous Professor of Divinity, was chosen Abbat. He was a Person of singular Eloquence, excellently knowing in Ecclesiastical and Secular Learning, and much belov'd by King John, being his Foster Brother, and therefore was by him favourably admitted; but Stephen Archbishop of Canterbury refus'd to consecrate him, whereupon he went to Rome, where he receiv'd his Benediction from Pope Innocent III. This Abbat returning home was well receiv'd by the King, and firmly adher'd to him, when he was forsaken by most of the Prelates and Barons of England.

In the Year of our Lord 1215, the Abbat Alexander went again to Rome to the General Council then held there. The Controversy between him and the Archbishop of Canterbury, about his Profession of Obedience being then brought before the Council, was decided in Favour of the Abbat, the Archbishop being cast with much Disgrace, as having produc'd counterfeit Bulls of former Popes to make good his Pretensions, as was openly prov'd. The following Year, 1216, Lewis the eldest Son of Philip King of France, landing in England with a considerable Army, writ a friendly Letter to the Abbat Alexander, laying before him his Pretensions to the Crown of England; but the magnanimous Abbat, being no way mov'd either by Lewis's Flatteries or Threats, could not be diverted from his Fidelity to King John; but, on the contrary, immediately pronounc'd the Sentence of Excommunication and Interdiction against Lewis, his Accomplices, and all their Adherents, as he had been order'd by the Pope, who had himself before excommunicated the said Lewis in the Lateran Council. His Followers being provok'd by this Sentence, plunder'd all the Corn, Cattel, Provisions, &c. in our Manors in the Isle of Thanet, and other Places, scarce forbearing the Sanctuary of our Monastery.

In the Year 1220, our Abbat Alexander being so desperately sick as to be given over, the Lord Richard de Marisco Bishop of Durham, our Brother and Friend, being lodg'd in the Monastery, writ in Favour of us to the King, and to Pandulfus the Pope's Legate, intreating, that in case the Abbat dy'd, the Lands of the Abby might not be seiz'd into the Hands of the King's Bailiffs; but remain, during the Vacancy, in the Custody of the Monks, and they to be accountable for the same. The Legate accordingly repair'd to the King, and easily obtain'd of him the Custody of the Abby, during the Vacancy. In fine, the Abbat dy'd on Sunday the 4th of October, and the Legate's Penitentiary coming to the Monastery, produc'd the King's Letter, giving the Custody of the Abby, during the Vacancy, to the said Legate, and another from the Legate to the Monks, exhorting them to act humbly and faithfully in every Particular that regarded the King. The Convent receiv'd great Comfort in these Letters, and the Penitentiary, being immediately admitted to the Custody of the Monastery, requir'd the Seals of the Abbat and of the Convent to be deliver'd to him. The same being accordingly brought, he put them under his own Seal, leaving them to be kept in the same Place where the common Seal us'd to be, keeping the Key, which us'd to be in the Custody of the

Abbat. The Prior and Convent intreated him to admit of six Clergymen, who were to be receiv'd into the Order that same Day; but the Penitentiary answer'd, that he had been sent rather to ease than to burden the House, which was then so much in Debt, that Corrodies were sold even to Jews, to the great Scandal of the Church and Religion, nay, the Feofs and Offices of the House were sold; but the Penitentiary prohibited all these Things, and took off the Corrodies of the Jews, all which he signify'd to his Lord, who writ to the Convent, advising them with all Speed to procure the King's Licence for choosing an Abbat, and promising them his Assistance in all Things. Hereupon the Convent dispatch'd two Monks with Letters to the King, and to the Legate, to obtain the said Licence.

49. H U G H III.

On the 7th of the Kalends of September of the aforesaid Year 1220, the King's and the Legate's Licence being obtain'd, all the Brethren being assembled, gave full Power to three Monks of special Repute to choose for their Abbat such Person, as they, being upon Oath, should judge most proper for the Cure of Souls, and Management of their Temporalities. Those three so sworn elected Hugh, then Chamberlain, a Man staid in Years and Behaviour, and the rest all readily consented to the Election. All things necessary being provided, the Prior and five of the Brethren were sent with the Elect to King Henry for his Approbation, and to the Legate for his Confirmation. These presented the said Elect to the Bishop of Winchester, the Lord Justice, first at Lambeth, and then at the Exchequer at Westminster, before many of the Nobility, who all applauding the Election, referr'd that Affair to the coming of the Legate, who was that Day at the New Temple. They presented the Elect to him, with the Letters from the Convent, and he having receiv'd them courteously, put them off till the next Day. In short, the next Day, he took the Oath of Allegiance to the King, who also receiv'd him graciously, and gave him his Orders to the Sheriff of Kent to discharge the Abby, writing also to the Legate to confirm him; but he would not do it before he had seen the Decree of the whole Chapter subscribed by every Monk. Whereupon the Elect being left at London, the Prior return'd home to bring the Subscriptions of them all, as the Legate requir'd; but the Legate order'd the Elect to go home, for that he should himself be very soon at Canterbury.

On the Friday before Advent, the aforesaid Year, the Legate coming to St. Augustin's, after the Procession went to the Chapter-House, and having assembled the whole Convent, and under Pain of Excommunication, and in Obedience commanded them to lay before him the Method they had us'd in the Election, and what was their principal End in electing that Person; the Prior giving satisfactory Answers to every thing, the Legate then examin'd every particular Monk apart, and perus'd their Privileges, and the Day being so spent, he put off the Business till the Morrow; when he again made the most strict Inquisition, and finding them all unanimous, he confirm'd the Election, and after singing Te Deum install'd him with his own Hands. Then the Monks begg'd of him that he would be pleas'd to appoint some Bishop to give him the Benediction, the Archbishop of Canterbury, who ought to have done it, not being then in England; but the Legate deferr'd that till such Time as he had consulted the Pope. To whom he sent two of the Monks, with

a Letter, wherein he acquainted him with all the Particulars of the Election, and how he had examin'd their Privileges; and concluded, praying that his Holiness would grant their Request, and dispatch them with all possible Expedition, that the Monastery might not be put to Expence, considering the ill Posture of their Affairs. The Controversy between the Monks of *St. Augustin*, and the Archbishop of *Canterbury*, about conferring the Benediction, being still kept up at *Rome*, the Pope, to avoid giving Offence before that Matter was decided, order'd the Elect to come to *Rome* to receive the said Benediction at his own Hands, which he accordingly did, and the Archbishop, knowing his Pretensions against the Abbat of *St. Augustin*'s to be ill grounded, suffer'd the time appointed for him to make them good to elapse; so that from that Day forward, neither he nor any of his Successors durst presume to make the least Objection against the Benediction of our Elect. On the first Sunday of April, 1221, this Abbat *Hugh* was bless'd, by Order of the Pope, by the Cardinal *S. de Nova Iussa*, in the Presence of many other Cardinals and great Men. In his return from *Rome*, being very familiar with *Lewis* the King of *France*, he stay'd with him till the Kal. of August.

The same Year, 1221, *John de Marisco*, Prior of *St. Augustin*'s, after much Prayer and Fasting, caus'd Search to be made for the Relicks of *St. Augustin*, and found them where they had been left by the Abbat *Guido*, as has been said in his Life, which he caus'd to be again laid up in three several Places, as they had been found; but the Head the Abbat *Hugh* order'd to be taken out, at the Request of the great Men, and to satisfy the Devotion of the People, causing the same to be wonderfully adorn'd with Silver, Gold, and precious Stones.

In the Year of our Lord 1223, the noble Lady *Maud*, Wife to *Reginald de Cornhill*, Sheriff of *Kent*, bequeath'd to this Monastery, for the keeping of her Anniversary, 20*s.* of yearly Revenue arising from several Houses in the City of *Canterbury*. The said *Reginald* sold and granted to the Abbat and Convent the Inn seated in *Southwark*, near *London*, between *St. Olave's Churchyard*, and the Land which is of the Fee of *London Bridge*, for the which the said Monks gave him sixscore Marks, and this chiefly to redeem him out of Prison, where he was for 2116*l.* due to the King, and to quit him of his Fine. The Abbat also granted to the said *Reginald*, and his Wife *Maud Lukedale*, that they should have a Chantry in the Chapel of his Manor of *Lukedale*, saving the Rights of the Mother Church of *Littlebourne*.

In the Year of our Lord 1224, on the 3d of the Nones of November, dy'd *Hugh* Abbat of this Monastery, and was bury'd in the Nave of his Church, near the Altar of the *Holy Cross*, towards the North Wall.

50. ROBERT' DE BELLO,

Monk and Treasurer of this Monastery, upon the Decease of the former, was chosen Abbat on the Day after the Feast of *St. Clement*, and went to *Rome* to obtain the Pope's Benediction, where meeting with many Obstructions from *Stephen* Archbishop of *Canterbury*, then a Cardinal, to obtain his Desire, he gave the Church of *Littlebourne* to the Monastery of *Monte Mirteto*, which had been built by the then Pope *Gregory IX.* and conditionally alienated it for ever from the Monastery of *St. Augustin*. Hereupon he on the Day of the *Ascension* of our Lord, in the Year 1225, receiv'd the Benediction in the Church of *St. John Latran* in *Rome*, at the Hands

of *Patrick* Bishop of *Albano*, and Cardinal, by the Pope's Command.

Thomas Sprot brought down his Chronicle to the Year 1228, which was afterwards continu'd by *William Thorn*, as is here observ'd in the said *Thorn's Chronicle*, and thought fit not to be here omitted, for the better Information of the Reader.

In the Year 1234, Master *Edmund* of *Habindon*, Treasurer of *Salisbury*, was consecrated Archbishop of *Canterbury*. He thought it best to compose all Controversies and Law-Suits, to regulate such Things as were doubtful, and was desirous for ever to remove all Occasions of Debate. Whereupon he, together with the Abbat *Robert*, by Consent of both Parties, set forth a Composition relating to the Rights, Privileges, and Exemptions of this Monastery, the Purport whereof is as follows. The Archbishop grants for himself and his Successors, that they shall give the Benediction to the Abbats Elect of the Monastery of *St. Augustin* in that Monastery when requir'd, without exacting any Profession. But when the said Archbishop shall come to bless the Elect, he shall be receiv'd by the Convent with a Procession, and ringing of Bells, not as their Ordinary, but as the Pope's Minister particularly deputed for that Function; so that hereby nothing be derogated from their Privileges, nor he then, or at any other Time, claim any Thing within the Enclosure of their Monastery, contrary to the Tenor of their Immunities. The Elect of *St. Augustin*, as soon as he has receiv'd the Benediction, shall wear the Mitre and other usual Ornaments of an Abbat. Concerning the Subjection of the Abbats and the Convent's Clergy and Laymen, it is thus agreed, that their Clergy, and the Men of the Manors and of the Abby, shall be subject to the Archbishop of *Canterbury*, and the Archdeacon and their Officials, in Spirituals, as to any Crime committed without the Enclosure aforesaid; with this Distinction, that the Capital Clergy or Servants in their Manors being of the Abbat's Family, if they shall at any time be said to have done any thing that draws on a greater or a lesser Excommunication, shall not be liable to be excommunicated by Name, or suspended, before the discussing of the Fact, unless the Fact shall be notorious, or before they shall confess or be convicted, after legal Summons made by the Ordinaries without the Enclosure of the Monastery; but if any of those so offending without the Enclosure shall fly to the Monastery, the Abbat, or he who then has the Government of the Monastery, shall compel him to answer before them, or expel him the Abby, yet so that all ordinary Jurisdiction or Force shall be forborn within the Enclosure of the Monastery. Parsons or Vicars shall receive Institution from the Archbishop, or his Official, at the Presentation of the Abbat and Convent of *St. Augustin*. So that when a Parson or Vicar had happen'd to decease in their Churches, the keeping of the Keys shall be in the Abbat and Convent, until some one be instituted at their Presentation, and after the Institution, the putting into corporal Possession by the Archdeacon, saving the Jurisdiction of the Archdeacon, if he shall go or send to those Churches. The Profits of the intermediate Time shall be equally divided between the Abbat and the Archdeacon, and the Abbat and Convent shall deliver the Key to him who shall perform the Mission for the Archdeacon, but the Archdeacon or his Messenger shall perform all the rest of the Solemnity; Sequestrations shall in like Manner be halv'd. Item, for the sake

like of Peace the Abbat and Convent do grant, that the Archdeacon, when he performs the Office of Visitation, shall receive the usual Procuracion in their Churches, as in other Churches of the Diocese of *Canterbury*, excepting their own proper Churches, viz. of *Menstre*, of *Nordborne*, of *Chislet*, of *Laversham*, of *Middleton*, the which, with their Chapels, shall be exempted for the future, as well from Donatives, as Procuracion to the Archdeacon and his Officials. Item, tho' the Abbat and Convent, to prevent all Discord for the future, do grant, that Parsons and Vicars be instituted in their Churches by the Archbishop, or his Official, and the putting into corporal Possession by the Archdeacon as aforesaid, nevertheless their above-nam'd proper Churches shall be exempt from any Suspension or Interdict of the Ordinaries for ever, in regard it is granted to them by the See Apostolick, that neither the Archbishop of *Canterbury*, nor the Archdeacon, or his Official, shall suspend or interdict them, saving nevertheless as aforesaid all Jurisdiction over their Persons. For the Chapels of *Menstre*, viz. those of *St. Peter*, *St. John*, and *St. Laurence*, they shall present to the Archbishop proper perpetual Chaplains for the Altarage, yet so that each Altarage be worth ten Marks, and they shall be satisfy'd with this Portion only, upon pain of forfeiting the said Portion, if they shall at any time knowingly demand more before a Judge, &c. The Archbishop will allow that the Bells be rung for the Abbat in the Churches of the said Abbat and Convent, as has been us'd. No Anchorites shall be made for the future in the Churches of *St. Augustin* by the Abbat, but by the Ordinary, nor by the Ordinary without the Consent of the Abbat. The said Archbishop grants them 20 Marks per annum for ever in the Church of *Preston* or *Sellyng*, either of which shall be first vacant, for the annual Pensions which the Abbat and Convent hitherto receiv'd of the several Churches of their Patronage, yet so, that their other Churches for the future be exempt from such Payments and Pensions, &c. If either of the said Parties has already obtain'd, or shall hereafter obtain any thing contrary to this Composition, the same shall be deem'd void and of no Effect, this Composition nevertheless remaining in full Force. This Composition was made in the Year of the Incarnation of our Lord 1237, and the 4th of the Pontificate of the said *Edmund* Archbishop of *Canterbury*.

In the Year 1238, *Edmund* Archbishop of *Canterbury* directed his Officials and Deans in the Chapels and Parish Churches, to declare all such excommunicated as had maliciously possess'd any Lands or Possessions, knowingly oppos'd any Immunities, or unjustly detain'd any Tithes or Revenues of Right belonging to this Monastery.

In the Year 1243, the Abbat *Robert*, at the Instance of Master *S. de Langeton*, Archdeacon of *Langeton*, granted and alienated the Church of *Siodmerch* to the Hospital of poor Priests in *Canterbury*, said to have been founded by the said Archdeacon, with the Alms of several Persons.

The *Cotton Manuscript* above-quoted here takes Notice, that the Abbat *Robert*, who is there call'd the 2d, tho' according to Chronology it must have been this same we are speaking of, being the 1st, in the Year 1242 alienated the Church of *Littleburn* to the Monastery of *St. Mary de Monte Mirteto* in *Italy*, at the Instance of Pope *Gregory IX.* reserving to the Convent the ordering of the Vicarage, and paying yearly for the said Rectory to the said Mo-

nastery of *St. Mary* the Sum of 30 Marks, as appears by the Charter of the said Monks *de Monte Mirteto*, which may be seen in the *Appendix*, Num. XIV. The mention hereof being wholly omitted by *Thorn*, I have thought it the more requisite to insert the same. We now return to the Course we were in.

In 1244, the Priorefs of the *Holy Sepulchre* oblig'd herself and her House not to appropriate to themselves in any Manner any Part of the Fee of *St. Augustin*. Archbishop *Anselm* had been their Founder, and tho' they are within the Bounds of *St. Augustin's* Fee, yet they stand upon the Archbishop's Ground; for there was a Parish Church in Honour of the *Holy Sepulchre*, of the Archbishop's Patronage, with some little Land about it, on which it appears they are now founded. This same Year *Boniface* was consecrated Archbishop.

In 1247, one *Adam de Clivesbend*, a Man fearing God, gave to the Abbat *Robert*, and the Monastery of *St. Augustin*, 14 Acres of Land at *Beketstone*, in the Parish of *Littleburne*, in perpetual Alms, whereupon the said Abbat and Convent granted him a yearly Allowance during his Life, and 20 s. yearly for his clothing and Shoes. In 1249, *Bartholomew*, Rector of the Church of *Brokland*, mov'd by the Zeal of God, increas'd the Possessions of *St. Augustin*, giving to the same in free Alms 40 s. 5 d. yearly Revenue at *Chislet*, as also Lands, Revenues, and Tenements at *Worstone*, in the Tenure of *Littleburne*, to the Value of 10 Marks yearly. In return for this Charity, the Abbat and Convent admitted him to partake of all their Prayers, &c. and ordain'd, that at his Death 10 Marks should be distributed in Alms to the Poor; that his Anniversary should be ever kept, and on it 10 s. given to the Poor, with Bread, and 24 s. every Year to be expended in cloathing of the Poor; that one Mark should be assign'd to defray the Charge of a Wax Taper of ten Pounds Weight, to burn in Honour of the Blessed Virgin in the Vault of the Church, and to be yearly renew'd, &c. In the Year 1251, one *Nicholas de Hopelonde* gave to the Abbat *Robert*, and his Convent, a free Revenue of two Marks for the 5th Part of the Land of *Oris*, in the Tenement of *Chislet*.

The following Year, 1252, dy'd *Robert*, Abbat of this Monastery, the Day after the Feast of *St. Maurus*, Abbat, and was bury'd in *St. Mary's* Chapel, in the Nave of the Church.

51. ROGER of CHICHESTER.

The same Year, on *St. Laurence* the Archbishop's Day, *Roger* of *Chichester*, then Chamberlain, was chosen Abbat by way of Compromise, for giving whom the Benediction, Pope *Innocent IV.* writ to *Boniface*, Archbishop of *Canterbury*, who absolutely refusing to do it in his Church without a Profession, the same was perform'd by the Bishop of *London* on the Feast of the Decollation of *St. John Baptist*. The same Pope ordain'd that none should obstruct the Convent in presenting to their Churches and Benefices; that when any Pensioners of theirs are chosen Bishops, their Pensions shall cease; that no Delegate or Subdelegate, Executor or Conservator, may excommunicate us, &c. In the Year 1255 the Abbat *Roger* founded and built the Chapel of *Kingsdown* on the Land which *R. de Cornhill*, the Son of *G. de Cornhill*, had bestow'd in perpetual Alms. Pope *Urban IV.* in the Year 1258, granted that the Abbat might absolve from Excommunication any Persons profess'd in his Monastery, or such

as desir'd to be admitted to the same. See his Bull in the *Appendix*, NUM. XV.

In the Year 1263, the Abbat Roger was empower'd by the Bishop of *Norwich* to recall and make void all the Statutes, Ordinances, Confederacies, and Combinations the Barons of *England* had made contrary to the King's Authority, notwithstanding they had been consented to by the King, and he had sworn to observe the same. This the said Bishop did by Authority from the Pope, and enjoin'd the Abbat to cause the like to be declar'd in all his Churches, and to pronounce Sentence of Excommunication against all that should contradict or oppose the same.

Anno 1264, Master *Hamo Doze*, remembering his last End, appointed a Chantry for his own Soul, and for the Souls of his Kindred, of the Abbat Roger of *Chichester*, and his Successors, and for the Convent of the same Place, and their Successors, the same to consist of his capital Messuage, with all its Appurtenances, in *New Street*, in the Parish of *St. Paul*, with 47 Acres of Land, and 4 *l.* 6 *s.* 9 *d.* of yearly Revenue. And he appointed in the said Chantry two Priests for ever, one of them to celebrate Mass in the said Messuage or Chantry, and the other at the Altar of *St. John Baptist* in *St. Paul's* Church in *Canterbury*, granting the Right of instituting and giving corporal Possession to the Abbat and Convent, and their Successors. Of this see more among the Chantries.

Till the Days of this Abbat Roger, the Monks shav'd one another in the Cloister; but he, because being unskilful they were wont often to cut and hurt one another, with the Consent of the Convent, ordain'd that the shaving should be perform'd by Laymen, in a Room near the bathing Place, as often as there was Occasion.

In 1266, on the Saturday after the *Epiphany*, the Men of *Stonore* and *Sandwich*, unmindful of their own Souls, burnt two Water-Mills belonging to the Abbat, the one at *Stonore*, and the other at *Hepesflete*. In 1271, the Church of *St. Margaret* at *Canterbury* was given to the Hospital of poor Priests in that City, in pure and perpetual Alms, by the Abbat Roger, having been before of our Patronage. In 1272, on *St. Lucy's* Day, dy'd Roger of *Chichester*, the Abbat, and was bury'd before *St. Katherine's* Altar, under a Stone, with his Image carv'd on it. The same Year dy'd *Henry III.* King of *England*, in the 55th Year of his Reign.

52. NICHOLAS DE SPINA, or THORN,

Was chosen Abbat the Day after the Circumcision of our Lord, by way of Compromise, which is thus:

"Whereas we *Gregory* the Sacrist, *J.* the Cook, *Martin* the Almoner, *H.* the Chamberlain, *W.* the Treasurer, *Nicholas* the third Prior, *T.* Sub-treasurer, Monks of the Monastery of *St. Augustin* at *Canterbury*, have special Command from the Prior and Monks of this Monastery, in Form of Compromise, to provide for the said Monastery destitute of a Pastor, out of the Body of the said Monastery; I *T.* the Treasurer, in the Name of the said Prior and Convent, by special Consent and Command of the said Compromisors, and in my Name and theirs do elect *N.* the third Prior, our fellow Monk, being a provident and good Man, circumspect in Spirituals and Temporals, able and knowing to defend the Rights of the Monastery, for our Pastor and Abbat." The aforesaid Prior and Convent, pursuant to the Form of

the Compromise, gave their Consent. Done the 4th of the Nones of *January*.

This being thus transacted, the same *N.* being willing to expedite his Election, having drawn up the Form of it, and obtain'd Letters from the King and great Men, he repair'd to the Apostolick See. The Proceedings being duly examin'd, he was confirm'd on *St. Ambrose's* Day, and on the 5th Day of *April*, being *Easter Sunday*, he receiv'd the Benediction at the Hands of the Cardinal Bishop of *Osia*. King *Edward*, at the Instance of the Queen and the Earl of *Glocester*, took the Prior, the Convent, and all the Possessions of the Monastery into his Protection, and committed the Custody thereof to the said Prior for a whole Year, with the Escheats, Wards, and Marriages during the Vacancy, only excepting the Advowsons of Churches, for a Fine of 50 *l.*

The same Year one *Edmund de Cambio* gave to the Monastery of *St. Augustin* a certain Messuage in *Waterloke Lane*, in the Parish of *Northgate*, near the House of the *Templars*; the which Messuage the Abbat *Nicholas* seven Years after gave and granted to one *Philip de Stureye* a Clergyman, for him and his Heirs for ever, paying to the Church of *St. Augustin* 18 *s.* a Year. In the Year 1274, the same Abbat went to the general Council at *Lions*, at the Expence of 200 Pounds. The same Year one *James de Camera* granted and demis'd to the same Abbat all the Tenements he held of him at *Wychem* and *Plumsted*, in Lands, Messuages, &c.

The same Year he receiv'd a Subsidy of his Tenants, by the Name of his Palfrey, viz.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Of the Tenants of <i>Mensstre</i>	04	: 06	: 08
Of the Tenants of <i>Northburne</i>	28	: 08	: 03
Of the Tenants of <i>Chistlet</i>	08	: 17	: 05
Of the Tenants of <i>Sture</i>	04	: 14	: 00
Of the Tenants of <i>Langort</i>	00	: 50	: 00
Of the Tenants of <i>Littleborne</i>	06	: 00	: 09
Of the Tenants of <i>Stodmersh</i>	00	: 40	: 00
Of the Tenants of <i>Swanes</i>	08	: 11	: 00
Of the Tenants of <i>Borewarmeß</i>	00	: 20	: 00
Of the Tenants of <i>Lenham</i>	10	: 07	: 00
Of the Tenants of <i>Newenton</i>	00	: 27	: 00
Of the Tenants of <i>Plumsted</i>	07	: 00	: 00
Of the Tenants of <i>Neufole</i>	00	: 04	: 11
Of the Tenants of <i>Mentriszoc</i>	00	: 03	: 02
And of <i>Mentiszoc</i>	00	: 00	: 21
Of the Tenants of <i>Horton</i>	00	: 05	: 00
Of Mr. <i>William Griel</i> for one Knight's Fee and a half	00	: 20	: 00
Of <i>Henry Ruff</i> and <i>Richard Coyn</i>	00	: 04	: 00

Sum Total 138 : 00 : 11

The aforesaid Year the Anniversary was ordain'd by the Abbat *Nicholas* for the Abbat Roger and *Hamo Doze*, and six Marks a Year assign'd for the same. The following Year, 1276, were made the Abbats Chamber next the Kitchen, and the Cloister with Columns and a Roof, and the Refectory was white-wash'd.

The same Year Pope *John XXI* confirm'd to this Monastery the Grants of Pope *Alexander*. The following Year, 1277, the Abbat *Nicholas* renew'd the Agreements and Conventions for Communication of their Prayers between the Convent of *St. Augustin*, and the several other Convents. The same Year this Abbat *Nicholas* by Apostolical Letters receiv'd under his Protection and Defence all the religious

Men

Men of the Order of the *Premonstratenses* in England. Hereupon he writ to the Prior of *Wesminster* not to molest the Abbat and Convent of *Langele*, of the Order of *Premonstratenses*, of the Diocese of *Norwich*, on the Account of *W. of St. G.* Rector of the Church of *N.* the which Rector not desisting, the Abbat writ also to the Dean of that Place, to induce the said Rector to desist from molesting the said *Premonstratenses*.

The aforesaid Year a Tenth was granted for the Relief of the *Holy Land* throughout all England, and continu'd six Years without Intermiſſion. The Collectors thereof in the Diocese of *Canterbury* for the space of four Years were the Brothers *W. Wylmyn-ton*, Prior of this Place, and *John Belham*; and it appear'd that the Sum Total of all the Receipts for the 3d Year, collected by the said Prior, was

	The Sum	l.	s.	d.
		804	02	02
The Receipts of the 4th Year	}	1706	10	07
The Receipts of the 5th Year		828	14	05 1/2
The Receipts of the 6th Year	}	1027	04	00
The Receipts of the Arrears of the two first Years, when they were not Collectors		126	00	14 1/2
And the Receipts of the first Collectors deposited	}	1264	07	11 1/2
The Sum Total of all the Receipts by them in the Diocese of <i>Canterbury</i>		5125	05	00 1/2

The same Year it was adjudg'd that the Abbat ought to hold a Court for his own Tenants. Anno 1278, the Abbat *Nicholas*, with the Consent of his Convent, granted and demis'd to Master *Nicholas Doge* the Aldermanry of *Westgate*, then belonging to this Monastery, to hold of them for ever, paying 10 l. a Year for all Services, except the Suit of *Burgmore* at *Canterbury*, which he is oblig'd to keep. The same Year *Almeric de Lucy* made an Exchange with this Abbat and Convent, to whom two seventh Parts of the Revenue and Cheefe of the Manor of *Newenton* then belong'd; for the which he gave to them five Marks and two Shillings of yearly Revenue in the Hundreds of *Middelton*, *Merden*, and *Ciborne*, with the Suits of *Lagedays*, to have and hold the same in pure and perpetual Alms; and the said Abbat and Convent, in Consideration of the same, releas'd, and resign'd to him the said *Almeric* the aforesaid two seventh Parts of the Revenue and Cheefe of *Newenton* aforesaid. King *John* and his Son King *Henry* having granted to the Monastery of *St. Augustin* the Chattels of their own Outlaws and Persons condemn'd, and a Year and the Waste of their Lands and Tenements, and the Monks having long enjoy'd the same, it now appear'd that it had been register'd in the Rolls of the Exchequer, but since by some Enemies of theirs erased; they therefore now su'd for the same before the Barons of the Exchequer, and had it restor'd by that Court in the 7th Year of King *Edward*, and of our Lord 1279, that King confirming to them this their Right.

The same Year the King returning from his Dominions beyond the Sea, after doing Homage for them to the King of *France*, was entertain'd in this Monastery, and there visited by *John Pecham* Archbishop of *Canterbury*, having his Crofs carry'd before him, upon which Account he made his fo-

lemn Protestation, confessing and acknowledging, that it was not with any Intention to bring any Prejudice upon the Abbat and the Convent of that Place, or to derogate for the future from their Privileges, or to acquire to himself, or his Church, any Right which they had not before.

The aforesaid Year the same *Nicholas*, with the Abbat of *Glastonbury*, presiding now the second Time at the general Chapter held at *Spenden*, ordain'd certain Mitigations and Explanations of the former Statutes set forth by the same Abbats at *Radingham*: Where it was decreed, and unanimously consented; that to the end our Brethren that are sent from several Monasteries to *Oxford* may live decently and handsomely, every House of our Order throughout *Kent* shall contribute 2 d. out of every Mark of all their Spirituals and Temporals for maintaining and repairing of the aforesaid Dwelling.

This Abbat *Nicholas*, to the end that his Brethren might the more commodiously apply themselves to Prayer and Contemplation; and that they might the better follow their Studies, for the more Commodiousness, built a Chapel in the Dormitory, with a studying Place adjoining, and moderated some part of the Divine Offices which was not of the Essence of our Order, and therefore ordain'd that it should be perform'd with more Leisure and Devotion, and the rest of the Time be employ'd in Studies. Also that Guardians and others should not stay above five Days out of the Monastery without Companions. Item, that the Stewards, and all Wardens, Clergymen and Bailiffs, do observe and maintain the Liberties and Customs which of Right and Custom do belong to us; and that no Innovations be introduc'd to the future Detriment of the Church; and that special Care be taken that no Incroachments be made upon them, and that our poor Tenants be defended as far as may be in Justice against the Bailiffs of great Men, with much more to this Purpose, too long for this Place.

During the time of this Abbat *Nicholas*, the Church of *St. Augustin* went on prosperously, and enjoy'd its Privileges and Immunities in Peace, so that I do not find any Abbat before that excell'd him, nor any equal to him afterwards. In the Year of our Lord 1283, this *Nicholas de Spyna*, or *Thorn*, of happy Memory, having govern'd the Flock committed to his Charge most commendably for the space of ten Years, and four or five Weeks, reflecting on what he had formerly done at the Court of *Rome* through Zeal for his House, and perceiving, as he was a Man strictly religious, that his Conscience would be burden'd, and that the Pastoral Office could not any longer in Justice belong to him, having obtain'd the King's Licence, tho' without declaring the Cause, he cross'd the Sea, and laying himself open before the Pope, tho' he offer'd to dispense with him, yet he overcoming all Difficulties, most earnestly follow'd his Renunciation, which at length Pope *Martin IV* consented to on the Feast of the Martyr *St. Pancrate*, and then the Pope appointed Brother *Thomas de Fyndone*, third Prior of *St. Augustin's*, at that time in England, Abbat of the Monastery, and this at the Nomination of the aforesaid Abbat *Nicholas*, at the time of his Resignation.

53. THOMAS FYNDONE

Being appointed by the Pope, as has been said, the Bulls were presented to him on the Octave of the Apostles *Peter* and *Paul*, and read in the Presence of the Earl of *Cornwal*, *Stephen de Penecester* then

Constable of Dover, Master John Lacy, and many others, and the said Abbat Thomas set out immediately to show the King the Bulls. He found him at Snouden in Karnarvanshire, on the 19th Day of June, and he graciously admitted the Bull and the said Thomas, who gave him an Account of the aforesaid Nicholas's Resignation, and of his own Creation; after which he receiv'd the Benediction in London, on the Feast of St. Ambrose, at the Hands of the Bishop of Dublin, by the Pope's Command.

The Fame of the aforesaid Resignation being spread abroad, the Escheator came on the Feast of the Nativity of St. John Baptist, and seiz'd the Abby into the King's Hands, and held it as escheated until the next Wednesday, when P. Huntyngheld Sheriff of Kent came and receiv'd the Custody of the said Abby, by Order of King Edward, and held it in his Custody till the 20th Day of July, when the King gave the Custody thereof to John de Dorne, and N. de Ryngelton, who held it till the Day of the Virgin St. Faith, on which Day the Abbat Thomas de Fynden pass'd a Fine to the King at Aſton Bournel in Parliament, because he had been so made Abbat without the King's Licence ask'd, of 400 Marks, whereof the King remitted 100, at the Request of the Bishop of Bath then Lord Chancellor; and thus the Abby was deliver'd to the same Abbat Thomas, by Virtue of the King's Letters Patents, saving to himself the Issues of the Temporalities from the Feast of St. Pancrace, when the Abby became vacant, to the Day of the Virgin St. Faith, when the Abby was deliver'd to the Abbat Thomas at Aſton Bournel, as was said above, deducting the Expences of the Abbat and Convent, and their Family, during that time, the whole Sum whereof amounted to 300 Marks.

Anno 1284, the Lord Abbat Thomas perform'd one Knight's Service in the King's Army in Wales, and for his Expedition therē, by means of Henry de Cobham, for 20 l. the which Service, and whatsoever was incumbent on him for the said Abbat he faithfully did, and in that Respect entirely acquitted and bore him harmless with the King in the aforesaid Expedition. On which Account Scutage was rais'd of the Knights Fees of the Abby of St. Augustin, for the aforesaid Service of the Abbat, and each whole Knight's Fee was then assess'd at 40 s. And it is to be observ'd, that Scutage is sometimes more, and sometimes less, according to the King's Will, and accordingly it is to be taken. The same Year the same Abbat rais'd a Subsidy of his Tenants for his Palfrey, as his Predecessor Nicholas had done.

In 1285, a Composition was made between the Abbat of St. Augustin's, and the Prior of the Holy Trinity, upon a Controversy arising about a Key and House built by the latter in a Meadow at Fordwic; for which it was agreed he should every Year pay to the said Abbat a Rose on the Feast of St. John Baptist, and then to yield up to him three Acres of Meadow at Fordwic. The same Year John Prior of Combwell took an Oath of Fidelity to this Abbat and Convent for the Church of Beunsfeld, and certain Tithes, pursuant to a Composition before made. In 1286, King Edward confirm'd to this Church the Lands it had acquir'd of John Botsweyn, being one Fee, a Mill, sixty Acres of Land, one Rood, and four Acres and an half of Meadow, ten Acres of Wood, and twenty five Shillings Rent, with Appurtenances at Sture. A Composition was now made between the Abbat and the Rector of Rippele about the Tithes. Lora Rogers, Lady of Horton, quitted Claim to the Abbat and Convent all her Right to

two Carucates of Land, and fifty Acres of Wood, in the Manor of Plumsted, for which she and her Heirs were to partake of all the Prayers, &c. of that Church.

The same Year, 1287, the Kitchen of the Convent was begun by the Brothers Thomas of Chichester, William Romenal, and Henry Kokeryng, Monks of this Monastery, and finish'd by Hugh Kok, the 4th Year after. The Expence about it during that Time, 414 l. 10 s. 00 d.

The Hundreds of Ryngflo, Blengare, and Durbamford, having been long seiz'd into the King's Hands, and it appearing upon Inquisition that he made no Advantage of them, King Edward caus'd them to be restor'd to the Convent, they paying an hundred Shillings yearly for the same. The same Year also was a great Composition between the Abbat of St. Augustin's, and the Prior of the Holy Trinity, wherein they adjusted many small Differences that had been for some time between the two Monasteries, too tedious and of little Moment to be here inserted.

In 1288, King Edward granted his Licence for the Abbat and Convent to purchase Lands to the Value of 10 l. 08 s. 06 d. at Menstre, and in other Towns and Hamlets belonging to the said Abbat and Convent. In 1289, the King returning out of Gascony into England, was lodg'd in St. Augustin's Abby, with the Queen and all the Court, and invited the Archbishop of Canterbury to dine with him; whereupon a Controversy arose between the said Archbishop, and the Convent, about having the Crofs carry'd before him; and not being able to adjust it, the King order'd that the Archbishop should not come, but that he should be entertain'd at his Charge in his own Apartment, at which the Archbishop was much offended, and was said to have threatned the Abbat. Accordingly soon after he summon'd the Abbat to appear before him at Canterbury, and to produce his Privileges. The Abbat, denying his Jurisdiction, appeal'd to the Pope; yet he in a friendly Manner produc'd such Authorities for his Privileges, that the Archbishop seem'd to acquiesce, and desisted from his Summons. Pursuant to this, the Prior of St. Augustin's, and the Dean of Canterbury, publish'd their Privileges granted by the Popes Agatho, Celestin, Calixtus, Innocent, Urban, Eugenius, Lucius, Alexander, Gregory, Innocent, Alexander, and Honorius, proving them exempt from all Jurisdiction to Ordinaries, and particularly to the Archbishop of Canterbury.

In the Year 1293, King Edward, by the Advice of some Enemies to the Holy Church, ordain'd, that no religious Person should purchase, or sell, or receive of the Gift of any Person, or otherwise, any Tenements; and in case they did, that the same should be seiz'd into the King's Hands by his Escheator. The next Year the King had resolv'd to seize the Manors of Menstre, Langeport, Chistelet, Swyre, and Salmanston, with their Appurtenances, pleading a Right to them, and in order to it came down with his Justices to decide the Case, and took up his Lodging at Christ Church. That very Night, which was antecedent to the Feast of St. Mildred, he dreamt that he was passing over from Flanders, and so toss'd by a Storm, that he order'd the Vessel to put into the Isle of Thanet; but that there appear'd on the Shore a Royal Virgin in the Habit of a Nun, and with her Staff put the Vessel from the Shore, so that he was ready to perish; whereupon the King cry'd out to her in these Words: "O thou Servant of God! behold we are in Dan-

" ger

ger of our Lives, and you will not permit us to land, but resolve to destroy us in the Waves. To which the Virgin reply'd, " Since you, O King, design to-morrow to seize this Land, which is my Place of Rest, you are to understand that this Land shall not save you : " Being in this Anguish of Mind, he was awak'd by the ringing of the Bells, and asking what was the meaning of that Noise, was told, They were the Bells of St. *Augustin's* Abbey ringing on account of the Festival of St. *Mildred*, who had been the first Abbess of the Monastery of *Mensire*. It was for then, said the King, that appear'd to me in my Dream, and much terrify'd me. Hereupon he sent a Knight to forbid his Justices proceeding any farther in that Affair. Then he order'd the Abbat of St. *Augustin's* to sing Mass before him at the Altar of St. *Mildred*, and having told him his Dream, granted him his Charter of Confirmation of those Lands to his Monastery for ever.

The same Year a Pension of ten Marks a Year was granted by the Convent to *Nicholas Thorn* the late Abbat, who, as has been said, had resign'd, he being retir'd among the *Carthusians*, and become weak, through the Austerity of that Order. The Church was now also burden'd with the Expence of keeping six Horses for the Guard of the Coast.

In the Year 1296, *Robert Winchelsey*, Archbishop of *Canterbury*, receiv'd the Pope's Commands for publishing the Constitution of Pope *Boniface VIII.* forbidding the giving of any thing to Laymen. The same Year the King held a Parliament at St. *Edmund's*, summoning all the Clergy thither, and demanded a Twelfth of the Laity, and a large Subsidy of the Clergy. The Archbishop and Clergy not knowing how to comply, on account of the new Constitution, without consulting the Pope, broke up and return'd home. Hereupon it was decreed to seize upon all the Temporalities of the Archbishops, Bishops, Abbats, Religious Men and Clergy throughout all *England*; and in a Parliament held without the Clergy, it was enacted that all the Estates of the Clergy should be adjudg'd as forfeited; whereupon many out of Fear compounded, and receiv'd the King's Protections. This Monastery of St. *Augustin* compounded for 200 *l.* and 200 Load of Corn of several Sorts. The Archbishop refusing to give any thing, or to purchase the King's Protection, all his Temporalities were seiz'd, as was all that the Monks had within his Church; so that they had nothing left to provide themselves with Necessaries, but what their religious Neighbours and others sent them out of Charity, and this continu'd till the Prior and Chapter, being compell'd by Necessity, came to a Composition. The Archbishop would not comply, but dismissing most of his Family, liv'd privately at *Chertham* with one or two Priests, and went about almost every Sunday and Holiday preaching the Word of God in several Places.

The aforesaid *Robert Winchelsey* never ceasing to incroach upon the Privileges of this Monastery, and the Monks appealing to the See of *Rome*, after much Contention and long Debates, Pope *Boniface VIII.* at length granted a Bull confirming all the Privileges of the said Monks, which see in the *Appendix*, Vol. II. NUM. XVI. The Archbishop continuing obstinate, without submitting himself to all the Decrees of Popes, the Abbat of St. *Augustin's* by Authority of the aforesaid Pope *Boniface VIII.* proceeded against him even to Excommunication. Notwithstanding all which, the said Archbishop, in 1302, order'd his Commissary to place Priests in our Churches and Vicarages to serve in the same by his Authority.

The Matter was again carry'd to *Rome*, before the same Pope *Boniface VIII.* who then gave his Decision very much in Favour of the Archbishop, and thereupon granted another Bull explanatory of the former, which see in the *Appendix*, Vol. II. NUM. XVII. The Archbishop grown proud with this Success would not hearken to any Composition offer'd by the Monks; but God soon humbled him; for Pope *Boniface VIII.* dying, *Benedict XI.* succeeded him, and the Archbishop being charg'd with High Treason, fell into Disgrace with the King. At the same Time he was accus'd of many other Crimes before the new Pope, who caus'd him to be summon'd to appear before him in Person. Hereupon he ask'd the King's Licence to go beyond the Sea, which the King readily granted, but at the same time forbid him ever to return into *England*, putting him out of his Protection, and leaving him to the Pope to be punish'd for his Treason and other Offences. At *Rome* the Pope would not admit him to his Presence during one whole Year, and still kept him suspended from both Spirituals and Temporal.

In the Year 1309, the Venerable Father and Lord *Thomas de Wyndon*, the 52d Abbat of this Monastery, excluding *Clarembauld*, (but with him the 52d) having worthily govern'd this Church 27 Years, exchang'd this Life for a better, on the Feast of St. *Juliana*, and was bury'd in the Chapel, where Mass is daily celebrated for the Church, opposite to the ancient resting Place of St. *Augustin*, under a Marble Stone level with the Ground, in the Nature of a Prelate. In the Time of this Abbat *Thomas* the Kitchen of the Monastery was built from the Ground, all the Roof of the Dormitory was renew'd, and many other Things improv'd; but yet his Church sustain'd much Adversity under him. This *Thomas* was watchful and diligent in his Government; just and provident in giving Judgment; very compassionate towards the Sick and Afflicted, and always bountiful in relieving the Poor. The King's Licence being obtain'd upon his Death for electing an Abbat,

54. R A L P H B O R N E

Was accordingly elected on the 7th of *March* of the aforesaid Year, and on the Kalends of *April* set out for the Court of *Avignon*. After having been refus'd Admittance three Days successively, at length he was introduc'd to the Pope, on the Day after the Feast of St. *Letard*, after Dinner, and by him receiv'd with a Kiss, and other Tokens of Affection, and after the usual Formalities his Election was confirm'd, and he receiv'd the Benediction. He also obtain'd Licence to appropriate the Churches of *Sturte* and *Keniton*, return'd for *England*, and landed at *Dover* on the 11th of the Kalends of *October*. Then having done Fealty to the Keepers of the Kingdom, the King being at that Time on an Expedition into *Scotland*, the Temporalities were by them restor'd to him, and on the Vigil of the Ordination of St. *Augustin* he was install'd with a sumptuous Entertainment.

And in regard that these latter Times are not to be compar'd to those past for Plenty and Affluence of earthly Stores, I have thought fit to write down the Provision made for that Installation, not that it may be imitated, but rather admir'd.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Wheat 53 Horse Loads, Quarters or Seams, Price	19	00	00
Malt 58 Horse Loads, Quarters or Seams, Price	17	10	00
Wine 11 Tons, Price	24	00	00
Oats			

	l.	s.	d.
Oats for the Guests, as well with- in the Gates as in the Town, 20 Loads	04	00	00
For Spicery or Grocery	28	00	00
Wax 300 Pounds, Price	08	00	00
Almonds 500 Pounds	00	72	00
Carcasses of Oxen 30, Price	27	00	00
Hogs 100, Price	16	00	00
Sheep 200, Price	30	00	00
Geese 1000, Price	16	00	00
Capons and Hens 500, Price	06	05	00
Pullets and Chickens 463, Price	00	74	00
Pigs 200, Price		100	00
Swans 34, Price	07	00	00
Rabbits 600, Price	15	00	00
Collars of Brown 17	00	65	00
Partridges, Mallards, Bitterns, Larks, Price	18	00	00
Earthen Ware Pots 1000, Price	00	15	00
Salt nine Horse Loads, Price	00	10	00
Drinking Cups 1400			
Dishes and Plates 3300			
Brooms, (the Latin has it De Scapis)			
& Gachis; what the latter is I find not.)	08	04	00
Fish, Cheese, Milk, Garlick, Price	00	50	00
Eggs 9600, Price	04	00	00
Saffron and Pepper	00	34	00
Coals, Casks, and placing of Fur- naces	00	48	00
300 Ells of Cloth	04	00	00
For making Tables, Tressels and Dressers	00	34	00
Item, given to the Cooks and their Skullions	06	00	00
And to the Minstrels	00	70	00
The Sum total	287	05	00

Together with Presents. And there were as well Men of Consideration, as others, sitting at Table in several Places, at first 6000 and upwards, answering to 300 Dishes.

In the Year 1310, the Abbat *Ralph* receiv'd the Subsidy for his Palfrey, as his Predecessors *Nicholas* and *Thomas* had done before.

In the Year 1311, the Abbat *Robert*, to increase the Necessaries deliver'd in the Monastery, providently ordain'd, that every Year for ever there be an Increase of 20 Blankets for Beds, five Counterpoints, and five long Coverings, besides the usual Allowance, so that there be 40 Counterpoints for 20 Brothers, 15 Blankets and 15 long Coverings to be distributed to the Brothers according to Custom; and to this Purpose he assign'd the Manor of *Eaſtſutton* by *Rippele*, with its Appurtenances, to the use of the Chamber for ever. And to the End there might be no Controversy about the said Allowances, it was ordain'd, that the Brothers, who, with the Abbat's Leave, will have their said Allowances converted to other Uses, shall receive of the Chamberlain in lieu of a Counterpoint 12 s. for a Pair of Blankets 3 s. for a long Covering 3 s. for a Garment of Skins 5 s. for a Tunick 6 s. Provided that the Chamberlain have timely Notice from the Brethren that have such Licence. Moreover, if it shall happen that any Allowances be by the Will of the Abbat and Convent assign'd to other Uses, the Chamberlain in lieu of the Fur Garments shall give 16 l. for double Hosing 12 l. for Blankets 5 l. for Coverings 7 l. 10 s.

In 1312 King *Edward* granted his Licence to the Abbat and Convent to appropriate Lands and Tenements of their own Fee to the Value of 40 l. per annum, and in 1313 he confirm'd all the Charters granted by his Predecessors to this Monastery. The same King, in Consideration of the many Grievances this Monastery lay under upon every Vacancy, when seiz'd by the Escheator, granted his Charter to the Monks to exempt them for the future from having their said Temporalities seiz'd by the King, the said Monks upon every such Vacancy paying to the King 600 Marks, in case the said Vacancy do not last above half a Year, or a thousand Marks in case it extend to a Year, and so proportionably for any longer Time.

In the Year 1322, Master *Peter Dene*, an excellent Clergyman, and wise Person, became a Monk in this Monastery, and, before his entering therein, by Will gave to this Monastery several Books, remitted 350 Marks the Convent ow'd him, and gave 100 Marks he had deposited in the said Monastery, &c. with a considerable Quantity of wrought Plate. Another mighty Controversy now arose between *Simon Mepeham* Archbishop of *Canterbury*, and the Monks of this Monastery, which terminated to the great Shame and Dishonour of the said Archbishop. Master *Peter Dene*, who, as has been said, was admitted into this Monastery, did the same to avoid the Persecution of many great Men, who were his Enemies, and upon many Articles and Conditions particularly express'd, which had never been allow'd to any Man upon taking the Religious Order, viz. that the said *Peter* retain'd to himself what he had built within the Enclosure of the Monastery, and all his Lay Family, as also his Goods and Chautels to be dispos'd of at his own Will; that he should not be oblig'd to meet with the other Monks in the Church, the Chapter-House, Refectory, Dormitory, Cloister or elsewhere, to say the Divine Office, or do any other Thing; but should be allow'd to continue Day and Night in his own House with his Family; adding expressly, that by taking the Habit, making his Profession, or any Stay, tho' never so long, he did not oblige himself to any regular Observance. He wore the Habit of the profess'd Monks ten Years, and convers'd among them peaceably and quietly, was much respected, and advis'd with by the Abbat and Elders, being allow'd the Liberty of walking within and abroad at his Pleasure. At length, the said *Peter*, forgetting himself, and being deliver'd of the Fear which brought him in, resolv'd to return to a secular Life, and signify'd so much to the Abbat and Convent, who refusing him their Leave to depart, he privately stole away on the Feast of *St. Lucy*, in the Year 1330, with his Boy, carrying away with them six Dishes and six Plates; and being help'd over the Wall against *St. Martin's* Church by *John Bourn* Rector thereof, and his Brother *George Bourn*, went away to the House of the latter. His Flight being known, several Persons were sent out to enquire after him, and at length it was discover'd that he lay hid in the House of the said *George Bourn*, whereupon all the Avenues to it were guarded all a very cold Night, and the next Day, after much Search, he was found cunningly wrapp'd up in a Bundle of Hemp, and carry'd to the Monastery of *St. Augustin*, and there kept in a Lay Habit in a Room of the Infirmary. Afterwards, by the Advice of the Bishop of *Norwich*, the Monks compell'd him to put on their Habit again, tho' for some time he continu'd very obstinate, yet at length he comply'd, and confess'd before publick Notaries,

Notaries, that he had been, and was then a Monk, and profess'd, as he declar'd in a publick Instrument; as also that he had been seduc'd by the evil Spirit of Inconstancy to run away, for which he was penitent, and beg'd Pardon and Absolution, which the Abbat accordingly granted him. Nevertheless, being deluded by the ill Advice of some lly Persons, he again resolv'd to return to the World; but the Abbat being inform'd of it, restrain'd him from seeing any but some particular Persons; whereupon *Peter* appeal'd to the See of *Rome*, and upon the Representation of *J. Jacob*, a false Priest, a Bull was obtain'd, directed to *Richard Oxinden*, Prior of *Christ-Church*, for concluding this Affair. Pursuant to the same, the said Prior requir'd the Abbat to set the said *Peter* at Liberty to be examin'd, which the Abbat refusing, the Prior went to the Monastery of *St. Augustin* to demand the same, where, after much contending, *Peter Dene* was produc'd, the Monks still standing by; and then the said Prior examining him, he again confess'd that he was a real Monk, and did desire to remain in that Monastery, declaring that he was then at his Liberty, and would make no other Answer. Hereupon the said Prior and his Followers went away as they came, having before threaten'd that they would carry away the said *Peter*, or else excommunicate the Abbat and Convent.

In the Year of our Lord 1334, on the Day after the Feast of the Purification of the Blessed Virgin *Mary*, the Venerable Father and Lord *Ralph*, 54th Abbat of this Monastery, dy'd in a good old Age, being the 26th Year of his Government, leaving his Flock disconsolate, and was honourably interr'd under the North Wall opposite to the Countess's Chapel.

55. THOMAS PONCY,

Doctor of Divinity, was chosen Abbat of this Monastery on the 1st of March 1334. On the 4th of the Kalends of April he set out for *Avignon*, where the Court then resided, arriv'd there on the Vigil of *St. George*, and receiv'd the Benediction on Sunday, being the Day after the Feast of *St. Barnaby*. On *St. Laurence's* Day he began his Journey back to *England*, and landed at *Dover* at the Ordination of *St. Gregory*. His Expences from *Dover* to *Avignon* during three Weeks and three Days, 21 l. 18 s. 11 d. The Expences during his Stay there, from the Vigil of *St. George* to the Vigil of the Martyr *St. Laurence*, 98 l. 4 s. 5 d. ½. Expences in his Return to *England*, 28 l. 00 s. 8 d.

At the Time when the same Abbat *Thomas* was in the Court at *Avignon*, there was a Dispute between Pope *John XXII.* and a certain Frier of the Order of Preachers, whose Name was *Thomas Waleys*; and the Question was, *Whether the Soul of the Blessed shall see God Face to Face before the Day of Judgment?* The Pope and all the Cardinals then at Court, excepting only one, who afterwards succeeded him in the Bishoprick of *Rome*, without seeking for it, held the negative of this Question; but Frier *Thomas Waleys* and some few with him held the affirmative; and the Court was long disturb'd about the Decision of this Question, because many notable Doctors, fearing to offend the Pope, and desiring to dispatch their own Affairs, contrary to their Consciences approv'd the Pope's Opinion, and consented to it both by Word and in Writing. It happen'd, that during this Disorder Dr. *Thomas Poncy*, a profound Divine, came to that Court on Account of his Election, and was immediately commanded to confer with the rest about it, and openly to give his Opinion concerning the same. He endeavouring to excuse himself, as

well because he had no Books, as because he came not to decide Questions, as having another Business to manage, which was more to his own Purpose, and for that in those remote Parts he could not make any long Stay without very great Expence; yet notwithstanding these Reasons, he was not permitted to depart that Court without giving his Opinion in that Case, and therefore he was sufficiently supply'd with Books out of the Pope's Library. He having taken it into Consideration, choosing rather for some Time to incur the Pope's Displeasure, and to thwart his own Affairs, than to declare himself in publick against the Catholick Faith and his own Conscience, gave his Decision for the Opinion of the said Frier *Thomas Waleys*, and approv'd the same both by Word and in Writing. At length, the said Pope, lying at the last Extremity, sent Messengers to all Parts of the World to retract his Opinion; which Retraction tended to the great Honour and Praise of the Abbat *Thomas*.

In the Year 1335, this Abbat was appointed Collector of the Tenth and Fifteenth in the Diocese of *Canterbury*, and its immediate Jurisdictions, which occasion'd much Scandal, Damage and Grievance, yet without the Knowledge of the Abbat. He appointed *Solomon Ripple*, a Monk, to receive the Money arising by that Collection; which *Solomon* made himself Scales, which afterwards prov'd deceitful and abominable to the Abbat and Convent; it was called *Penypise*, wherein he laid 20 s. of the old weightiest Money, and every Man that expected to be discharg'd paying 20 s. was oblig'd by this means to pay over and above 5 s. or at least 3 s. 4 d; and accordingly those that were to pay more of the Tenth or Fifteenth had more extorted from them. At length, the whole Diocese labouring under this Oppression, Complaint was made to the King's Council. The King order'd this Cause to be try'd at *Rocheſter*, and the Justices appointed for the same were the Earl of *Oxford*, and *Henry Grene*, before whom the Abbat being brought to the Bar, was adjudg'd for that Offence to pay 80 l. to the King, besides his Costs, and several Presents given on this Account. He was also commanded to refund and make good all that should be demanded, and having given Bail, viz. *John Griel* and *Stephen Walans*, Knights, he was dismiss'd.

The aforesaid *Solomon Ripple* was Keeper of the Manors of *Nordborne*, *Littleborne*, *Stodmers* and *Chislet*, in which Places he did many commendable Acts. At *Nordborne* he built a most beautiful Chapel from the Ground, as also large Barns there and at *Litlington*, and at *Chislet* a Chapel like the former. At *Littleborne* he gather'd all the scatter'd Lands, and acquir'd more, the Manor Houses being by him quite rebuilt, and sumptuously finish'd.

Another Composition was now made between this Abbat and *John Stratford* Archbishop of *Canterbury*, of which, in regard that these Compositions so often occur, we shall take no farther Notice. In the Year 1343, on the Day of the Translation of *St. Augustin*, the Venerable Father and Sublime Doctor *Thomas Poncy*, 55th Abbat of this Monastery, departed this Life; who, whilst it lasted diligently, took care of his Flock, as became a worthy Pastor. This Abbat lent King *Edward III.* the Sum of 50 Marks towards his Expedition in *France*, for which see that King's Receipt in the Appendix, NUM. XVII. B. All the other Abbats lent Money in like manner at the same Time, and had the King's Notes for the same.

56. WILLIAM DRULEGE.

The same Year, on the 6th of the Month of *October*,
* R p p p being

being the Feast of the Martyr *St. Leodegarius*, *William Drulege*, then Chamberlain of this Place, was chosen Abbat and Pastor, and receiv'd the Benediction at *Avignon*. He was like *Zacheus*, small of Stature, but great and strong in defending the Rights of his Church. The following Year, on the 4th of the *Kalends of March*, his Temporalities were deliver'd to him by the Escheator. This *William* endeavour'd to improve the Fold committed to him in Temporals, according to the Measure of Industry given him by the most High, yet not forsaking the contemplative Life for the sake of the active; but continuing watchful and devout therein, according to the Duty of his Office.

In the Year 1346, on the Night of the Feast of *St. Maurice*, this Abbat *William* dy'd. His Body was bury'd in the Chapter-House. He govern'd this Church three Years wanting 10 Days.

57. JOHN II. DE VENISSE.

On the 5th of *October* following, *William Kenington* was chosen Abbat by way of Compromise; but Pope *Clement VI.* hearing that this Abby was vacant, immediately gave the same to a certain Monk of *Winchester*, call'd *John Devenesche*, making void the Election of the aforesaid *William Kenington*. The Occasion whereof was this. The Church of *Winchester* being vacant by the Death of the last Bishop thereof, the Prior and Chapter elected this *John Deveniche*, Monk of their Monastery, Pastor and Bishop of the aforesaid Church, and he went to the Court of *Rome* to have his Election confirm'd. In the mean time King *Edward III.* writ very instantly to the Pope in Favour of a Clergyman of his own, call'd *William Edindone*, to obtain for him that Bishoprick. At length, Money intervening, the King had his wrongful Request granted, and the aforesaid *William* obtain'd the Bishoprick, for so shall he be honour'd whom the King shall please to honour. The aforesaid *John* was commanded to stay there in order to have the next Benefice in those Parts conferr'd on him, and this Monastery happening to be the first vacant, he was made Abbat thereof. Whilst these things were transacting, *William Kenington* the Elect had been hinder'd from going over, because of the Danger of the Roads, especially during the War with *France*, and the King writ to the Pope in Favour of him, as did many of the Nobility; but these nothing availing him, *John Deveniche* was sent over with his Bulls and other Dispatches; whereat the King being offended, absolutely excluded him from his Temporalities, enjoining the Convent, under Forfeiture of all their Possessions, not to permit him to enter this Monastery, nor to order or dispose of any thing that belong'd to them. This Prohibition from the King was receiv'd on the Octave of the *Assumption* of the *Virgin Mary*, in the Year 1346, and immediately the Prior and Convent, pursuant to the said Prohibition, excluded the said *John* from the Administration of their Temporalities, and deny'd him Entrance into the Monastery. Whereupon he resided at *Natnyngdon*, only meddling with Spirituals, and scarce with them, and he appointed Brother *William Kenynton* the Elect, Prior of the Monastery, and some other Officers as he thought fit. Here follows in *Thorn* a very long Account of the Appropriation of Churches and ordering of Vicarages, which would swell this Work to an unmeasurable Bulk, and are therefore omitted. In fine, this Abbat dying,

58. THOMAS III. COLWELLE.

On the 5th of *August* 1348, by the Procurement of *William Clynton*, Earl of *Huntington*, Brother *Tho-*

mas Colwell, then Sacrist of this Church, a provident and discreet Man, was chosen Abbat by way of Scrutiny. On *St. Wilfrid's* Day he receiv'd the Benediction at *Avignon*, and landed at *Dover* on the Feast of *St. Katherine*, where the King was, to whom he took the Oath of Fidelity, had his Temporalities restor'd to him, and was install'd on the Vigil of the Nativity of our Lord. The following Year King *Edward* confirm'd the Appropriation of the Churches of *Stone*, *Brokland* and *Wivelesberg*. In 1351, a Composition was made with *Simon Istep*, Archbishop of *Canterbury*, as had been done before with the Archbishop *J. Stratford*, and Pope *Clement VI.* granted several Immunities to this Monastery. King *Edward III.* in the 36th Year of his Reign, which was of our Lord 1361, by way of *Inspecimus* confirm'd all the Possessions and Immunities of this Monastery; as may be seen at large in *Thorn*, p. 1223.

About the same Time *Juliana Leybourne*, Countess of *Huntington*, gave to this Monastery the Manor of *Dene*, and a Tenement call'd *Auston* in the Isle of *Thanet*, with all their Appurtenances; for the which the Monks oblig'd themselves for ever to celebrate one solemn Mass in the Choir on *St. Anne's* Day, and the same Day to distribute 200 Pence among an Hundred Poor, and a competent Pittance to the Convent, and yearly on her Anniversary to perform the Obsequies for the Dead with a solemn Mass in the Choir, as on double Festivals, and the same Day to give 200 Pence to 200 Poor, and a Pittance the same Day, viz. to the Abbat 20 s. to the Prior 5 s. and to each Monk in the Convent 2 s. 6 d. And the said Abbat and Convent, and their Successors, to find one proper Secular Chaplain to celebrate for ever at *St. Anne's* Altar in the aforesaid Monastery one Mass daily for the Soul of *Edward* King of *England*, and for the Souls of his Progenitors, and of her Predecessors, and the Souls of *Laurence Hastings*, and *John* his Son, and their Predecessors, &c.

The same Year the said King quitted Claim, for himself and his Heirs, to all the Right he might have in the said Manor and Tenement, to the said Abbat and Convent, and confirm'd the same to them. In 1374, the Venerable Father and Lord *Thomas*, the 58th Abbat of this Congregation, departed this Life on the Day of the *Ascension* of our Lord, in a good Age, and having discreetly govern'd this Monastery 27 Years. His Body was bury'd on the North Side of the Countess's Chapel. In his Time *St. Augustine's* Church had its Revenues augmented by the Accession of the three Churches of *Wyvelesberge*, *Stone* and *Broclonde*, and the Manors of *Oris* and *Dene*.

59. MICHAEL PECKHAM, or PECHAM,

Being Chamberlain of this Monastery, was, after the King's Licence granted, elected Abbat thereof, confirm'd by Pope *Gregory XI.* and had his Temporalities restor'd to him by King *Edward III.* in the 49th Year of his Reign, which was of *CHRIST* 1375. Then returning to his Church, he was receiv'd with a Procession, and install'd on *St. Wilfrid's* Day, being a *Friday*; and in regard that he had before been chargeable enough in the Expences about his Business, now giving a Specimen of his Discretion, to spare farther Charges, he kept the Feast of his Installation only with his Convent in the Refectory.

Here follow the Expences on account of the Vacancy, and for the Expedition of the Elect.

	l.	s.	d.
Imprimis, to the Poor, on the Day of Burial, and that Day Month, and for the counterfeit Body, and for the Pall	06	02	02

Item, for

	l.	s.	d.
Item, for the Expence of the Brothers going to the King for Licence to choose an Abbat	04	03	04
Item, for the King's Letter concerning the Licence to choose, and the Fee of Petebagge	00	28	06
Item, given to several Clerks and Notaries upon Account of the Election	06	13	04
Item, for the Expence of the Elect to present himself to the King	08	10	04
Item, for the Expence of the Elect with the Bishop of Winchester	09	03	04
Item, given to Clerks, 'Squires, and other Familiars of the said Bishop, after the Benediction	06	13	04
Item, to the King's Chamberlain for his Fee upon Oath	100	00	00
Item, to our Lord the King for the half Year	400	00	00
Item, to the Pope and the Coilege of Cardinals for the common Service 1434 Florins, the Value of a Florin 3 s.	215	02	00
Item, given to the Pope and Cardinals that the Elect might be blest'd in England	183	02	06
Item, for the Loan of all the aforesaid Florins	06	15	00
Item, for the Expences of John Peckham and Hugh Halle, Proctors for the said Elect, going to the Court at Avignon, and their Stay there, with several Gifts given by them	124	03	02
Item, given to several Messengers coming from the Roman Court with Letters, and sending Letters for his Confirmation, and for other Affairs relating to the said Elect	30	13	04
Item, to the Escheator for only the Seisin during the Vacation	00	43	04

The Sum of the Expences 1008 : 13 : 08

In the Year 1377 dy'd King Edward III. about the Feast of St. John Baptist; and his Grandson Richard, taking upon him the Government of the Kingdom, was crown'd at Westminster. The following Year, upon the Death of the King, the French, having piunder'd the Isle of Wight, on the Feast of the Holy Apostles Peter and Paul burnt Rye in Suffex, and part of Folkstan, destroying all Places along the Coast; but the Abbat Michael, tho' a Religious Man, having gather'd a good Force in Defence of his Country, hastied into those Parts, and oblig'd them to return to their Ships. Next they anchor'd before Dover, and the Abbat repairing thither stoppt their Proceedings, and return'd home with much Honour.

The Contention, which had been formerly between their Predecessors, breaking out now again betwixt Simon Sudbury Archbishop of Canterbury, and the Abbat Michael and his Convent, both Parties had Recourse to Rome; but the Matter was at that Time terminated by the Death of the Archbishop, who was murder'd by the Rebellious Rabble under War Tyler, Jack Straw, &c. On the 21st of May of the Year 1381, about Noon, an Earthquake occasion'd much Consternation throughout all England. The same very much shook and damag'd the East Window of the Chapter-House, and the West Window of the Church, and other Stone Buildings both within and without the Monastery.

In the Year 1384, half a Tenth having been granted to King Richard II. by the Clergy, William Courtney, then Archbishop of Canterbury, to encroach upon the Immunity of the Monastery of St. Augustin, appointed the Abbat thereof his Collector of the same throughout his Diocese; but the Abbat refusing the same, and applying to the King, his Majesty authoriz'd him to collect the same, by which means he was discharg'd from doing thereof by Order of the Archbishop. Upon this Occasion it will be proper here to shew how this Monastery of St. Augustin was tax'd, being as follows.

The Valuation of the Spiritualities of the Abby of St. AUGUSTIN.

The Valuation.	The half Tenth.	The Farthing on the Valuation.
The Church of Stureye in the Deanry of Canterbury 13 l. 6 s. 8 d.	00 13 04	00 00 05
St. Paul's Church at Canterbury in the same Deanry 8 l.	00 08 00	00 00 03
The Church of Chistelest in the Deanry of Westbere 23 l. 6 s. 8 d.	00 23 04	00 00 08 1/4
The Church of Menstre in the same Deanry 133 l. 6 s. 8 d.	06 13 04	00 04 02

The Valuation.	The half Tenth.	The Farthing on the Valuation.
The Church of Prestone in the Deanry of Bregge 20 l.	00 20 00	00 00 07 1/4
The Church of Litleborn in the same Deanry 20 l.	00 20 00	00 00 07 1/4
The Church of Tanswarden in the Deanry of Cherryng 20 l.	00 20 00	00 00 07 1/4
The Church of Lenham in the Deanry of Sutton 23 l. 6 s. 8 d.	00 23 04	00 00 08 1/4

The

The Valuation of the Spiritualities continu'd.

The Valuation.	The half Tenth.	The Far- thing on the Valuation.
The Church of <i>Keninton</i> in the Deanry of <i>Cherryng</i> 20 l.	l. s. d. 00 20 00	00 00 07 $\frac{1}{4}$
The Church of <i>Middilton</i> in the Deanry of <i>Sydingborne</i> 26 l. 13 s. 4 d.	00 26 08	00 00 10
The Church of <i>Faversham</i> in the Deanry of <i>Osprenge</i> 36 l. 13 s. 4 d.	00 36 08	00 00 13 $\frac{1}{4}$
The Church of <i>Sellyng</i> in the same Deanry 20 l.	00 20 00	00 00 07 $\frac{1}{4}$
The Church of <i>Wyvelyf- berge</i> in the Deanry of <i>Ly- mene</i> 16 l. 13 s. 4 d.	00 16 08	00 00 06 $\frac{1}{4}$
The Church of <i>Stone</i> in the same Deanry 20 l.	00 20 00	00 00 07 $\frac{1}{4}$
The Church of <i>Broclonde</i> in the same Deanry 13 l. 6 s. 8 d.	00 13 04	00 00 03
The Chamberlain in the Parish of <i>Dale</i> in the Dean- ry of <i>Sandwich</i> 30 s.	00 00 18	00 00 00 $\frac{1}{2}$
The same Chamberlain in <i>Eastlangdon</i> in the same Deanry 6 l.	00 06 00	00 00 01 $\frac{1}{2}$
Item, the same in the Pa- rish of <i>Ripple</i> in the same Deanry 70 s.	00 03 06	00 00 01 $\frac{11}{12}$
Item, the same in <i>Pyfinge</i> in the same Deanry 20 s.	00 00 12	00 00 00 $\frac{1}{2}$

The half Tenth from thence 21 l. 4 s. 8 d.
Whence the Vicars of *Keninton* pay 6 s. 8 d. of *Stone*
6 s. 8 d. and of *Broclonde* 5 s. 6 d. to each half Tenth,
as appears in the Deanries of *Cherryng* and *Lymen*;
and so the half Tenth of the Spiritualities of the
Monastery of *St. Augustin* at *Canterbury* is 20 l. 6 s.

*The Valuation of the Temporalities of St. Au-
gustin's Monastery at Canterbury.*

The Valuation.	The half Tenth.	The Far- thing on the Valuation.
<i>Menstre</i> with the Reve- nues and other Appurte- nances 232 l. 4 s. 3 d.	l. s. d. q. 11 12 02 $\frac{1}{4}$	
<i>Langport</i> with the Reve- nues in <i>Canterbury</i> 60 l.	00 60 00	00 00 22 $\frac{1}{2}$
<i>Surreye</i> with the Reve- nue in <i>Fordwyc</i> 40 l. 11 s. 8 d.	00 40 07	00 00 15 $\frac{1}{4}$

The Valuation of the Temporalities continu'd.

<i>Chislelet</i> with the Appur- tenances 42 l. 10 s. 9 d.	00 42 06 $\frac{1}{2}$	00 00 16
<i>Littleburne</i> with the Ap- purtenances 23 l. 8 s. 6 d.	00 23 05 $\frac{1}{4}$	00 00 08 $\frac{3}{4}$
<i>Sodmersb</i> with the Ap- purtenances 15 l. 4 s. 9 d.	00 15 02 $\frac{3}{4}$	
The Revenue assess'd in the Manor of <i>Prestone</i> 14 l. 7 s.	00 14 04 $\frac{1}{4}$	00 00 05 $\frac{1}{2}$
<i>Nordborne</i> with the Ap- purtenances 92 l. 11 s. 2 d.	04 06 06 $\frac{1}{4}$	00 02 10 $\frac{3}{4}$
<i>Plumstede</i> with the Ap- purtenances 69 l. 10 s. 6 d.	00 69 06 $\frac{1}{4}$	
The Revenue in <i>Hamett</i> of <i>Newfole</i> 106 s. 2 d. $\frac{1}{2}$.	00 05 03 $\frac{3}{4}$	00 00 00
<i>Snaves</i> , <i>Borewaremersch</i> , with the Revenues at <i>Ke- nardynton</i> 53 l. 14 s. 1 d.	00 53 08 $\frac{1}{2}$	
<i>Lenham</i> with the Appur- tenances 54 l. 15 s. 10 d.	00 54 09 $\frac{1}{2}$	00 00 20 $\frac{11}{12}$
<i>Kenynnton</i> with the Ap- purtenances 20 l. 12 s. 6 d.	00 20 07 $\frac{1}{4}$	00 00 07 $\frac{2}{3}$
The Chamberlain for <i>Gonstone</i> 4 l. 10 s. 6 d.	00 04 06	00 00 02 $\frac{1}{2}$
The Revenue at <i>Elmested</i> and <i>Sybertysweld</i> 31 s. 6 d.	00 00 18 $\frac{3}{4}$	ob.
The Revenue in the Pa- rishes of <i>Wardon</i> and <i>New- ynton</i> 21 l. 17 s. 3 d.	00 21 10 $\frac{1}{4}$	
The Revenue at <i>Worm- fel</i> , <i>Bofton</i> and <i>Otteham</i> 67 s. 7 d. $\frac{1}{2}$.	00 03 04 $\frac{1}{2}$	00 00 01 $\frac{1}{2}$
The Chamberlain for <i>Sellyng</i> , <i>Swalclyve</i> , <i>Ripple</i> and <i>East-Langdon</i> 17 l. 16 s. 4 d.	00 17 10	00 00 06 $\frac{1}{2}$
The Sacrist for <i>Salmyston</i> , <i>Reyde</i> , <i>Blacmanb</i> and <i>Wyz- gate</i> 34 l. 9 d.	00 34 00 $\frac{1}{2}$	00 00 12 $\frac{1}{2}$

The Manor of *Ores* in the Parish of *Chifstelet* belonging to the Chamber of the Monks is not tith'd, because the said Manor is tax'd among the Parishioners of the aforesaid Parish.

The Manor of *Dene*, in the Parish of *St. John* in the Isle of *Thanet*, belonging to the Sacrist, is not tith'd, because the said Manor is tax'd among the Parishioners.

The total Sum of the Valuation of the Temporalities is 808 *l.* 00 *s.* 12 *d.* 4.

The Total of the Spiritualities and Temporalities 1232 *l.* 14 *s.* 4 *d.* 1. and the half Tenth 60 *l.* 14 *s.* 1. besides 10 *s.* for the half of the Tenth of the Parish Church of *Faversham*, and besides 29 *s.* 4 *d.* for the Church of *Plumsted* in the Diocese of *Rocheſter*, which is valu'd at 29 *l.* 6 *s.* 8 *d.* The Church of *Norborne* in the Deanry of *Sandwich* is valu'd at 40 *l.* and the Temporalities there at 45 *s.* 8 *d.* but they are not tith'd, because assign'd to the Relief of the Poor, as is the Hospital of *St. Laurence*. The Temporalities there 26 *s.* 8 *d.* And it is to be observ'd, that the aforesaid Monastery, besides the ancient Rate as above, saving the Portion to be paid among the Laity, are rated among the Possessions of the Abbat and the Convent; and the said Abbat is oblig'd to pay and contribute for the said Possessions among his own.

The Valuation of the Spiritualities and Temporalities of the Abbat of *St. Auguſtin* at *Canterbury* 1214 *l.* 12 *d.* Deducting the Valuation of the Vicarages of *Stone*, *Broclonde* and *Kenynnton*. The Tenth thence 121 *l.* 8 *s.* 1 *d.* deducting the Tenth of the aforesaid Vicarages, whence the Farthing in the Pound of the Valuation is 25 *s.* 3 *d.* 1/2. but the Farthing in the Mark 37 *s.* 9 *d.*

The Valuation of the Spiritualities and Temporalities of all the Clergy of the Diocese of *Canterbury*, with their immediate Jurisdictions, 1166 *l.* 13 *s.* 4 *d.* The Tenth thence 1166 *l.* 11 *s.* 4 *d.*; then the Farthing in the Pound of the aforesaid Valuation 12 *l.* 3 *s.* 1/2. and the Farthing in the Mark 18 *l.* 6 *s.* 6 *d.* 1/2.

The Valuation of the Spiritualities and Temporalities of all the Clergy of the Province of *Canterbury* 164807 *l.* 16 *s.* 8 *d.* The Tenth thence 16490 *l.* 15 *s.* 8 *d.* 1/2. The Farthing in the Pound of the aforesaid Valuation is 171 *l.* 13 *s.* 6 *d.* and the Farthing in the Mark of the Valuation 257 *l.* 10 *s.* 3 *d.*

The Valuation of the Province of *York*, according to the Pope's Register, is 40000 *l.* the Tenth thereof 4000 *l.* And according to the King's Register 40000 Marks; the Tenth whereof 4000 Marks.

The Abbat *Michael*, having discharg'd himself of the aforesaid Collection of the Half Tenth in the Diocese of *Canterbury*, found Employment enough to defend the Sea-Coasts against the *French*, who were treacherously invited over by *Simon Burley*, Chamberlain to King *Richard II.* Constable of *Dover* Castle, and Warden of the *Cinque-Ports*. Their Attempt was for the most part disappointed by contrary Winds, so that having suffer'd very much at Sea, they were oblig'd to return home without their expected Booty. However, the said *Simon* us'd all Means to deprive the Convent of *St. Auguſtin* of its Possessions, and would doubtless have prov'd very prejudicial to the same, had not God cut him short; for the Nobility having discover'd his Treasons, hurry'd him away through the City to the *Tower-Hill*, and there caus'd his Head to be struck off.

In the Year 1386, the Abbat *Michael*, having govern'd this Monastery almost 11 Years in much Labour, Toil, Tribulation and Trouble, departed

this World on the 11th of *February*, and lies obscurely bury'd in the Chapter-House on the South-side. In his Time a certain great Inn in the Street at *London-Bridge*, which *Roger Schyrbroke* had not long before bestow'd on us, was alienated. The which Alienation was not a little prejudicial to us, for it caus'd others, who were inclin'd to do us good in the like manner, to hold their Hands.

59. WILLIAM II. WELDE,

Doctor of Laws, was chosen Abbat on the last Day of the Month of *February* of the aforesaid Year 1386, but met with many Delays in his Affairs. *William Thorn* (the Author of these Lives of the Abbats of *St. Auguſtin*'s) was by him and the Convent sent to the Pope for his Confirmation; but he having solicited there with all possible Diligence till the last of *June* 1387, obtain'd no other Answer than that the Elect should appear before the Pope to give an Account of himself. Accordingly he arriv'd in *Italy*, and was confirm'd in a private Consistory, and then receiv'd the Benediction. Returning into *England*, he repair'd to the King, who was then at *Langele*, from whom, after having renounc'd all the Words in his Bulls, which might be prejudicial to his Authority, he receiv'd his Temporalities, which had been in the said King's Hands, on Account of the Vacancy, two Years, two Months, and four Days, and for them the Monastery was indebted 1418 *l.* 18 *s.* that is, 36 *s.* 6 *d.* for a Day, 12 *l.* 16 *s.* 6 *d.* for a Week, 51 *l.* 5 *s.* 6 *d.* for a Month; of which Sum the King at several times remitted 752 *l.* 3 *s.* 4 *d.* It was also indebted for the First Fruits due to the Apostolick Chamber 1532 Florins, and 4 Bolon. viz. to the Apostolick Chamber 600 Florins, and to the College of Cardinals 650 Florins. And for four small Services for the Pope's Familiars 185 Florins, 37 Bolon. And for one small Service for the Familiars of the aforesaid Cardinals 46 Florins, 16 Bolon. And there were then at Court 14 Cardinals, so that each of them had 46 Florins, 16 Bolon; and each of the aforesaid five Servants shall have as much; besides the Expences of the Procurator in going to the Court at *Luca*, *Perugia*, and *Rome*, staying there, and returning home. Having at length finish'd his Affairs before the King and his Ministers, he came to his Church, which had long been destitute of a Pastor, on the 11th Day of *April* 1389, and being receiv'd with a Procession, was install'd in due Form, dining with the Brethren in the Refectory, to save Charges.

In the Year 1391, dy'd Brother *Thomas Icham*, Sacrist of this Church, whose Benefactions, besides his Provision, and other Debts paid, are as follows. First, he caus'd to be made for the Bodies of the Saints three silver Basons with silver Chains, their Price 40 Marks. Item, four Bells in the Choir, Price 60 Marks. Item, a new Roof on the North-side of the Church, Price 80 Marks. Item, two large Bells in the Belfry, Price 174 Marks. Item, two Bells in the Tower at the end of the Church, Price 60 Marks. Item, for the Bell *Gabriel* 42 Marks. Item, for one Cope most curiously embroidered, 123 Marks. Item, two silver Basons, with two Cruits, Price 43 Marks. Item, for one silver Censer, and Boat for the Frankincense, gilt, 15 Marks. Item, for the great Window in the Church, 186 Marks. Item, the Sum of the Preachers, 8 Marks. Item, he built the Chapel of *St. Pancrace*, Price 100 Marks. Item, for building the new Chapter-House he gave 1320 Marks. Item, he made a new Hall at *Salmiston*, with Chambers,

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Price

Price 100 Marks. *Item*, he gave in Plate 100 Marks. *Item*, he paid for the new Gate of the Church-Yard 610 Marks. *Item*, he bought two most curious Censers, Price 63 Marks. *Item*, he caus'd to be made two Candlesticks, Price 40 Marks. The Total of these Benefactions 3251 Marks.

In the Year of our Lord 1392, being the 16th of King *Richard II*, on the sixth Day of May, the Composition formerly made in 1316, between King *Edward II*, and the Abbat *Ralph*, for the time of the Monastery's being vacant, was dissolv'd, in regard that according to it the Monastery was oblig'd to pay 1000 Marks for a Vacancy of one whole Year. The new Composition with King *Richard* now imported, that the Monastery should pay to him and his Heirs 50 Murks *per Annum* for all their Possessions already acquir'd, or to be acquir'd, and the Abbat and Convent to be for ever discharg'd of the 600 Marks for half a Year, and 1000 Marks for a whole Year, upon every Vacancy. The King added, that if he or his Heirs should call together their Army at any time when the Abbey was vacant, the Prior and Convent, and their Successors, should not be oblig'd to perform the Service for the Knights Fees they had in their Hands, saving to himself and his Heirs the Services of the Knights Fees held of the Abbey. He also declar'd them exempt from any Tenths granted by the Clergy during any Vacancies. The said Revenue of 50 Marks to remain for ever annex'd to the Crown, so that it never be remitted, or forgiven; and in case any Remission be obtain'd by the Abbat, Prior, or Convent, or any other, then this Grant to be of no farther Force.

The following Year, 1393, the King and Queen stay'd in this Monastery from the Octave of the *Ascension* till the Day after *Trinity-Sunday*, with the Dukes, Archbishops, Bishops, Earls, Barons, and a great Concourse of People. And on *Whitsunday*, and the Day after, being the Feast of *St. Augustin*, the King went in the Procession, and sat at Table with his Crown.

The following Year, 1394, the King granted Licence for us to purchase Lands and Tenements to the Value of 40*l.* *per Annum*. And on the Feast of the *Assumption* the *Friers-Preachers* held their Provincial Chapter at *Canterbury*. The next Year, pursuant to the Licence before obtain'd, were purchas'd three Messuages, four Shops, with Selters, and Solors over them, and their Appurtenances, in the Parish of *St. Mary Wöllecherchewave*, *London*, of *Ralph Crane*, and *Margaret* his Wife, for the Abbat and Convent for ever, and they are in *Brade-strete* Ward. In the Year 1397, *Thomas* Archbishop of *Canterbury* going his Visitation examin'd the Privileges of this Monastery, and solemnly declar'd the same, and all its Churches, &c. exempt from his Jurisdiction, and all other, and only subject to the Church of *Rome*.

Here ends Thorn's Chronicle.

But the following Particular is from the said *Thorn's* Manuscript, immediately following the said Chronicle.

The Land of the Manors of St. Augustin measur'd.

At *Godrychessfelde* 150 Acres and an half. At *Wynedale* 147 Acres. The Total of all the Land there, 475 Acres, 1 Rod.

Arable Land 345 Acres, 1 Rod. Marsh Land there 400 Acres. *Mensstre*, *Cottmannesfeld* 130 Acres. The Thorn Field to *Cliveshende* 108 Acres. The Field of the Gift Lambs to the Garden 197 Acres, 1 Rod.

The Total of Arable Land 567 Acres and half.

The Total of the whole, with the Land that is superannated, or worn out,

2149 Acres, 1 Rod.

Item, at *Hengrene* 203 Acres, 3 Rods. *Item*, at *Salmanston* 89 Acres, 1 Rod. *Item*, at *Newelonde* 126 Acres. *Item*, at *Aldelond* 62 Acres. *Item*, at *Caleys* 59 Acres, 1 Rod.

The Total of the Sacrifty in *Thanet*, 356 Acres, one half, 1 Rod and half.

Item, at *Wynzgate* 93 Acres, 3 Rods. *Item*, at *Ryede* 184 Acres, 1 Rod. *Item*, at *Blakemannisberi* 62 Acres, 3 Rods. *Item*, at *Nayndon* 121.

The Total of the Sacrifty without *Thanet*, 461 Acres, an half, and 3 Rods.

At *Ripple* Arable Land 183 Acres, one half, and 1 Rod. Pasture 52 Acres, 1 Rod. *Item*, at *Wynkelond* 29 Acres, an half, and half a Rod; and Pasture 192 Acres, and 3 Rods. *Item*, at *Langedon* 164 Acres, and half a Rod of Arable Land; and Pasture 120 Acres and an half. *Item*, at *Gostone* 109 Acres. *Item*, at *Sel'ng*, Arable Land 92 Acres, Pasture and Wood 16 Acres and an half. *Item*, at *Bour*, Arable Land, Pasture and Wood, with Heath, 240 Acres. *Item*, at *Sualclyve*, Arable Land 84 Acres; Pasture there and at *Chetherst* 95 Acres. *Item*, Wood and Heath at *Herneherst*, 30 Acres, and at *Borwelle*, 1 Acre.

The Total of Acres of all the Chamber, 1421 Acres, and an half.

In Marsh, with Water, 418 Acres, 3 Rods, two *Day-Works*, and of worn out Land 400 Acres and a half, three *Day-Works*. *Item*, of the Fee of the Chamber 130 Acres, five *Day-Works* and an half. *Item*, of the Fee for Cloathing Marsh-Land 68 Acres. *Item*, of the Fee for Cloathing of worn out Land and Wood 62 Acres, 1 Rod, four *Day-Works*. *Item*, for the Church of *Faversham*, 33 Acres. *Item*, for the Church of *Sceldwick*, 2 Acres and an half.

The Total of the Acres of the Abby of *Faversham*, whereof the Abbat of *St. Augustin's* receives the Tithe on Account of the Parish Church of *Faversham*, 38 Acres.

Item, at *Northburne*, with 208 Acres of Wood, 2179 Acres and an half, and 1 Rod. *Item*, at *Lytleburn*, 505 Acres and an half, 1 Rod and an half. *Item*, at *Stodmersch*, of worn out Land, Meadow and Marsh, 488 Acres, 1 Rod and an half. At *St. Laurence's* Hospital, Land and Wood, 124 Acres and an half, and half a Rod, whereof we let to farm, with 3 Acres of Meadow, 47 Acres and 1 Rod. *Item*, at *Lenham* 864 Acres, of Wood 72 Acres. *Item*, 14 *Dennes*, and two Woods of 15 Acres. *Item*, at *Kenninton* 62 Acres. *Item*, at *Borewaremersch* 200 Acres, 4 Rods and an half. *Item*, at *Snaves* 248 Acres by the 20 Foot Rod, of Alms, with one Acre of Wood, 10 Acres and an half of Meadow, and with half an Acre of Brock, 213 Acres and an half, and half a Rod, whereof there are let to farm, with 3 Acres of Meadow, 47 Acres and 1 Rod.

The Total of all the Acres of the whole Abby of *St. Augustin* 11862 Acres.

Thus far from *W. Thorn*; as above quoted, wherein are many Things more at large, and many Bulls and Charters, which being there already made publick,

lick, we have thought it needless to swell this Work therewith, especially considering that his Lives of these Abbats take up near 500 Pages, which would be the greatest Part of one of these Volumes. However, they not being in the said *Thorn*, it is thought proper to insert in the *Appendix*, Vol. II. from the Manuscripts in the *Cotton Library*, as quoted, the following Pieces. The Bull of Pope *Honorius* for the Monks to build Chapels in their own Churches, NUM. XVIII. Another of Pope *Alexander*, NUM. XIX. Another of the same Pope, NUM. XX. The Abbat *John's* Letter of Attorney, NUM. XXI. An Acknowledgment of the said Abbat *John*, NUM. XXII. The Composition between *John* Archbishop of *Canterbury* and the Monks of *St. Augustin's*, NUM. XXIII. The Oath taken to the Convent by those whom they admitted Vicars to their Churches, NUM. XXIV. The Bull of Pope *Clement* for appropriating to this Monastery the Churches of *Sturce* and *Kenyngton*, NUM. XXV.

The Abbat *William Welde*, of whom we have been last speaking, and with whom *Thorn*, as has been said, puts an End to his Chronicle, govern'd this Monastery till the Year 1405, when his Death happen'd. Of his Followers we have scarce any thing but the Names.

60. THOMAS HUNDEN.

William above spoken of is, as has been said, the last mention'd by *Thorn* in his Chronicle; but in his Chronology that Author also mentions this *Thomas Hunden* living in 1419, when that Work ends, so that the Time of his Death is not known. The next we find is

61. MARCELLUS DANDELYON, or DANDLYON.

Of whom we find no more than of his Predecessor, and only that he was Abbat in the Year 1426.

62. JOHN HAWKHERST, or HAWLHERST.

63. GEORGE PENSHERST.

64. JAMES SEVENOKE,

Elected in 1457, and succeeded in 1463 by

65. WILLIAM SELLING,

Who died Anno 1480.

66. JOHN DUNSTER.

67. JOHN DYGON

Was elected Abbat on the 17th of February, 1497, and dy'd in 1509.

68. THOMAS HAMPTON

Promoted on the 21st of July, 1509, and dy'd about 1522.

69. JOHN ESSEX,

Who was the last Abbat, continuing such till the Dissolution, when he sign'd the Instrument for the Surrender of this his Monastery, with several others of the Monks; the which Instrument the Curious may see in the *Appendix*, Vol. II. NUM. XXVI.

Thus was this noble Abby suppress'd, after it had stood in Glory from the first Conversion of the *English* Nation for the Space of 940 Years. Nor were only the Monks suppress'd, but the whole Monastery and Church destroy'd, so that scarce any Footsteps of it remain at this Day. The Resignation extorted from those Religious Men by Threats and fair Promises, tho' worded in the strongest Terms, discovers that it was an Imposition on them, and the Manner of extorting such Resignations will be fully shown in the second Volume. One Particular in this Resignation is well worth observing, viz. that it is sign'd but by 31 Monks, including the Abbat. Now there is no Likelihood that so great a Convent could consist of so small a Number; it is much more certain that there could be no

fewer than near an Hundred, and if so, scarce one third of them subscrib'd to the Resignation. This is the more probable, for that of the aforesaid Number of 31 there are 18 Officers; and it would be absurd to believe there were so many more Officers than private Monks, or that there should be four Priors to so inconsiderable a Convent. In short, every Part of the Resignation has a foul Aspect. Besides, as the Learned Mr. *Brown Willis* observes, the Names of the Monks in the Pension-Book are very unlike from what they themselves subscrib'd, which he very favourably supposes might be mistaken in the Copy, or that the Monks had chang'd their Names, or wrote them differently; but with Submission to so able a Person, I cannot conceive that the Monks could be guilty of making the least Alteration of their Names, in regard that the same would have incapacitated them from recovering the Pensions assign'd; for how could the Pension, for instance, of *Thomas* be paid to *John*, and so in their Surnames? It is much more probable, that *Richard Laiton*, the Master of Chancery, a Man well known to have been guilty of the vilest Practices, added many Names to this and other Resignations, to render them the more plausible in the Eye of the World, and that in juggling uncertain Names many of them were chang'd, and such Persons as he thought fit receiv'd the Pensions. The Liberty of this Monastery still remaining, the following Account of the same will properly put a Period to all that can be said of it.

The Liberty of the Monastery of St. Augustin near Canterbury.

This Liberty has a Court of Record, to hold Harris's Hist. of Kent, Book I. p. 18. Pleas of all Actions, Real, Personal and Mixt, and claims all *Adisbam*, Part of *Aplemore*, all *Badlesmere*, Part of *Benenden*, Part of *Betherisden*, Part of *Betsfanger*, Part of *Biddenden*, Part of *Birchington*, Part of *Bobbing*, Part of *Boughton Monchelsea*, Part of *Bridge*, the Rectory of *Bruckland*, Part of *Buckland* near *Dover*, all *Buckland* near *Feverham*, the Manor of *Burmarsh*, all *Chellenden*, the Manor, Park and Parish of *Chiflet*, Part of *Cosmas Blean*, Part of *Cundell*, all *Dervington*, Part of *Dimchurch*, all *Easeling*, Part of *Elmfied*, the Manor of *Elmfstone*, all *Exwell*, Part of *Eythorne*, the Rectory, and so much as is out of the Ports in *Feverham*, the Manor of *Fordwich*, all *Goodneston* near *Feverham*, all *inchet Hill* in *Goudberst*, the Manor of *Guston*, Part of *Halden*, Part of upper *Hardress*, all nether *Hardress*, all *Hartye*, the Dens of *Ockley*, *Gillenden* and *Parocke* in *Hawkeherst*, near the Church, and all the Parish of *Herne*, Part of *Hope*, all *Horh*, all *Ickham*, the Vicarage of and at *Mergate* in *St. John's*, Part of *Ivechurch*, Part of *Kenarton*, the Manor and Rectory of *Kenington*, all *Kingstone*, all *Knowlton*, the Manor of *East-Langden*, so much as is out of the Ports in *St. Laurence*, the Manor of *Leneham*, all *Leveland*, the Manor and all the Parish of *Littleborne*, all *Luddenham*, Part of *Marden*, the Manor and Rectory of *Milton* near *Canterbury*, Part of *Minster* in *Sheppey*, all *Minster* in *Thanet*, all *Monkton*, the Manor of *Nackington*, the Manor of *Newington*, besides *Sittingborne*, all *Newnham*, so much as is not in the *Cinque Ports*, in *St. Nicholas* in *Thanet*, Part of *Norington*, the Manor of *Norburne*, all *Norton*, all *Ore*, so much as is in the Hundred of *Feverham* in *O'pringe*, Part of *Otlam*, all *Patrick'sborne*, the Borough of *Longport* in *St. Paul*, the Manor of *Plumsted*, all *Preston* near *Feverham*, Part of *Preston* near *Fordwich*, all *Re-*

culver, Part of Rever, the Manor of Ripple, Part of Sandwich, the Manor, and so much as is in the Hundred of Feversham in Sellinge, Part of Shebertswold, all Sheldwich, Part of Sholdon, Part of Smarden, the Manor of Snave, all Stalisfield, all Staple, Part of Stelling, all Stodmarsh, all Stone, near Feversham the Rectory and Vicarage of Stone in Oxney, all Sturmouth, all Sturrey, Part of Sutton near Dover, the Manor of Swaycliff, the Rectory of Tenderden, all Throwley, the Borough of Kingswode in Ulcombe, all Wist-Beer, Part of Whitfield, otherwise Beusfield, all, except the Borough of Tankerton, in Whitstaple, all Wickham Breaux, the Manor and Rectory of Willeborough, the Rectory of Wingham, Part of Wonesborough, Part of Wormsell.

The Direction of an Habeas Corpus to remove a Cause of this Liberty, if the Defendant be out of Custody, must be thus :

To the Steward of the Court of Record of the Liberties of the late dissolv'd Monastery of St. Augustin, near the City of Canterbury, in the County of Kent.

But if the Defendant be in Custody, then thus :

To the Steward and Bailiff of the Court of Record of the Liberties of the late dissolv'd Monastery of St. Augustin, near the City of Canterbury, in the County of Kent, and to either of them.

The Sheriff thus directs his Warrants upon Process to that Liberty, viz.

To the Bailiff of the Liberties of the late dissolv'd Monastery of St. Augustin near Canterbury.

There is added in the Appendix a Particular of all the Privileges granted by Popes to this Church of St. Augustin, and the Bulls of several Popes, Vol. II. NUM. XXVII.

A Schedule of Plate and Vestments taken from St. Augustin's Church near Canterbury, and deliver'd to King Henry VIII.

Rymer's
Fœd. Vol.
XV. p. 35.
A. D. 1544.

A Cross standing upon a Foot of Silver gilt ; one pair gilt Candlesticks ; one pair gilt Censers ; one Crozier gilt ; one Crozier gilt, the Staff Ivory ; two pair of Cruits gilt ; one Ship for Frankincense gilt ; one pair Silver Basons gilt ; two Mitres, the one Gold, the other Silver, wanting several Stones, &c. one pair Candlesticks gilt and enamell'd ; one Monstrance Silver gilt, with four Glasses ; one Chalice and Paten, gilt and enamell'd ; one Chalice all gilt ; one Chalice gilt, the Paten enamell'd ; one great Chalice gilt and enamell'd ; one pair great Cruits, gilt and enamell'd ; one Pax gilt and enamell'd ; one Pax gilt and carv'd with Figures.

One standing Pix, with a Piece of the Skull of St. Etheldred ; another standing Pix ; two Images all gilt, one of St. Augustin, the other of King Ethelbert ; one Monstrance of Silver gilt, the Head of a Crozier and a Piece of the Staff ; one Silver Spoon for Frankincense ; two Gospel Books, cover'd with Silver and gilt, with three Pontifical Rings and precious Stones ; one Pontifical of Silver gilt ; two Gloves garnish'd with Silver and gilt ; one Table

with a Crucifix, with a Cross of Gold, garnish'd with Pearls and Stones.

One red Vestment, Deacon and Sub-deacon, embroider'd, price 40 s. one red Cope embroider'd, 40 s. one white Cope and Vestment, Deacon and Sub-deacon, embroider'd, 53 s. 4 d. one green Vestment, Deacon and Sub-deacon, embroider'd, 26 s. 8 d. one Cope and Vestment, Deacon and Sub-deacon of the same, embroider'd, 40 s. two white Copes and Vestment, Deacon and Sub-deacon, and Altar-cloth, embroider'd, 6 l. one white Cope, Vestment, Deacon and Sub-deacon, embroider'd, 53 s. 4 d. one Cope embroider'd, 40 s. one old Purple Vestment, Deacon and Sub-deacon, embroider'd, 20 s. one old Cope all Images, 20 s. one Orange Vestment, Deacon and Sub-deacon, embroider'd, 13 s. 4 d. one Crimson Vestment, Deacon and Sub-deacon, with three Copes of Velvet, embroider'd, 6 l. one Cope Purple Velvet embroider'd, 50 s. one Altar-cloth Tapestry, 13 s. 4 d. one Altar-cloth Crimson Velvet embroider'd, 13 s. 4 d. one green Cope Vestment, Deacon and Sub-deacon, embroider'd, 40 s. an old white Cope embroider'd, 26 s. 8 d. one old blue Cope, Vestment Deacon and Sub-deacon, Velvet embroider'd, 40 s. two blue Copes Velvet embroider'd, 40 s. two Corporas Cafes, 5 s. three pair Sarcenet Curtins, 13 s. 4 d.

Sum total of all the Ornaments 41 l. 8 s. 4 d.

Ornaments, &c. in the Custody of Sir Antony St. Leger, not fit for the King's Use, apprais'd by J. Freeman, Mayor of Canterbury, William Coppen and Walter Trotte.

A red Vestment, Deacon and Sub-deacon, embroider'd, 40 s. one red Cope embroider'd, 40 s. one white Vestment, Deacon and Sub-deacon, and Cope embroider'd, 53 s. 4 d. one green Vestment, Deacon and Sub-deacon, embroider'd, 26 s. 8 d. one Cope, Deacon and Sub-deacon, embroider'd, 40 s. two Copes, Vestment, Deacon and Sub-deacon, and Altar-cloth, all white, embroider'd, 6 l. one Cope all embroider'd, 20 s. one Vestment, Deacon and Sub-deacon, old and worn, Purple embroider'd, 20 s. one old Cope embroider'd, 20 s. one Vestment, Deacon and Sub-deacon, Orange embroider'd, 13 s. 4 d. one Vestment, Deacon and Sub-deacon, with three Copes Velvet embroider'd, 6 l. one Cope Purple Velvet embroider'd, 50 s. one Altar-cloth Tapestry, 13 s. 4 d. one Altar-cloth Crimson Velvet embroider'd, 13 s. 4 d. one Cope, Vestment, Deacon and Sub-deacon, green embroider'd, 60 s. one old Cope white Damask embroider'd, 26 s. 8 d. one Cope, Vestment, Deacon and Sub-deacon, blue Velvet embroider'd, 40 s. two other Copes, blue Velvet embroider'd, 40 s. two Corporas Cafes, 5 s. three pair of Sarcenet Curtins for one Altar, 13 s. 4 d.

John Freeman,
Walter Trotte,
William Coppen.

GLOCESTER

GLOCESTER.

College of Benedictins at Oxford.

MS. Ant. a Wood in Museo, Oxon. Cod. 8491. **A**nthony Wood, as quoted in the Margin, being to speak of this and the following Houses, begins with a very short and imperfect Account of St. Benedict and his Order in general, which Subject being much more fully handled at the beginning of this Volume, it would be needless to repeat the same here. This being premised; what follows is a faithful Transcript of his Manuscript.

It must be noted, that before several of the Houses of the Benedictins had Places in Gloucester College for their Novices all joyning together, they, as it seems, had before that Time Houses severally dispersed about the University, and particularly St. Alban's Abby.

From our Discourse of the Original of these Benedictins we'll proceed to speak of their Habitations that they had in Oxon, and the Ancientest I find they possessed, that continued till the Suppression of Monasteries, was Gloucester College; which, before it was employed for their Use, was the Private Habitation (because of its Vicinity to the King's Palace, since the Carmelite Friery, in Magdalene Parish) of a great Peer of this Realm, and the Principal Part thereof built, as Authors report, by the Peer called Gilbert Clare, Earl of Gloucester, A. D. 1260, who as I find (tho' hardly to be credited) was Heir of Robert Haymon the first Earl thereof, and whose Arms (a sufficient Testimony of the said Work) viz. Or: 3 Chev. g are to this day as I have seen standing, and fairly depicted in the Window of the Common Hall here. Not long after this (as Reynerus in Append. ad Apostolat. Benedict. parte prima Script. 45. p. 53. tells us) the Hospitallers of St. John of Jerusalem were Lords of it, and then free from the Bishop and Arch-Deacon's Jurisdiction. From them, or else from the Carmelite Fryers, who had their first Habitation thereabout, it came to John Giffard Baron of Brimsfield, who with the Bishop of Lincoln, William Earl of Warwick, Reginald Gray and Alan Plocknet, Knights, about the Year 1300, had the Care and Rule of England in the Absence of the King, and was a Man greatly in request with him. But after his Death, when King Edward the Second Reigned was numbred, as I find (in Chron. M. S. sive Annalib. Monast. de Brinton Sub. An. 1321) amongst those Nobles that proved turbulent Spirits in the Realm, for which bringing an Odium upon himself from his Countrymen of Gloucester and others, was, with another Knight, A. 1321, drawn by Horses thro' the City of Gloucester, and there without the Gates hanged on a Gallows.

At what Time then this Place was founded for the Monks of Gloucester, was (I speak, Ex Lib. Gloc. sive Chron. de prima fundat. ejusdem penes Hen. Jackson, quondam Soc. C.C.C. Oxon, f. 10.) on St. John the Evangelist's day, A. 1283, there being present (I mean, in St. Peter's Abby at Gloucester) Reginald the Reverend Abbat and Convent thereof, and John Giffard the Founder, who willingly consenting thereunto, instituted a Nurfery and Mansion Place solely for them, and, as I understand, from another Author settled therein thirteen Monks of the same Place, but there

were but three at a Time, by Pope Boniface's Bull, to be always chosen Successively from Gloucester Abby to this his College at Oxon. They being then settled here, and for some Years occupying themselves in all Manner of Philosophical and Theological Exercises, took their Degrees as other Academians did, among whom (as it is mentioned by a Writer that was a Monk of Gloucester,) William Brok, who took his Degree in Divinity, A. 1298, under Mr. Richard Clyue then Chancellor of the University, was the first in England of this Order, that was an Inceptor in the same Faculty, this Observation not only he, but another Anonymous (that I have elsewhere seen) for a certainty recites, though contrary to both a sufficient, Author reports, that Alan de Tewksbury of the same Order, who died An. 1201, took his Doctors Degree in this University, which if it were so, might prove (allowing an equal Time for his Inception before his Death) an hundred Years and above, before the said Brok's Proceeding.

At whose Inception (to make a farther Digression) than I mean of Richard Brok (Lawrence Honsum, a Monk of the same Place answering him in the Vespers) were present, the Abbat, Monks, Prior, Obedientiaries and Claustral Clerks of St. Peter's in Gloucester, as also an hundred Noblemen and Esquires that came with them, all Horfed, besides whom were present, the Abbats of Westminster, Reading, Abendon, Evesham and Malmesbury, and other Priors and Monks, as also most of the Bishops of Canterbury Province of the same Order, who all, as well those that were absent as present, sending in their several Gifts to the Inceptor, to entertain that great Retinue, did consummate the Solemnity with great Credit and Repute, both for the Renown of this College, and their own Order growing at that Time in great Estimation.

Thus we find this Place at first possessed only by the Monks of Gloucester, and by them solely Inhabited, till at length the rest of other Abbies of the Order, that were destitute of such Habitations in this University, considering how Advantageous it would be if they could obtain the like, did humbly desire the Abbat and Convent of St. Peter's in Gloucester, that they would permit an Enlargement to be added to their Buildings, for the entertainment of Monks of several Abbies of the same Order; which they permitting, applied themselves to the Founder John Giffard, for an Addition of Land to Erect the same Building on, as also, for an Enlargement of Walks, who upon their request, and persuation of some of the chief of them, and partly for the great respect he had towards their Profession, did (by craving a Licence of Mortmain from the then King Edward I, dated from Long Itchinton, 12 March, An. Reg. 19,) for the Health of his and his Wife's Soul, Maud Longspe and all his Ancestors Souls, give them four Messuages and one Toft lying in Stockwell-Street, adjacent to this their Habitation, that is to say, all his Lands and Tenements that he had of the Gift and Feoffment of William Hawvill, then Prior of the Hospital of St. John of Jerusalem in England, and the Lands that he had of the Gift and Feoffment of Eve Loteris, as also, the Tenement that he had of John Watson and Idonea his Wife, and the Land Tenement, that he had of the Gift and Feoffment of John Hagenport Burgefs of Oxon, and another of Stephen Cove and Alice his Wife, all which he gave to St. Peter's

in *Glocester*, and to the Abbies of *St. Bennet* in *England*, to Erect Edifices as Nurseries to their Novices, to be trained up in Arts and Sciences.

Upon which Gift they celebrating the same Year a general Chapter at *Abingdon*, appointed Awarders and Overseers concerning the Building, and after an equal Tax raised from them, built several Lodgings here, with the help of Private Persons assisting in the same Work, and divided (though all for the most part adjoining to each other) by particular Roofs, Partitions and various Forms of Structure, and known from each other, like so many Colonies and Tribes, (tho' one at once Inhabited by several Abbies) by Arms and Rebus that are depicted and cut in Stone over each Door. At first, those Lodgings that are on the right Hand as we come through the inner Gate into the Court or Quadrangle, were for the Monks of *Abingdon*, as appears by the Arms Painted on a Stony Shield there, viz. *Or: a Cross Patonce between four Martlets Azure*. Which are the proper Arms belonging to that Abby. The next Lodgings which now belong to the Principal, were built for the Monks of *St. Peter's* in *Glocester*, having over the Door two Keys Saltireways, so likewise, the other Lodgings on the South-side of the Court (being five in number adjoining together) have several Marks over their Doors, as that which is farthest distant from the Hall, which was formerly *Mr. Edmund Raynolds*, his Lodgings hath this *Rebus* on a Shield with a Mitre on it, viz. *A Combe* and a *Tun* with the Letter *W.* over it, which might probably signifie, *William* or *Walter Compton*, the Founder perhaps of (or at least Benefactor to) the Building, or else it might partly serve for a *Rebus*, for (*Winchcombe*) supposing the *W.* to stand for *Winch*. besides which are three Cups on another Shield, the next above these Chambers towards the Hall, where sometimes *Mr. Thomas Allen's* Lodgings were, was allotted (as I supposed for *Westminster* Abby) though no Sign for it now remaining, and the next above them which are the middlemost of the five standing together, were partly for *Ramsley* and *Winchcombe* Abbies, as I have been informed from several Persons, and some kind of Allusions thereto in the Glass-Windows of the said Chamber, amongst which I find these two Verses, denoting the Founders of them.

*Sumptibus ista Galis domus est constructa Johannis.
Perficit hanc intus Cheltynhem Cenobita Ricardus.*

This Name of *Cheltynhem* (besides its Mention in these Verses and other Fancies in the same Windows) I find several Times occurring in the History of *Winchcombe* Abby, and perhaps might be the same as express'd here in the Glass-Windows, one of whom Surnamed *John*, was Abbat of the said Abby in King *Henry VI* Reign, for thirty Years together, and, as I find in our Publick Registers of the University, took his Degree in Divinity at *Oxon*. And here, before I go any further, the Reader must know, That the Monks of *Winchcombe* had a Mansion Place in *Oxon*, for their fresh Men and Novices, long before the Foundation of this College; for in the same History is mention made of *Generale Studium pro Scholasticis*, and in another Place is Pope *Alexander* the Third's Bull, dated at *Forentinum* by the hand of *Gracian*, Sub-Deacon of the Roman Church and Notary, of the 2d of the *Ides* of *July*, *An. Dom. 1175*. Wherein is confirmed to them a Mansion Place in *Oxen-*

ford, which Confirmation I suppose they procured when their Abby and all their Monuments were burnt in King *Stephen's* Reign, and when *Robert* the Second was Abbat of the same Abby, which not only shews, that this their Mansion or Studying Place at *Oxon* (there express'd, was far more Antient than the Confirmation, but also the Antiquity and Renown of the University, wherein were then these *Studia generalia*. But to proceed. The two next Divisions have these several Coats of Arms over their Doors, the first is a *Griffin Sergeant*, the other a plain Cross, and in the same Windows here, as well as in many other Places about this College, several Rebus, and Allusions, and Mottoes, as also, the Portraitsures of Saints, Bishops and Monks, with Inscriptions under them, were either by the childishness of idle Students not long since Inhabiting therein, or the iniquity of envious Time, for the most part blemished and obliterated, injuring thereby, not only Posterity, but the Memory of worthy Benefactors, who in that particular, have exercised their Charity and Bounty. Several other Buildings besides these before recited, both at the upper end of the Hall in form of a Quadrangle (where are over two of the Doors these Coats, viz. *A Cross Patonce, with a Rose in the first quarter, and gutter across humette trunked with two Water-pots in base*) as also, others at the lower end and East-side thereof are yet ruinously standing, which because, I know not to what particular Abby, or by what name distinguished, I shall pass them over in silence. What Abbies then sent their Monks to be trained up here, were *St. Peter's* in *Glocester*, *Glastenbury* and *St. Alban's*, whose Arms are over the outward Gate, *Tavestock*, *Burton* and *Chertsey* Abbies, *Conventry*, *Evesham* and *Einsbam*, *St. Edmondsbury* and *Winchcombe* Abbies, *Abbotisbury*, *Michelney*, *Malsbury*, *Rochefer* and *Norwich* Abbies; to these also, should have been added, the Priors of *Stokes* and *St. Neots*, which were not only to have sent their Novices hither, but also, contributed as the foresaid Abbies did towards the Buildings of this College; but they pretending (as indeed they were) to be subject to *Bec* Abby in *Normandy*, denied the said Contribution, or any Interest to be had in this College, upon which several Epistles, too long here to be recited, passing between them and *Bec* Abby and *Jo. Peckham* Archbishop of *Canterbury*, the business at last came to nought: Many other Abbies and Priors in *England* of this Order, containing almost three parts (of them) resorted hither, and the remainder went to *Cambridge*, where they had a particular Habitation for themselves, reedified in the 11 of *Hen. VIII*, by *Edward Stafford* Duke of *Buckingham*, and called for some Time *Buckingham* College, which after its Dissolution, was (with Licence obtained from the said King) endowed by *Thomas Audley* Baron of *Walden*, *An. 1542*, and called by him *Magdalen* College, both which, as well this here at *Oxon*, as that at *Cambridge* entertained two or three, sometimes more of the said Abbies, according to the number and greatness of them, who maintained them till they were graduated, and then to return to their Monasteries, to Read to and Teach their Brethren, and others sent in their Places, which Custom the Preaching Fryers observed in *France*, of sending Novices to *Paris*.

Though this College was Inhabited by Monks of several Abbies, yet they had but one Prior, who at the first Foundation, was chosen by the Founder and his Heirs, but afterwards by the Vogue of the

I believe the Benedictins for the most part, besides those of *Winchcombe*, Studied at *Oxon* before this College was founded.

They are also divided in several partitions, as may be seen next to the Street.

MS. penes
Job. Fell.
S. T. D. &
Decorum
ædes Chr.
Oxon.

the Students here, in whose Election there used to be great Strife and Canvassing, which in process of Time amounted to such a height of Contention, that by many sober Men it was accounted a scandal to their Order, wherefore ever after (as 'twas approved of by a General Chapter of the chief of their said Order) That he who made, or caused to be made any Commotion in the said Election, either by himself his Letters or Proxies, should, immediately after Degradation, be excommunicated for ever. As for the Monks themselves, the Prior was not to permit them to study or be conversant with Seculars, to be punished by him if absent from Divine Service on solemn and festival Days, to observe Disputations constantly in Term-time, to have Divinity Disputations once a Week, and the Chairman or Moderator for that purpose, to have ten Pounds *per Ann.* out of the common Stock of this Order: They were to Preach often, as well in the *Latin* as in the Vulgar Tongue, that so they might be after the bolder to Preach in their own Monasteries, when it should happen that they were to be called home, that when they did any Exercise or took their Degrees either in Divinity or Civil Law (wherein they used the Formalities of a Cap and Hood) ————— that they should answer under one of their own Order, and of the same Faculty, and then at the time of their Proceeding, if none but one that Year (and if a Theologist) then to have 20*l.* if two then 10*l.* apiece, and when a Civilian or Canonist proceeded, he was to have 20 Marcs; But if two in the same Year, then 10 Marcs apiece, all to be paid out of the common Stock of this Order, both to discharge their Fees, as also, their Entertainments, with many other Statutes, Ordinances and Customs, which because they are for the most part elsewhere recited, I shall for brevity pass them over.

Proceed we now to speak of the Chapel standing sometime between the lower end of the Hall, or Refectory, and the Clock-House which was Dedicated to the Memory of the Father of this Order, St. *Benedict*, built about the Year 1420, by Contributions from several Bishops and Abbats of their Profession, and by Supplication to them of *Thomas de Ledbury* then Prior of this House, among whom *John Wethamsted* Abbat of St. *Alban's*, bestowed not only much cost towards the Walls, but also, the Glass-Windows thereof, in which, especially the chief, he caused these Deprecatory Rhimes to be written under the Pictures of the Crucifix, the Virgin *Mary*, and St. *John Baptist*.

*Mors medicina necis, via vita, pax populatus.
Sis spes prompta precis, Lex cura, Laus Monachatus.*

Under the Virgin *Mary*.

*Matris mesticia, mors prolis, vulnera quina
Sint mea Letitia, fati pulsante ruina.*

Under St. *John Baptist*.

*Virginis Imbutor, fidei fortissime tutor
Nominis ut reputor seror omnis oro secutor.*

Besides these his great Expences towards the Chapel, he built a new Vestuary joyning thereto, to reposit their Vestments, Books, Utensils and other Ornaments belonging to the said Chapel. Neither in that did he put a Period to his Bounty, but exercised it farther in the new erection of a Library joyning on the South-side of the Chapel, containing on each side 5 or more Divisions, as it may be partly

seen to this day by the Windows thereof, to which he gave good quantity of his own Study, and especially those of his own Composition which were not a few, and to deter Plagiaries and others from abusing of them, prefixt these Verses in the Front of every one of the same Books, as he did also to those that he gave to the Publick Library of the University.

*Fratribus Oxoniæ datur in munus liber iste
Per patrem pecorum prothomartyris Angligenarum
Quem si quis rapiat raptim, titulumve retractet.
Vel Judæ laqueum, vel furcas sentiat. Amen.*

In other Books which he gave to the said Library these.

*Discior ut docti fieret nova regia plebi
Culta magisq; Dea datur hic liber ara Minervæ
His qui Diis dictis libant holocausta Ministris
Et circa bibulam sitiunt præ nectare Lympham
Estq; libriq; loci, idem dator, actor & unus.*

Other Inscriptions also in other Books.

For these and many other Liberal Acts extended to this College by the said *John Wethamsted*, at the Motion of *Edmund Kirton*, Prior of this House, in a Convocation of the same Order at St. *Andrews* Monastery in *Northampton*, An. 1423, were returned many Thanks and he pronounced their chief Benefactor and second Founder. To him may be joynd *Humphrey*, called the good Duke of *Glocester*, who for his great Love to Learning and Learned Men, did, by the procurement of the said *Wethamsted*, bestow many Books to this Library, as also, a worthy Benefactor to many of the Buildings in this College. Sir *Peter Bessels* also of *Abindon* is reported to be another Benefactor to this Place, of which we have some Vestigia in the Windows of the Hall or Refectory, it being Anciently (as is still) a common Use to set up the Arms of Founders and Benefactors, as Tokens of Remembrance, and acknowledgement of Love and Favour received from them.

The next matter observable here, is the many Learned Men and Writers this House hath produced, whom to number would prove an hard Task, therefore of many take a few, some whereof I find in Mr. *Thomas Allen's* Notes, an industrious Antiquary and a Student here for 60 Years together, in the Reign of Queen *Elizabeth* and King *James*, which doubtless he had from the Inscriptions in the Windows, which are as followeth, viz. *Hugo Legatus*, who, according to the Writers of his Life, wrote Commentaries on *Hantivils Archithrenium*, and upon *Boetius de consolatione*, with other things, and lived in *Hen.* the IV's Time. *John Langdenus*, an able Historian, afterwards Bishop of *Rocheſter* in *Hen.* the V's Time, who by some is supposed to be of *Canterbury* College, where he opposed much the Doctrine of *Wickliff*.

Thomas Walsingham, another famous Historian, some of whose Works we have Extant, and in whose History, Intituled, *Hypodeigma Neustria*, he maketh special mention of this Place (though not there particularly named) by *William Courtney* Archbishop of *Canterbury*.

Thomas Winchcombe, another Historian, who wrote the Antiquities of *Evesham* Abby, of which Place he was a Monk.

John

MS. Bib.
Cotton. intit.
Gesta paucula Abbatis
Johannis
sexti Abbat
is St. Alban.
ni.

Balaus
Cent. 7. p.
518. Pitseus.
p. 568. An.
1400.

John Wellis, a Monk of *Ramsay*, a bitter Enemy against the *Wicliviſts*, he lived in *Richard* the Second's Time; and whose Works are all mentioned by *Balaus Cent.* 6. p. 496. excepting his Questions he wrote on the Book of Sentences, i.e. *Mr. Sententiarum* p. *Pet. Lombd.* v. Bal. in *vitis Paparum Anglice.* p. 113. 2. answered, by a certain Inceptor of *Oxon.* M.S. Thus far *Mr. Allen*, to whom may be added these following.

John Wethamsted, before mentioned, Prior of this College, wrote many excellent Works, most of which he dedicated to his Patron *Humphrey Duke of Gloucester.*

John Amundisham or *Agmundisham*, succeeded *Wethamsted* in the Government of this College, whose Life and Actions, besides other Tracts, he wrote whilst he was Prior of this House, which was about the year 1450.

John Lawerne, another Writer, omitted by *Leland*, *Bale* and *Pitſeus*, some of his Works he wrote are bound up in one Volume, and intituled thus:

Actus contra 4 peccata.

Benedictiones & Laudationes in vesperis Oxon.
Variorum rerum Epistolæ & quadam chronice.

At the end of the same Book, is this Note written, *Expliciunt Lectiones ordinariæ M. Jo. Lawerne, sacra pag. professoris, editæ & publice lectæ in Scholis Theologiæ Oxon. A. D. 1448. & 49.*

In a later Hand, underneath the same is this written, *Expliciunt Lecturæ Jo. Lawerne Monachi Wygorne et Doctoris Oxon. S. Theol. Collegij Gloc. quondam alumni, floruit circa. An. 1440.*

Richard Ringsted Prior of this Place, A. 1452. wrote Commentaries on the Parables of *Solomon*, M. S. Bib. Bod. int. lib. med. 121. princip. in *absconditis Parabolarum*; with several others, especially *Mathematicians*, which till I am more ascertained, I shall omit.

Besides these that were Writers, were three Bishops, that is to say, *John Langden* aforesaid, Bishop of *Rocheſter*, A. 1422. *Thomas Mylling*, an able *Græcian*, remembered by *Leland*, who was Abbat of *Westminster*, and afterwards Bishop of *Hereford*, A. 1474. and *Anthony Richer*, alias *Dunstan*, first Prior of this College, then Abbat of *Einſham*, and lastly Bishop of *Landaff*, A. 1545.

The Ground whereon this College was built, lying in *Stockwell-Street*, and in the Parish of *St. George*; *St. Thomas* and *Mary Magdalen* paid (as it appears by a Composition dated, A. 1291.) to the Abbat and Convent of *Osney* 6 s. 8 d. in recompence of all Tithes and Oblations due to the said Churches, which belonged to *Osney*. After its suppression (I mean this College) it was with all its Edifices, Chambers, Walks and Gardens, in the 33 of *H. VIII.* given to *John Glin*, *John James*, *valet de guard*, and then valued (if rented) to be worth 26 s. 8 d. but the King afterwards erecting a Bishops See in *Oxon*, did allot this College to be the Bishop's Habitation and Pallace, which by *Robert King* the first thereof, was for a small time posselt, but after his Death, the See being for some Years void, and this place going much to ruine, was purchased by *Sir Thomas White*, and by him ordain'd an Hall for the use of *St. John Baptist's* College which he before had founded, so that now having lost it's Name of a College, it is known by the Name of *Gloceſter-Hall*; but though it hath lost part of its Name, yet it did not lose its Buildings, being all in a manner, though ruinous, yet extant, excepting the Chapel and Library, both which, especially the first, was quite demolished

at it's Suppression, and as for the Books belonging to the said Library, which were many, and for their Subjects rare, were partly lost and purchased, and partly conveyed to some of the College Libraries, wherein I have seen the Verses before-mentioned, prefixt in their Fronts, still bearing their Donor's Name.

HEN. DE HELIN, Prior *Studentium.* v. *Reynerum.*

JO. WETHAMSTED Prior ante, A. 1444. V. *Keyner.* in append. p. 136. chose twice Abbot of *St. Albans*, V. Notes from *St. Alb.* Register.

RICH. RINGSTED 1452. ut supra.

JOHN KILLINGWORTH Prior 1492.

EDM. KIRTON, Abbat of *Westminster*, rep. Ed. 4.

JO. AMUNDISHAM.

JO. FORDA, he was Prior temp. *W. Abbat*, *St. Edm.*

ANT. DUNSTAN.

Dr. STANTWELL Prior 1502.

JOHN MATNARD 1507.

JOHN WTNISCOMB, or *WYNCHCOMBE*, Prior 1512. I cannot find what Degree he took.

ANT. DUNSTAN, S. T. B. Monachus *Westm.* & Prior, An. 1528.

M----- DURSTAN Prior 1529.

ROBERT JOSEPH, occurs 1577.

THO. WELLIS, Prior 1478.

Having done with what *Anthony Wood* has left written concerning this College, we next present the Reader with the Account of the same from the Manuscript in the Margin.

In the Year of our Lord 1290, on the Feast of the Translation of *St. Benedict*, a general Chapter of Abbats and Priors of the same Order (of *St. Benedict*) being solemnly held at *Abendon*; at which the Abbat of *Certeſey*, present in Person, and the Abbat of *Westminster*, deputed by the Abbat of *Glaſtenbury*, presided, some appearing by their Proxies, and some being personally present, the Abbats of *Bardeney*, *Evesham* and *Winchcomb*; and the Prior of the Church of *Worceſter*, in the name of the other Abbats then and there present, and of the Proxies of the absent, and by unanimous Consent, were unanimously elected Diffinitors or Provisors, in all and singular the Things appertaining to the said Chapter; whose Diffinitions, Ordinances or Provisions, to be made with the provident Advice of the said Persons presiding; the other Fellow Abbats, Proxies, promis'd in the Name of the absent, that they would expressly and specially observe; subscribing to the Authority granted to the same Diffinitors, as to these Proxies, as aforesaid; and lastly, as well in relation to those Things which concern the Priory at *Oxford*, newly created by the aforesaid Religious Men for their Studies, as to the continuing of the Building there, and the Contributions to be made in common, on Account of Building, as others that seemed to appertain to this Chapter; by the Diffinitors and the Persons presiding themselves, after mature Deliberation, and their Diffinitions being reduc'd into Writing, the which was seal'd with their Seals, and those of the Presidents, for a Memorial of the Transaction; and the Abbats of *Certeſey*, and of *St. Edmunds*, of *St. Augustins* at *Canterbury*, of *Ramsay*, of *Glaſtenbury*, of *Malmesbury*, of *Evesham*, of *Abbedesbury*, of *Perſore*, of *Battel*, of *Reading*, of *Tewksbury*, of *Aldidy*, of *Cerne*,

Cerne, of Middleton, of Tavistoke, of Abingdon, of St. Benedict Hulm, of Colchester, of Saybourn, of VVinchcomb, of St. Albans, of Barden, of Eynesbam and of Croyland; and the Priors of Norwich, of Worcester, of Battle, of Bradwell, the Day after the Celebration of the Interment of the Lady Eleanor, late Queen of England, of famous Memory at Ambresbury; being personally assembled at Sarum in the Cathedral Church, the other Abbats and Priors, all and singular appearing by their Proxies, the same Authority at first granted to the said Diffinitors and Presidents, was there publicly recited as the Assembly of Prelates instantly required the same to be done. The which Authority being unanimously approv'd or confirm'd by them, the Diffinitions were afterwards read; and all those Muniments, which any way whatsoever concern'd the same Priory, together with that Security, which the Prior and Convent of the same Priory, gave to the said Presidents and others of the aforesaid Order. The form of which Security and other Muniments relating thereto, see in the Appendix, Vol. 2 N U M B. XXVII, 2, XXVIII, XXIX, XXX, & XXXI.

DURHAM

College of Benedictins, at Oxford.

M. S. Ant.
a Wood, ut
supra.

Lib. Antiq.
Canteb. p.
340. c. 340.

THAT the Monks of Durham might have a Reception for their Novices in the University, as Gloucester had lately obtained before for theirs in Stockwell-Street, did begin to lay their first Foundation in Canditch, concerning which, *Londinensis* variously mentions, supposing that it was either the same College, that William Archdeacon of Durham endowed, which is University College: or else founded by Richard de Bury Bishop of Durham, after the year 1333. For the first Supposition I need not go about to clear, 'tis obvious to every one that can read English; for the other, that it was not founded (as he saith) till after the Year 1333, is easy to be contradicted from good proof, which I shall in my discourse of this College produce, and that the said Richard de Bury had no hand in the first Foundation of this College.

Vide aliud
Exemplar
Bib. Cotton.
V. 9. 497.

Regest. Ma-
jor S. Fri-
deswide p.
451.

We read in a certain Book, intituled, *Historia Ecclesie Dunelmensis et successio Episcoporum*, that one Hugo de Derlington chosen Prior of Durham, A. D. 1285. *Monachos misit Oxoniam ad Studendum & eis satis laute expensas ministrabat*; thus the said Author who was *Gaufridus sacrista de Coldingham*, and continued by one Robertus, but of the College Hall or Mansion Place therein he maketh no mention, and therefore I will not aver, that he was the first Founder of this College; in the next Chapter, viz. 155. in the Book quoted in the Margin, speaking of Richard de Hoton (Derlington's Successor) sometime Sub-Prior of Lytham, and chose Prior of Durham, A. 1289. saith thus, *Isse Prior Locum Oxon. comparavit & edificare fecit*; that is, that Prior (speaking of Richard de Hoton) provided a Place at Oxon and began there to build. This was, I suppose, about the year 1290, for I find * that thereabouts the Prior and Convent of St. Frideswides, did by their Charter confirm to the Monks of Durham for ever, two plots of Ground in the Suburbs in Magdalen Parish Oxon, paying yearly for the same to them and their successors 2 s. p. An. the Witnesses to this, as I find in

the original Charter (being none in Register here quoted) were Hen. Owen Mayor, Will. de Wudeston and Andrew Culvert Provosts of Oxon, who I find were Officers of this City about that time.

Thus from the said Anthony, 'tis evident that this College was before Richard Bury.

Furthermore, for their greater Enlargement of their inclosure *Mabile Wafre*, Abbess of Godstow, with the Convent, about the same time, willed and granted to them divers Tenements and Lands, and amongst the rest, whatsoever of Right they had in void Ground near to Perilow's-Hall, in Horsmonger-street, part of which Hall stood where now Ketle-Hall standeth, and belongs to Trinity-College, the place where this College now spoken of was situated. After this, or about the same time, viz. 1291. follows the Gifts of several parcels of Lands, made over to them by Charitable and Pious Burgeses of Oxon, both as well to enlarge their Area, as also to dispose of as they think meet for their own use and aid, that is to say, three Acres of Land and a half by Roger Semer, one Acre by Thomas Leswys, one Acre by Walter Bost; and in another Licence, bearing date the same Day and Year, viz. 20 January, 19 Ed. 1. Lawrence de Juvene gave one Toft of Land, John de Sclater another, Henry de Diteneshale another, John Feteplace two Tofts, Richard de Dadington two Tofts, Gilbert the Son of Amicia five Acres of Land, all which lay in the Suburbs of Oxon, in and about the place of these Monks habitation; by which it appears that here was a College or Receptacle for the Monks of Durham, before Richard de Bury was Bishop 43 Years; all which time, and till Bishop Hatfield, his Successor's Time; these Monks were maintained (as shall be shewed anon) by the Prior and Convent of Durham, out of the publick Treasury, and were sent there as those of Gloucester Priory to Gloucester College, to be trained up in Grammar, Philosophy, and Divinity.

Come we now to speak of the Endowment of it, of which by the way, as also of the Building (before spoken of) by Richard de Hoton, a certain Author, saith thus, *Locum ubi nunc est Coll. Monachorum Dunelm. Comparavit Richardus hoc tempore Prior Dunelm. et edificare fecit, et per Monachos Dunelm. de Bonis Monasterij occupavit, quem locum bonæ memoriæ Tho. Hatfield Episcopus Dunelmensis dotavit*. Thus he: What the said Bishop then gave for the Endowment of it, was 10 l. a piece per An. to eight Monks that were successively to be chosen out of the Monastery of Durham, and five Marks a Piece per An. to seven Children or Youths, which number at or after his Death, were made Eight, and were the same, I suppose, that he in his first Ordination of these Monks, terms *Scholares Seculares*, and whom he would, as 'tis there express'd, have to Study Grammar and Philosophy, and chosen, viz. Four out of the City or Diocese of Durham, Two out of Allertonscyr, and the other Two out of Howdenscyr Com. Ebor. as for the eight Monks, they were to be sent from Durham Priory, where they were to be made choice of by the Prior and Convent there, and the Senior of them to be the Prior or Custos of this College at Oxon, where they were to spend their Studies in Philosophy and Divinity.

They were in their principal Feasts, to pray for the Founder, and K. Ed. 3. with Phillip his Consort; as also for the Souls of the Founder's Father and Margery his Mother, for his Brother William a Knight, and Joan and Margaret his Sisters; as also for the Founders, Predecessors and Successors in the Bishoprick of Durham; besides this, the Custos or

Lit. patent.
de. A. 19. Ed.
I. M. 20.

Vet. M. S.
Bib. Dunelm.
f. 38. v. 4.
34

Ex. prefat.
M. S.
Historiæ
Ecclesie Du-
nelm. Cap.
156.

Ib. ad finem
vitæ Tho.
Hatfield.

Senior was every Day after Meals, to say, *de Profundis*, with the Collect, *Deus qui inter Apostolicos*, for the Soul of the Founder, and all Faithful deceased, and to keep the Anniversary of his Death, both here at *Oxon*, and at *Durham*; with many other Ordinations and Injunctions, resembling those of our Colleges, which for Brevity sake I omit, and return to speak of what the Founder allotted them in his Life Time, which (as I find) was 4000 Marks for the use of their College, committed to the Trust of *Will. Walworth* Mayor, and *John Philypoth* Citizen of *London*, to Mr. ----- *Thredus*, and *John de Beryngton*, Monks of *Durham*, and appointed a Chest with 4 Locks, each party to have a Key to keep the said Money, and in time when they saw opportunity to lay it out on a Purchase: Thus much, and no more, as yet, we find our noble Founder to bestow upon this his College at *Oxon*, for which, as also for his great Liberality to the Church of *Durham*; the Prior and Convent thereof, do thus express themselves to * him in a certain Epistle of theirs, which partly follows thus: *Reverende in Christo pater & Domine revolventes intimius ut tenemur, quot & quam præclara subsidia & solatia nobis & Ecclesiæ. Vestræ Dunelmensi vestra contulerit benignitas pastoralis, & maxime pro collegio vestro Oxon non tantum ad commodum perpetuum et honorem Ecclesiæ vestræ Dunelm. verum etiam totius Ecclesiæ Anglicanæ tam sapienter et magnifice jam fundato, quod a memoria hominum nunquam deleri poterit celebre nomen vestrum per successus temporum futurum..* Thus they, as also in other Epistles in the said Book, which I shall now pass over. What else he bestowed upon the Church of *Durham*, was of no small value, for he built there a most curious Fabrick, on the South Side of the Choir, near to the Monks Stalls, in the middle of which, he erected the Bishop's Chair, or Stall, cunningly carved and deck'd with Images, and under which the said Bishop Iyeth buried; appointing there a Monk to say Mass, for the health of his Soul, allotting him *Cuknoll*, near the Church of *Aukland* for his annual Pension. He re-edified many of the Buildings in *Durham-Castle*, which either with Antiquity or Weather, were consumed; he new built the Bishop's and Constable's Hall in the said Castle, and repaired the Walls of the City; as also he erected *Durham House* at *London*, with a Chapel there, to receive his Successors when they had occasion to repair thither; in other Places and Manor Houses also that belonged to him, which either were ruined for want of Inhabitants, or else by his seldom abode there, gone to decay, he bestowed much Moneys in restoring them to their former State, and although he was always most free in his Gifts and Alms, most costly in Edifices, Hospitality and Apparelling his Family, yet notwithstanding he died Rich, and left more Wealth to the Church of *Durham*, than many of his Predecessors did before him; for besides those things that came with his Body from *Allford* near *London*, where he died, to *Durham Church*, the place of his Sepulture, that is to say, his Horfes, Silken Cloathes imbroidered with Gold, his *Instaurum* that he had in *Werdall*, valued at 400 Marks and more, his pontifical Ornaments, then used in the time of his Burial, and the like: but also 300 Marks in Money, and one of the Thorns of Christ's Crown, that he had upon his Head when he suffered on the Cross, which he had given him, by King *Edw. III.* he also gave them a rich Vestment and sumptuous Clothes for the Altar, which were used on Festival Days, and which cost the Bishop 80 *l.* besides much Plate to be used in

administration of the Sacrament; these, with many other costly Goods, too tedious here to be recited, as also Household Stuff and Cattle that he had upon his Ground, were all by his Executors *John Maundour* Clerk, and *John Popham*, delivered up to the Prior and Convent of *Durham* in the Month of *January*, after his Decease, which was at *Allford* near *London*, the 8th of *May*, A. D. 1388.

To return now and speak what this College did enjoy from the hands of others, was, as I understand from a Charter of *Inspecimus* of K. *Hen. IV.* that K. *Rich. II.* gave them three Bouates of Land, with the Appurtenances in the Towns of *Rodyngton* and *Claxton*, as also the Advowsons of the Churches of the said *Rodyngton*, *Cusehall* and *Fisbelake*, with leave to appropriate them for their own use, to them and their Successors for ever, towards the Sustentation of the aforesaid eight Monks and secular Scholars celebrating Divine Service in this College; other Lands and Churches they had from several charitable Benefactors, which, because I do not certainly know who, or when they were bestowed upon them, I shall only Nominate them when I come to speak of the alienation of this College, by K. *Hen. VIII.* and in the mean time give you a Catalogue of some of the Wardens or Guardians of this House, and other pieces of Antiquity, which we found not long since remaining therein.

Custodes Coll. Dunelm.

1. JOHANNES DE BEVERLACO, S. T. B. circa, A. 1333. 1. Hist. Ecclesiæ Dunelm. Cap. 182.
2. WILL. APPILBY, chosen Warden of this Place, by *John de Hemingboron* Prior of *Durham*, 14 Aug. A. D. 1404. 2. M. S. variarum Epistolæ de Rel. Ecclesiæ Dunelm. quondam penes Rob. Hegge, CCC. 322.
- THO. ROME, occurrit Prior de Perchore, V. Reyner app. 175. 3. Reg. Lynce in memor. Phill. Rejyngdon, f. 136.
3. Dom. THO. ROME, Mr. hujus Coll. A. 1413. 4. Fenestra Custodis hujus Coll. Eccl. Dunelm. cap. 195.
4. WILL. EBCHESTER, temp. H. 6. he afterwards became Doctor of Divinity, and Prior of *Durham*, A. 1446, and dying 1456, was buried there. 5. Reg. Coll. Merton, f. 138.
5. THO. SWAWELL, S. T. D. A. 1502. 6. Reg. Acad. Oxon, G. p. 123. 1.
6. THO. CASTELL, Gardianus, A. 1511. 7. Reg. Acad. G. p. 168. 2.
7. HUGO WHITEHED, licentiatu in S. Theol. A. 1512. he afterwards became Dr. of Divinity, and Prior of *Durham*, A. 1524. he new built the Prior's Hall at *Pittingdon*, with other Edifices adjoining at each; he was the last Prior and first Dean of the said Church, and died, A. D. 1548. Perfat Hist. Dunelm. cap. ult de Priori, cap. 209.
- Ed. Henmarsh, S. T. B. occurs, A. 1527.

The Chapel here was built about the Year 1330, which (as the said College was before) was dedicated to the Honour and Memory of the most Holy Trinity, the blessed Virgin *Mary*, and the glorious Confessor St. *Cuthbert*, and being in the Parish of St. *Mary Magdalen*, the Church thereof belonging to *Ousney* Abby, there was a Composition made, A. 1326, dated Oct. 5. between the Abbat thereof, and the Guardian of this Place, concerning the Tithes due to the said Parish Church, from the Scite or Inclosure of this College, which by the said agreement between each Party, the College was to pay for all their greater or lesser Tithes 18 *d. per An.* and for all their Oblations and Offerings in the said Chapel, which was then to be built, 6 *d.* to be paid at the two Feasts of St. *Cuthbert*, in the Months of *March* and *September*. This Place was afterwards much enlarged and adorned by *Tho. Hatfield*, the Founder, wherein are these Funeral Inscriptions.

M. S. Chro. Dunelm. Bib. Laudani-ona, H. 7 p. 64. Ex prefat. Ordinati-one.

In Regest. quodam diverf. Libera-rum de Offi-cio Cancellariæ Monach. Dunelm. quon-dam Robert. de Lang. chæfter Canc. Dunelm. f. 10 V. A. 32 & 33. 1.

Ex prefat. Hist. Dunelm. Cap. 188. Bib. Laudana. l. 53.

Inter An-togr. Ob. Ousney in chartario Edis Christ.

At the upper end lyeth a Marble Stone with this Inscription in Brass on it.

Dominus Willielmus de Appylby quondam custos hujus Collegii requiescit in pace.

On another Marble Stone in the middle lies the Portraiture of a Man in Armour, with this Inscription, both cut on Brass.

Hic jacet Richardus Hamfvert Armiger pro corpore Regis Henrici VII, & Constabularius Castri Dunelm. qui obiit 20 die Mensis Junii, Anno Dom. Millesimo CCCCLxxxvii. cujus animæ propitiatur Deus. Amen.

1 Corner. 3 Mulletts.

Impal. 2 Quarters { The Arms upon the said Monument in Brass.
Quart { ——— within a Bordue
A Castle tripple Towered.
Barry nebule of 6.
Verrey
A Saltire.

Quarterl. { 3 Mulletts
A cross patonce in dext. Canton, a fleur de Liz.
An Escoccheon within an Orle of Roses.
3 Bendlets in gral.

4 Quarter. { 3 Mulletts impaling those quarterings expressed in the second Quarter, and a Saltire added thereto.

On another Brass Plate with the Portraiture of a Man in a Gown and Cap.

Obiit Johannes Kynton, Frater minor Sacra Theologia professor 20. Jan. 1535.

On another Brass Plate with a Portraiture in the outward Chapel.

Orate pro anima magistri Radulfi Hamsterley quondam Socii Collegii de Merton & Benefactoris istius Collegii cujus obitus in perpetuum erit in isto Collegio in Festum Sanctorum Gervasii & Prothasii, cujus animæ propitiatur Deus.

On the Skreen this Distick.

*Terras Cuthberti qui non spoliare verentur
Esse queant certi quod morte mala morientur.*

By which we may observe, that either St. Cuthbert was an angry Saint, or else the Monks used much to curse in his name, *ut in Legend. S. Cuthberti.*

On the South-side in the outward Chapel, is an Altar in the Wall, over which on the Skreen is this Written.

*Dedicatum fuit hoc altare in honorem
Sanctorum Nicolai & Katherina.
Anno Dom. 1421.*

Arms in Warden's Lodging Windows, now the Presidents of Trinity College.

Falcons rather swallows Hirundines.

Quarterly { Sab. 6 3 & 3. A Mullet for a difference Arg. Arundel of Corner.
Azure a bend. Or (Scrope) Carmino of Cornwall.

Dominus Will. Ebchester hujus Collegii custos.
----But he is written Rob. before.

Quarterly { Barways of 6. Or & Azure. On a chief of the 1. 3 Pallets between 2 Equires bast. dexter & sinister of the 2. An Escoccheon of pretence Ar.----Mortimer.
Or, a Cross Azure. Bygod.

Azure. 2 Chev. between 3 Roses Ar.
Quarterly { France In Dr. Barthurst's
and Study this, *Ex redintegratione Duresme.*
England H. W. (i. e.) Hugh
Ar. 2. Chev. between Whitehead Gardian
3. Roses Sab. here, and afterwards
Fusillie A. & Azure. A Prior of Durham.
chief of the first in
a Window leading from the
Stairhead to the Dining Room
-----3 Wolves Curr.

In the Vestry at the End of the Chapel the latter part of the Escoccheon is out.

Arms in the Library.

Azure, A Chev. Or, between 3 Lyons Rampant Ar. Durham Priory.

Gules, A Lyon Rampant within a bordure engraved, Ar.

Paly of 6. Ar. Vert. A Mullet on the 2d Pale at the upper part (Thomas Langley Ep. Dunelm.)

Mortimer's Coat as above mentioned, quart. France and England, a Label of 3 points Ar. each Label charged with 3 Or and Gules.

In the lower Chamber next to the Hall Door.

Gules, A Saltire Ar. An Annulet or Rose in nombril of the 2 Nevil Paly of 6 Ar. & Vert on the 2d Pale a Mullet of the 1st.

Gules, A Saltire Ar. Nevil of
Gules, A Chev. Or, between 3 Lyons Rampant, Ar. as above.

More in the Library according to Mr. Aubrey.

Azure, a fret a Mullet in the upper part Gules, Piercy and Lucy quartered.

In the Window at the Stairs head by the Library.

Kemps Ar. Archbishop of York, Gules, 3 Wheatheafs within a bordure ingrailed, Or.

By the Survey of this College taken in the 26th Year of K. Hen. VIII, the Revenue was certified to be 122 l. 13 s. 7 d. which was thus distributed, viz. To the Warden or Gardian of the College of the Foundation of Thomas Hatfield 12 l. per An.

To 7 Monks, Studying in the said College, to every one of them 8 l. Of the Foundation of the aforesaid Founder. 56.

In Alms distributed to 8 poor Lay Scholars in the same College, 21 l. 6 s. 8 d.

In Alms given Yearly to the Fryers of the 4 Orders, Studying in the University and to other poor Folk 10 l.

This was all the Sum of their Revenues that they delivered to the Commissioners then appointed to take a Survey both of the Monasteries and Colleges in Oxon; by which we may understand, that the College was either decayed in its Rents, or else they withdrew the true value thereof from the said Commissioners, for I have said before, from good Authority, that there were 8 Monks, and each to have 10 l. a piece, per An. This being then the forerunner of its Dissolution was rendred up in the Kings Hands not long after the Time of the general

neral Delivery of such Houses, who in the 33^d Year of his Reign, viz. An. 1541, granted the whole Scite of this Colledge, with all its Appurtenances to the Dean and Chapter of *Durham*, as also, the Church or Chapel with the Yard and Bells belonging thereto, and not only their Scite, but most if not all the means belonging thereto, viz. The Rectory and Church of *Frampton Com. Linc.* The Rectory and Church of *Rodington or Ruddington Com. Nottingham*, and all the Rectories and Churches of *Fisbelake, Bosse Hall and Brantingham Com. Ebor.* and a certain Pension of 4*l.* to be paid Yearly from the Church of *North-Allerton Com. prædict.* and another Annual Pension of 16*l.* paid by the Vicar of *North-Allerton* aforesaid, as also, other Revenues from other Places, which for brevity I omit.

This Colledge, after its Dissolution was possess'd by a few Scholars of the University upon their own Charges, and under the Government of Dr. *Wright* Prefect of it almost 16 Years, in which time going much to ruin, and no body contributing towards the Reparation of it, gave occasion to Sir *Thomas Pope*, Knight, one that was a chief Actor in Demolishing of Abbies to take it into his own Hands, who by Licence obtained from Queen *Mary*, repaired and endowed it as a Colledge for Students in Philosophy and Divinity, which to this day is known by the name of *Trinity Colledge*.

CANTERBURY.

College of Benedictins, at Oxford.

MS. Ant. a
Wood, ut sit
pra.

Regist. Ec-
clesiæ Can-
tuar.
Ex Catalog.
socior ejus-
dem.
Ex eodem
Reg. Cant.

HAVING now finished *Durham Colledge*, we must proceed to speak of the next House of this Order in our City, and that is *Canterbury Colledge*, sometimes Situated in *St. Edwards Parish*, and founded with Licence from King *Edward the III.* (*Octob. 20. An. Reg. 35.*) by *Simon Islip*, born (as 'tis reported) at *Islip Com. Oxon.* bred up in *Merton Colledge*, and lastly, Archbishop of *Canterbury*, who by his Charter dated from *Magfield the Ides of April, An. 1363*, and the 14 Year of his Consecration appointed it a Colledge to be partly a Nursery and Supply for that famous Monastery of *Christchurch in Canterbury*, which not long before suffered (as most of the Clergy of *England* did) a great Mortality of Learned Men, by an Epidemical Pestilence that hapned not long before, and which was the chief Cause of the Foundation of this Colledge, as is somewhat intimated in the said Original Charter.

Before the Building of this Place, we find many Halls and other Tenements standing there, which were purchased by the Founder, and pulled down to Erect this his Colledge in the room of them, as also, to enlarge it with Walks and Gardens, and these, I suppose, before we come to speak of the Colledge itself, will not be amiss to insert, because the Reader from thence may guess the Multitude of Halls that were then in the University (considering how many the Compass of this Colledge did afford) and also, how we lost most of them by the Foundations of several Colleges. The Founder then obtaining from the King a Licence of *Mortmaine*, did in the 38 of *Edward III.* purchase of *Nicholas* the then Prior and Convent of *St. Frideswide*, these Halls and Tenements following, that is to say, *Mariol*

Hall in *St. Edwards Parish* with a void place, containing sometime *Shilde Hall, Ber Hall*, and *St. Michaels Hall*, formerly the Priors House of *St. Edwards*, and also, another Hall called *Fox Hall*, with a void Place lying on the North-side of it, called *Swinnes fordescuttre*, and another void Place called *White Hall*, with other Ground and Tenements, which because they are not known by particular Names I omit them. Besides these, not many Years after, viz. An. 1373, for the Enlargement of the Walks of these Monks, *Annice or Agnes Stretleghe* Abbess of *Godstow*, and the Convent thereof gave and confirmed to the Gardian and Scholars of this Place, all their own Hall called *Ship Hall* in *St. Edwards Street*, between *Vine Hall* on the North part, and *Canterbury Colledge* on the South. They gave also, and granted to the said Scholars one void Place of Ground, containing in length 80 Foot, and in breadth 4 Foot, lying between *Vine Hall* and *Canterbury Colledge*, one end whereof butting upon *Spaldings Entre*, a Place for Scholars to be held for ever of the chief Lord of that See, yielding to the Abbess of *Godstow* 20*s.* Yearly, these Halls besides other Tenements which I have not here named, being in number twelve, were valued to be Annually worth (if Rented) 13*l.* 18*s.* 4*d.* and the Tithes of them, 27*s.* 8*d.* Besides all these, they had another Tenement from *Ball Colledge* 4 of *Richard II.*

But to return and speak of the Colledge it self, the Founder appointed therein 12 Religious and Secular Scholars, to be always conversant in Scholastick Acts, 4 of which, as I understand from another Place were to be Monks of *Canterbury*, and the other 8 Seculars, to be by himself chosen from thence; and for their Maintenance allotted and appropriated to them, the Church of *Pagham* with the Chapels and Granges thereto belonging, in the Diocefs or *Chichester*, which (as 'tis said) he held of the King in capite, it being all as I know of, that the Founder gave to this his new Erected Colledge, though *Mat. Cant.* saith that he appropriated *Magfield* to it; and another Author, that he intended to give *Ine Church*, adding further, that the Scholars thereof were to Study Logick and Civil Law, but being prevented by Death left the Work imperfect.

Which indeed so fell out, and might probably give occasion to his Successor *Simon Langham*, to whom the Patronage of this Colledge did belong, as being Archbishop of *Canterbury*, to sequester the Fruits of the Benefice of *Pagham* for a Time (though afterwards confirmed by *Edward III.*) and not only so, but by a Controversie between the said *Langham* and the Monks of *Canterbury* on the one part, and the Guardian and Scholars of this Colledge on the other, concerning the ejection of the Seculars from hence, which was decided in the Court at *Rome*, were all turned out and regular Monks from *Christ Church* in *Canterbury* placed in their Rooms, amongst whom *John Wickliff* Warden thereof was ejected, who if not overborn by the Popes Favour and Archbishops Power, had withstood both him and the Monks of *Canterbury*, and overcome them in this Suit; as for the Reason why *Wickliff* was ejected was, as *Rejnerus* saith, because he was a secular Scholar, and by a Faction of his in the said House chosen to that Place contrary to the Mind of the Founder, who intended the Place always to be supplied by the Monks of *Canterbury*; adding moreover, that upon the loss thereof, he was so much stirred up to Revenge, that afterwards he

Reg. God-
stow f. 122.

Ant. Bri. p.
248. Edit.
An. 1605.
MS. Hist.
de vitis
Arch. Cant.
per Guil.
Readum.

he raised Commotions in the Church, and was the Author of many heretical Tenents. Thus he, but by the way the Reader must know, that he is most notoriously mistaken, for he was admitted Guardian or Warden of this Place by the Founder himself, *Sim. Islip*, as appears by his Register fol. 306. which if not too tedious I will faithfully insert.

Simon & dilecto filio, &c. nostro Johanni de Vyclyve salutem, ad vitam tuam & conversationis laudabilis honestatem Literarumque scientiam quibus personam tuam in artibus Magistratam altissimum insignivit mentis nostrae oculos dirigentes ac de tuis fidelitate circumspectione et industria plurimum confidentes in custodem aulae nostrae Cantuar. per nos noviter Oxoniae fundatam praeficimus, tibi-que curam & administrationem custodiam hujusmodi incumbentes juxta ordinationem nostram in hac parte committimus per presentes, reservata nobis receptione Juramenti Corporalis per te nobis praestandi debiti in hac parte. Dat apud Maghfeld 5 Idus Decemb. A. D. 1365 et nostrae consecrat. 16.

Thus the said Register which doth plainly demonstrate, that he did not obtain his place by a Faction, but by all the Right imaginable, from the Founder alone, who so long as he lived, reserved that Power to himself, as 'tis here express'd. But as I have said before, the Founder dying, and leaving many things imperfect, both in relation to the Endowment and Government of it; the Archbishop and Monks of *Canterbury*, to whom they thought this Place did belong, assumed it into their own Hands, and bringing it to Trial, did, contrary to all Right and Reason, and the Mind of the Founder, turn the Seculars out, in which Trial or Controversie, *John Wicliff* being handled as he deserv'd, he exclaim'd against the then Pope *Urban* the Fifth, Archbishop *Langham*, and the Monks of *Canterbury*, and after wards ran into all sorts of extravagancies to revenge himself on them: And here I could enlarge my self, concerning the process of the whole Story as 'twas acted in the Court of *Rome*, against *Wicliff* and his Fellows; as also of several Bulls for the Execution of the said Process here in *England*; but being before for the most part already handled, I shall omit, for brevity sake, and proceed in my intended design.

Besides the number therefore before specified, which I suppose was the same still that the Founder appointed, I find that there were Five more Youth's added by *William Courtney* Archbishop of *Canterbury*; three whereof were always to be maintained by the Archbishop in being, and the other two by the Prior and Chapter of *Canterbury*; at their first coming they were to be conversant in *Grammar*, then in *Sophistry*, afterwards *Divinity*, one always excepted, who might either study the Civil or Canon Law; and these were to receive a Maintenance in the College for seven Years, each having 10*d.* a Week; and at the end of the said Term of Years they were to depart, and others to supply their rooms by the Nomination of the Archbishop and Convent of *Canterbury*.

As for the Statutes that these Monks had, were for the most part enacted by the Founder, alter'd and compleated by his Successors, wherein I find that their Custos was to be chosen out of three Monks of *Canterbury*, and nominated thereunto by the Prior and Chapter there, who was to ex-

ecute his Office here, in Provision for the Monks, as the upper Cellarer, Sacrist, and other Officers of *Christ Church* in *Canterbury* did there, the Monks also to be nominated by those of *Canterbury*, whom they thought most meet; the youngest of whom were to study Logick and Philosophy for eight Years together, and then to follow Divinity, wherein none were to proceed or take the degree, of Batchellor, without leave from the Prior and Chapter of *Canterbury*, and when Dr. M. or D. of any Faculty, to return to his Monastery, and there (except any already) to read to his fellow Monks, and another put in his Place; but with this proviso, if no Reader left behind in the College to perform that Office, then for the honour of the University to stay there longer and execute the same.

They had a common Seal amongst them, to confirm what they did, which was repositied in a Chest under two Keys, the one kept by the Custos, the other by the next Senior, as also another to keep their income issuing out of *Pagham*, from which every Monk of this College had 10*l.* per An. paid him, and the Custos besides his annual Pension, had 60*s.* per An. for his Pains and Labour about the said College; they took Commons all at one Table, and had one of the poor Scholars, that read daily at Meals, from which they were not to be absent, without a sufficient Reason, neither were they to walk abroad, without one of their Companions, or stay out late, or an whole Night, or absent from the College above a Month; if they were, then 6*d.* to be subtracted from his annual Pension, for every day beyond the said time; and many other Statutes resembling those, especially the antientest of our Colleges, which to avoid perplexity I omit.

They were also daily to celebrate Mass in their Chapel, besides their usual Service for the Souls of the King and Queen, and their Progenitors, as also for *Sim. Islip* Archbishop of *Canterbury*, their Founder, and *Simon Langham* his Successor, afterwards Cardinal; for the Souls of *Simon Sudbury* and *Will. Courtney*, Successors in the same See to *Simon Islip*; as also for *Geffry Lucy*, Knt. and all their Benefactors both living and deceased; they had in their Chapter a Praeceptor, chose from the Monks of this College, who had the Custody of the Vestments, Books and other Ornaments there, and regulated them in performance of Divine Service, somewhat like the *Rektor chori* which we usually have in our Cathedrals to this day.

Proceed we now to speak of the Wardens or Guardians of this Place, whom I find more in number (considering the Antiquity of this College, which endured scarce 190 Years) than any College, Abby or Hall, in *Oxon*, and as I find them in several Places (though not all) so I shall according to their times of admission, or at least in the King's Reign insert; those that have the day of the Month prefix before them, are the times of their Admission, but those that have only the Year, are uncertain when admitted.

Custodes vel Gardiani Coll. Cant.

HEN. WODHULL, D. of D. first a Monk of *Abingdon*, then for more strictness of Life, be-^{Reg. Islip, f. 191.} came one of *Canterbury*, chosen Warden of this Place by the Founder.

JOHN WICLIFF, A. M. & S. T. B. chosen by the Founder, 5 Id. Decemb. A. D. 1365. who while he abode here, as 'tis reported, was Tu-^{Ib. f. 306.}

T t t t

tor

Ant. Brit. p. 249. Edit. 1065.
Reg. Lang-
lium. f. 89.
tor to *Jeffrey Chaucer*. removed by *Simon Langham* (as I have before shewn.)
JOHN RADINGTON or RADING-
HALL, put into his Place, during the Pleasure of the said Archbishop, and afterwards Constituted therein, 2 *Cal. Apr.* 1367.

Reg. Wilt-
sey, f. 86.
ibid.
HEN. DE WODHULL, again, 10. *Cal. May*, 1367. but denied by *Wicliff*. He was admitted, 1370.

Reg. Sudbur-
ry, f. 131.
JOHN BYDINGTON or BUDING-
TON, a Monk of *Canterbury*, 4 *Id. Aug.* 1371.

Reg. Cour-
ney, f. 23.
WILL. RICHMOND, 18 *Cal. Octob.* 1371, afterwards removed from his Place for several Reasons.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
WILL. DOVORRE, Monach. *Canterbury* 6. *Cal. Apr. An.* 1380 it appears that he followed *Jo. Aleyn*.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
JO. ALEYN, custos temp. Arch. *Courtney*, circa, *An.* 1382.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
WILL. CHERT, *An. Reg.* 2. 20 (15) *Anno*, 1396.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
WILL. HADLEY, Warden, *An. D.* 1400.
*THOMAS TOKINHAM, Monk of *Canterbury*, discharged from his Wardenship of this College, 2 *Aug.* 1401.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
†THOMAS WYKING, Monk of *Canterbury*, admitted to the Guardianship, 16 *Aug.* 1401.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
†THOMAS WYKING, Monk of *Canterbury*, admitted to the Guardianship, 16 *Aug.* 1401.
†RICHARD GODMERSHAM, Monk of *Canterbury* Warden, 19 *June*, *An.* 1403. *Richard Gomersham* Decret. *D.* occurs again, *A.* 1410. One *Nich. Godmersham*, *S. T. B.* was Chantor of the Church of *St. Augustin*, juxta *Canterbury*, 1444. So *Reyner* in *App. p.* 114.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
JO. WALTHAM, *A. H.* 6. 19. (*i. e.*) 1440.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
ROBERT LYNTON, *A. Hen.* 6. 23. (*i. e.*) 1444.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
JOHN WODNESBURGH, *A. Hen.* 6. 26. (*i. e.*) 1444.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
*WILL. THORDEN, *A. D.* 1449.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
†RICHARD GRAVENE, removed from his Wardenship, 27 *Octob.* 1454.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
WILL. HADLEGH, *A. Hen.* 6. 38. (*i. e.*) 1459.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
REGINALD GOLDSTON, *A. Edw.* 4. 6. (*i. e.*) 1466.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
THO. UMFREY, *A.* 1475.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
JOHN LANGDON, 1478. *Ep. Roff.* I can not find his Name. He was B. of *Roff.* 1425.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
ROBERT ESTRIC, *A.* 1494.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
THO. CHAUNDLER, 1495.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
ROB. HOLINGBORNE, *An. Hen.* 7. 17 & 19. (*i. e.*) 1501 & 1503. & *A.* 1506.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
JOHN DUNSTON, *An. Hen.* 7. 20. (*i. e.*) 1504.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
WILLIAM GYLLINGHAM, *A. Hen.* 7. 24. (*i. e.*) 1508 & 1509.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
EDWARD BORKING, *Gardianus*, 1512.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
RICH. THORNEY, *Gardianus*, 1529. 8.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
RICH. THORNDEN, *A.* 1528. *inceptit in Theol. Oxon*, *An* 1531 in *S. T.* 195. 2. He is writ *Thorndon*, in *Hen.* 82. 2. 1525. *pater Richard Thornden*, occurrit, 1534.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
WILL. SANDWICH, *Gardianus occurrit*, *A.* 1536.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
RICH. THORNTON, B. or Suff. of *Dover*, v. 3. part of *Parson's Conversions*. p. 112.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
What the Revenue of this College was reputed to be, when the Founder left it at his Death was 68 *l.* 8 *s.* 6 *d.* and what, or by whom it had given to it afterward I am yet to learn, but this from another Place, I understand very well, that a little before its Dissolution, viz. *An.* 1531, when the afore-

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
mentioned *Richard Thornden*, Custos of this College, took his Degree in Divinity, it was so much reduced to poverty (as he then complained) that receiving no Revenues for long Time from the Church of *Canterbury*, who about that Time paid great Sums to the King, he had half his Fees forgiven him, and had his Degree (as they used to say) for a Song, by celebrating two Masses for the Welfare of the King.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
After its Dissolution, the Scite thereof, viz. the Hall, Chapel, Chambers and Kitchen, with their Appurtenances, which was valued to be worth 16 *l.* 8 *d.* per *An.* was by an Indenture of Lease, dated the 19th of *March*, *An. Hen.* 8. 36. Lett to one *Richard Master*, for ten Years, and became afterwards a Member of *Christ-Church*, which being for the most part yet standing, excepting some of the Out-Houses is to this day (to distinguish it from other Quadrangles belonging to the College) called *Canterbury Quadrangle*.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
A loose Leaf beginning abruptly thus.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
That is to say, 1. *Mariol Hall* in *St. Edw.* par. of which, I find mention several Ages before, it was Situated according to a Dimission of it, from *Thomas Stokes* to *William de Westbroke*, Chaplain, 19 *Edw.* 3, in *Schydyarde Street*, between a Tenement called *Vox Hall*, and another of the Abbats and Convents of *Abingdon*, called *Staple Hall*.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
2. A void Plot of Ground containing sometimes *Shelde Hall*, which being taxed afterwards among other Halls belonging to this College, was valued to be worth, tho' a void Plot of Ground, as 'tis here said 38 *d.* per *An.* and in *Christmas*, 3 *s.* 9 *d.*

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
3. *St. Michaels Hall*, which being ruinous in the Year 1320, was then with all its Chambers therein Assigned for the Vicar of *St. Edw.* Church to live in, as I have in that Church already laid down.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
In the 3d Place, and at the same Time was *Vox* of *Fox Hall*, demised them by the same Priory, together with another Hall called *Swynesfords Entry*, the one valued afterwards according to the same Tax, 20 *s.* the other at 13 *s.* 4 *d.* As for the former (*Fox Hall*) it belonged to one *John de Payntour* in *Edw.* I, his Reign, as in his Will, 1321, appears, and was Situated according to the Dimission of *Jo. Forlanger* the Clerk and owner of it, 22 *Edw.* 3. in *St. Edw. Par.* and in the Street called *Schydyarde*, then was there demised, 1513. to this College by *St. Frid.* also, another void Plot of Ground called *White Hall*, of which I find mention in their Book, in a certain Recognition of *Simon Glocestre* a Burgefs of *Oxon*, with *Jo. de Littlemore*, Prior of that Monastery 1342, wherein 'tis delivered by the said *Simon*, that he and his Predecessors were wont to pay to them as Capital Lords, 9 *l.* per *An.* from his Tenement called *White Hall*, Situated between the Tenement of the Abbess of *Godstow*, and a Tenement of the said Priors in *St. Edw. Par.* in *Schydyarde Street*, &c. Which Tenement is very Ancient, for in the same Book here quoted, is mention made of *Domus Will. de Glovernia Antiquitus Dom. Ingelry* in *Edward Par.* Which *Dom.*

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
or

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
Lib. Test. Burgenf Oxon f 31, 8 145.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
Ex Arch. Civit. g 1822

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
Ex Rot. Of. Th. de Gr. pont. Coron. Oxon f 31, 8 145.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
Ex Rot. Of. Th. de Gr. pont. Coron. Oxon f 31, 8 145.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
Ex Rot. Of. Th. de Gr. pont. Coron. Oxon f 31, 8 145.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
Ex Rot. Of. Th. de Gr. pont. Coron. Oxon f 31, 8 145.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
Ex Rot. Of. Th. de Gr. pont. Coron. Oxon f 31, 8 145.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
Ex Rot. Of. Th. de Gr. pont. Coron. Oxon f 31, 8 145.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
Ex Rot. Of. Th. de Gr. pont. Coron. Oxon f 31, 8 145.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
Ex Rot. Of. Th. de Gr. pont. Coron. Oxon f 31, 8 145.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
Ex Rot. Of. Th. de Gr. pont. Coron. Oxon f 31, 8 145.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
Ex Rot. Of. Th. de Gr. pont. Coron. Oxon f 31, 8 145.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
Ex Rot. Of. Th. de Gr. pont. Coron. Oxon f 31, 8 145.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
Ex Rot. Of. Th. de Gr. pont. Coron. Oxon f 31, 8 145.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
Ex Rot. Of. Th. de Gr. pont. Coron. Oxon f 31, 8 145.

Rot. Cur.
Oxon de A.
H. 2. 20.
Ex quodam
invent. de
bonis hujus
Coll.
*Reg. Arun.
lege, 2 *Aug.* 1401.
Ex Rot. Of. Th. de Gr. pont. Coron. Oxon f 31, 8 145.

or *terram Ingeltry*, is inserted in the Original Charter of King *Stephen*, about the Year 1137, yielding there to the said Priory 8*d.* besides these Tenements or Halls, I find within few Years after the former Dimission, *viz.* In the 47th Ed. 3. 1373. *Agnes de Stretleigh*, Abbess of *Godstow*, and Convent thereof, to give and confirm to the Guardian and Scholars of this Place, all their own Hall called *Ship Hall* in *St. Edwards Street*, between *Vine Hall* on the North part, and *Canterbury College* on the South, for the further Enlargement of the Limits of their College. Which Hall I find in several Places to be Situated in *St. Frid. Par.* and in others in *St. Edwards*, as if there were two of that Name, but whether several or not I doubt. This, however here spoken of, was given to that Nunnery, by one *Steph.* the Son of *Warin* the Miller, when *Peter Torald* was Major, which was about the 17 of *H. 3.* being then Situated between the Kings Highway, and the Land which was sometimes *William Cusseblaine*, they paid 2*s.* per *Ann.* from thence to the Priory of *St. Frid.* but by an Exchange between them for other Revenues, 1286, the said Sum issuing hence written *Ship Hall, Domus quondam Steph. Bishop in Parochia S. Frid.* was with others remitted to that Nunnery; afterwards in the Year 1307, the said Nunnery Leased it (*Maid* being then Abbess) to *Sir Thomas Harpeham*, perpetual Vicar of *St. Edwards Church* in *Oxon*, with all the Chambers and Courts, Kitchin and Stable, &c. for the Rent of 28 Shillings, notwithstanding any Priviledge of the University, by Taxing thereof or any other way. After this it came from that Nunnery into the Hands of this College, as is before said, receiving thence for it an Annual Rent, and paying, as they did long before 4*s.* de *claro per An.* to the Chamberlains of *Oxon*. The said Nunnery also, gave and granted to these Scholars, one void Plot of Ground, containing in length 80 Feet, and in breadth 4 Feet, between *Vine Hall* and this College, one end whereof Butting upon *Spaldings Entry* (a Place for Scholars also) to be held for ever of the chief Lord of that Sec. yielding to the Abbess of *Godstow*, 20*s.* per *Ann.* So far concerning those Halls, and Tenements, besides others not here named, that were Let and given to this College, at and within 10 Years after its Foundation; all which being 12 in number, *Vine Hall* being one of them, were valued to be Annually worth, according to the aforesaid Tax, 13*l.* 18*s.* 4*d.* and the Tithes 27*s.* 8*d.* Within few Years after this, *viz.* 4 *Richard 2.* they had a another Tenement called *Chimers Hall* of *Baliol College* (given them by one *Hugo de Sancto Johanne* and *Jeffrey Horkstow*, 4 *Edw. 2.*) Situated in *Schydyard Street*, and the Gardens of this College, North and South, as appears under the Seal of the said *Canterbury College*, upon which, the Gardian or Prior of this College granted 17 *R. 2.* to the Master and Scholars of *Baliol College*, and their Successors, an Annual Rent of 26*s.* 8*d.* to be taken of their Manor of *Newington Com. Oxon.* Now as for the common Passages included herein, I find to have been two or three, but their Names I cannot as yet learn. All the Mention, I find of them is in the Accounts, sometimes of the Chamberlains of *Oxon*, in one of which under this Title 17 *Rich. 2.* I find it thus written, *Item (camerarii) petunt allocationem de xii. pro quadam venella inclusa in Col. de Cantuar. in le Vine Hall, &c.* In another Roll or Rental in the same Kings Reign; thus, *de quadam venella inclusa in Vine Hall, per manus Cu-*

stodis Col. Cant. 12. de Abbatissa de Godstow pro alia venella inclusa 4. de Monachis Cantuar. pro alia venella inclusa 12. So far part of the said Accompts, but from whence and to what Place these Lanes led, I am not certain, unless the one stretched it self from *St. John's Street* through the Place where *Canterbury College Gate* now is, and so to the *Jury*, and the other from that to *St. Frideswides Church*. But not to trouble my self with matters, let us return and speak of the College it self.

Note, That that Lane that was included in *Vine Hall*, was, as I verily suppose, *Schitebury Lane* in *St. Edward, &c.*

Note, That *Wichiff* was chosen into this College by the secular Scholars, and being no Monk of *Canterbury*, the Archbishop removed him and them, and put Monks into their Places.

LINDISFARN or HOLY ISLAND.

Benedictin Monastery, in Northumberland.

THIS Monastery is spoken of in the *Monasticon*, Vol I. p. 38. and in the *English Abridgment*, p. 13, under the Head of *Durham*, but as what we find there is very imperfect, we shall give a completer Account thereof from *Simeon Monk of Durham, &c.*

In the Year of the Incarnation of our Lord, 636, being 166, after the coming into *England* of the *English*, and the 39th from the coming of *St. Augustin*, the most Pious King *Oswald* in the Second Year of his Reign, appointed Bishop *Aydan* his Episcopal See in the Island of *Lindisfarn*, where that Prelate, by the said Kings Command, and with his Assistance settled the Habitation of the Monks that came with him, both the King and Bishop providing that the Faith newly receiv'd should be strengthened by the Pontifical Authority, and Religious Observance should ever after be increased by the Monastical Institution; from whence as we have read and receiv'd by the Tradition from our Ancestors, Monks were wont to be chosen to be Prelates after the Example of the first Bishop *Aydan*, who was a Monk, and us'd to lead a Monastical Life among his Followers; which Custom was observ'd from the Year of our Lord, 675, till the Year 1072, when the Religious *Gulather* of the secular Clergy was Consecrated Bishop.

The Catalogue of the Bishops of Lindisfarn, who were also Abbats of our Monastery.

I. AYDAN.

Aydan the first Bishop and Monk of this Church, gave an Example to all succeeding Bishops and Monks to follow him in the way of our Lord, which he had led them, whose Life is writ by Venerable *Bede*, with much Commendation, who says of him, To say much in few Words, as we have been inform'd by those that know him, he took care to omit nothing, but to the utmost of his Power to fulfil all that he had understood from the Apostolical, Evangelical or Prophetical Writings, what ought to be done. In the 8th Year of his Pontificate, the

p. 2.

the most holy King *Oswald*, the Founder of the Church of *Lindisfarn*, from which all the others in that Province drew their Original, was slain by the Pagans. *Aidan* having govern'd this Bishoprick and Monastery 17 Years, was call'd away to a better Life; and it is recorded that St. *Cuthbert* being then a young Shepherd on the Mountains near the River *Seder*, saw his Soul conducted to Heaven by Legions of Angels, which excited him to quit that Life, and become a Monk, wherein he shew'd much singular Sanctity, as we shall see below.

2. FINAN.

p. 3.

A *Scot*, as well as his Predecessor, and Monk of the same Monastery, from whence he had been sent, succeeded him in the Government of both the See and Monastery. This Prelate built a Church in the Island of *Lindisfarn*, suitable to the Episcopal See, which afterwards Archbishop *Theodore*, dedicated to the Honour of St. *Peter*; but Bishop *Eadbert*, of whom we shall speak hereafter, caused the same to be all over cover'd with Lead, that is, the Walls as well as the Roof. This *Finan* baptiz'd *Eada* Prince of the *Mercians*, and sent with him four Priests to instruct his People. He also baptiz'd *Sigebert*, King of the *East Saxons*. *Finan* dying in the 10th Year of his Pontifical.

3. COLMAN.

Sent also out of *Scotland* succeeded in the Government of this Church and Monastery. He having rul'd three Years, and a Controversy arising about the keeping of *Easter*, chose rather to quit his Bishoprick, and return home, than to recede from the Customs of his Country; in the 30th Year after the *Scots* had held this See within the *English* Province. Their great Parcimony and Continence appear'd by the Place it self where they resided, in which at their Departure, there were very few Houses besides the Church. They had no Money, but only Sheep, for whatever Money was given them by the Rich, they immediately bestow'd on the Poor; nor was there any need to gather Money, or furnish Houses to entertain great Men, who never came to the Church, but only to Pray and hear the Word of God. The King himself came sometimes with only five or six Servants, and when he had pray'd departed. But if they happen'd to take any Refreshment there, they were satisfy'd with the daily Diet of the Monks, without requiring any other; for all these Teachers fought only to serve God, and not the World, all their Care was to satiate the Heart, not the Belly. They were so free from all Infection of Avarice, that none of them receiv'd Lands or Possessions to build Monasteries, unless compell'd by the worldly Powers; which Custom was for sometime after observ'd throughout all the Territories of the *Northumbrians*. *Colman*, at his departure, carry'd away with him part of the Bones of the holy *Aidan*, leaving another Part to the Church.

4. TUDA.

Who had been bred amongst the Southern *Scots* and ordain'd Bishop, was after *Colman* made Bishop of the *Northumbrians*, a good and religious Man, but a Plague reigning that Year throughout the Country, he was snatched away out of this World.

5. EATA.

A most Reverend and meek Man, had upon the departure of Bishop *Colman*, been made Head of the Monks, that thought fit to stay at *Lindisfarn*, he being before Abbat of *Mailros*. He brought with him the Holy St. *Cuthbert*, who was Prior of *Lindisfarn* for several Years. *Eata* govern'd the Church of *Lindisfarn* as Abbat 14 Years, and was then made Bishop of *Hagulstad* and *Lindisfarn*, which Sees being afterwards divided, he govern'd *Lindisfarn* alone 7 Years. p. 4.
p. 5.

6. St. CUTHBERT.

When he had been several Years Prior of *Lindisfarn*, retir'd and liv'd 9 Years longer in Solitude, when he was drawn by Force to be made Bishop of *Hagulstad*; but his Affection being entirely plac'd on *Lindisfarn*, *Eata*, last above spoken of, was remov'd from thence to *Hagulstad*, and *Cuthbert* had the Diocese of *Lindisfarn*, and consequently the Superiority over the Monks there. Being exalted to the Episcopal Dignity, St. *Cuthbert* led a Life altogether Evangelical, continually either praying for his Flock, or putting them in the way of Salvation, and himself practising what he Taught. He was altogether inflam'd with the Fire of Divine Love, Patient and Modest, most diligently intent upon Prayer, affable to all that sought Comfort of him, remarkable for Abstinence. Having been Bishop but two Years, he return'd to his Monastery, knowing that the Time of his Death drew near, and accordingly there he dy'd, and order'd his Body to be bury'd.

7. EREFRID.

A Religious Priest was then Abbat of *Lindisfarn*. But I do not find any possibility of continuing the Series of the Abbats of this Place, and shall therefore proceed to what more I find concerning the Monastery.

In the Year of our Lord 793, being the 5th of the Reign of the most wicked King *Ethelred*, the Church of *Lindisfarn* was almost totally destroy'd; but before I relate this desolation, I have thought fit to deliver what the Ancients have said of that Place; and thus I find it: The Island of *Lindisfarn* is eight Miles in Compass, wherein is a noble Monastery, where the renowned Bishop *Cuthbert*, and others of his Successors were bury'd, of whom it may be properly said, their Bodies are bury'd in Peace, and their Names will live for ever. It is call'd *Lindisfarn*, from the little Stream *Linde*, falling into the Sea, which being but two Foot over, can only be seen at low Water. Most dreadful Lightning and other Prodigies are said to have portended the impending Ruin of this Place. In the aforesaid Year, a Fleet of Pagans from the Northern Parts, arriving in *Britain*, and ranging along the Coasts, plundering the same, and killing not only the Cattle, but also the Priests, the Levites, and Numbers of Monks and Nuns. On the 7th of the *Ides of June*, they came to the Church of *Lindisfarn*, miserably plunder'd all Places, tramp'd on the holy Places, overthrow the Altars, and carry'd away all the Treasures of the Church. Some of the Monks they slew, some they carry'd away Captives, some they drowned in the Sea, and others much afflicted and abused they turn'd away naked. p. 11.
But

But they went not unpunish'd, God avenging the Injuries done to St. *Cuthbert*, for the following Year, as they continu'd their Depredations, their Commander was slain, and soon after their whole Fleet perish'd by Storms. Many dy'd in the Sea, and such of them as reached the Shore, dy'd by the Sword of the Natives. Thus was the Church of *Lindisfarn* spoil'd, and strip'd of all its Ornaments; however, the Episcopal See continu'd there, and such Monks as had escap'd the Cruelty of these Barbarians, stay'd long after with St. *Cuthbert's* Body.

The pious Bishops and other divine Persons, afterwards rebuilt the Church and restor'd the Monastery, which flourish'd for some Years. But in the Year 867. an infinite Multitude of *Danes*, and other Northern Nations, after having ravag'd all the Southern Parts, proceeded into the North, took *Tork*, and having spent two Years in the utmost Barbarities, at length advanc'd towards the Island of *Lindisfarn*. *Eandulfus* being then Bishop, with the Advice of the Monks, took up the Body of St. *Cuthbert*, which they carry'd about with other Relicks for several Years, till at last it rested at *Durham*. In the mean time, the barbarous *Danes* coming to the Island of *Lindisfarn*, again burnt down the Church and Monastery there, and left that Place a desolate Wilderness. The Place continu'd many Ages after in great Veneration, tho' the Monastery was never restor'd, by Reason of its being expos'd to the Ravages of all barbarous Nations. The early Destruction of the same is the Cause, that so small Memorials of it remain. We will therefore proceed to *Durham*, whither both the Bishoprick and Monastery were afterwards translated, and accordingly the History continu'd in passing from the former to the latter.

DURHAM.

Monastery of Benedictins.

Ib. Coll. 15. THE Body of St. *Cuthbert* being convey'd away by the Bishop *Eandulf*, and the Monks, as has been said above, for a long Time could find no Place of rest, the *Danes* still infesting all these Northern Parts, and utterly destroying all that was Sacred, so that those Monks, with their Treasure, were continually flying before them. At length Bishop *Eandulf*, and the Abbat *Eadrel*, having rang'd throughout that all Country, to escape falling into the Hands of the savage Enemy, and being quite spent with the Fatigue, they resolv'd to pass over into *Ireland*. Accordingly they proceeded with all the People that followed them, to the mouth of the River *Dyrwent*, where going aboard a Ship, no sooner they were out at Sea, but a prodigious Storm forc'd them back to the Place from whence they came. Looking upon this as a Token of God's Will, that they should not depart *England*, they consulted what to do next, all the other People forsaking them for want of Food and other Necessaries, so that none were left with the Body, but the Bishop, the Abbat, and seven Persons that had devoted themselves to the Service of the Saint. In this Distress one of the aforesaid seven, whose Name was *Hunred*, had a Vision, wherein he was told, that they should repair to the Sea, where they would find a Book of the Gospels, adorn'd with Gold and precious Stones, which had been lost out

of the Ship, when they were in the Storm, and that after that he should see a Bridle hanging on a Tree, which he should take down, and put upon a Horse that would come to him, which Horse he should put to a Cart he would also find, to carry the Holy Body, which would be an Ease to them. All these things happening accordingly, they travelled with more comfort, following the Horse which way soever he would lead. The Book above-mention'd was no way damag'd by the Water, and is still preserv'd in the Library of *Durham* (*that is, it was there when our Author writ.*)

When they had thus travell'd seven Years, it pleas'd God, that the *Danish* Tyrant *Haldene*, who had destroy'd all Religious Places, fell into a most tormenting Distemper, attended with an intollerable Stench, whereupon being become loathsome to all Men, he fled out of the *Tine* with only three Ships, which all perish'd at Sea. Hereupon the pious Travellers repair'd with the Holy Body to the Monastery of *Crec*, where they were lovingly entertain'd, and resided four Months. Here St. *Cuthbert* is said to have appeared to the Abbat *Eadred*, ordering him to repair to the *Danish* Camp, and there to enquire out a Youth, call'd, *Guthred*, the Son of *Hadecnut*, fold into Slavery, to redeem, and to proclaim him King. The Abbat obey'd, and both the *Danes* and *Northumbrians* receiv'd him for their King at *Osiviesdune*. He being peaceably seated on the Throne, the Episcopal See, which had been at *Lindisfarn*, was translated to *Canceastre*, and the Body of St. *Cuthbert* convey'd thither, the Bishop *Eandulf*, who had never forsaken St. *Cuthbert*, being the first Prelate there. King *Guthred* also in Gratitude for the Crown receiv'd, bestow'd on St. *Cuthbert*, all the Land between *Weor* and *Tyne*, and made his Church a Sanctuary; ordaining, that none for the future should ever claim any Right or Sovereignty over whatsoever should be given to the Saint; and by the general Consent of all the People they anathematiz'd to Hell Fire, unless they repented, all such as should infringe any of these Decrees.

When the Holy Body had continued at *Cuneca-cestre* 113 Years, Bishop *Aldhun* being forewarn'd by Revelation, that the Place would be destroy'd by Pyrates, he transported the same, with all the People, from thence to *Ripon*. Peace being restor'd after three or four Months, as they were carrying back the entire Body to the former Place, being come to a Place call'd, *Werdelan*, on the East of, and near *Durham*, the Horse it was carry'd in could not be mov'd, tho' many put their strength to help it forward. By this, it appear'd, that the Body was not to be carry'd to its former Place; but whither to go they knew not, being then in the middle of a Field not inhabited. After three Days Fasting and Prayer it was reveal'd, that they should carry it to *Durham*, and there find a Place for it to rest. Accordingly it was taken up with the greatest Ease, and convey'd to the appointed Place at *Durham*, where they immediately made an Oratory of Wattles, and laid it therein for a Time.

All the People that accompany'd St. *Cuthbert's* Body to *Durham*, found the Place very strong by Nature, but not easily to be made Habitable, because it was every way most thickly Wooded. Only in the midst was a small Plain, which they used to Plow and Sow, where Bishop *Aldhun* afterwards Erected a moderate Church of Stone. The aforesaid Bishop, with the Assistance of all the People, and of *Uhtred*

U u u u

Earl

Ib. Coll. 21

Coll. 22

Coll. 27.

28.

Earl of *Northumberland*, cut down all the Wood, and rendred the Place Habitable. In short, all the Multitude of the People from the River *Coqued* to the *Teife*, came readily to forward that Work, and to build the Church, and never desisted till it was finished. The Wood being grubb'd up, and every Man assigned his Dwelling, the aforesaid Prelate then apply'd himself to build a Decent Church. In the mean Time the Holy Body was Translated from the abovemention'd little Oratory to another which was call'd *White Church* where it rested three Years, till the greater Church was finish'd.

29.

The Church being then Consecrated by Bishop *Aldwin*, the Body of *St. Cuthbert* was with due Honour brought to it, and laid in the Place prepared for it. Thus the Holy Body and the Episcopal See have continued in the same Place to this Day, the latter having been first Established in the Island of *Lindisfarn*, by King *Oswald* and the Bishop *Aydan* 361 Years before, but it was 309 Years after the Death of the Holy Father *Cuthbert*.

At the same Time many bestowed Gifts for Adorning of the Church, and for the Subsistence of the Persons that were to serve the same. Among them *Styer* the Son of *Ulf* obtained leave of King *Ethelred* to bestow *Derrington* and its Appurtenances with other Lands, on *St. Cuthbert*. *Snaculf* the Son of *Cyhell*, gave the Lands of *Bridling*, *Mordun*, *Soueburg* and *Griseby*, with Sac and Soc.

This Church was long after possessed by secular Canons, and yet for the most Part the Bishops were Monks. In the 15th Year of the Reign of King *William* the Conqueror, which was of our Lord 1080, *William* then Abbat of the Monastery of *St. Vincent*, was by that Prince chosen Bishop of *Durham*. He finding the Land belonging to *St. Cuthbert* almost desolate, and the Place, where his Holy Body lay, neglected, as not served by Monks or Regular Canons, was much griev'd thereat. And understanding that his Church had been formerly serv'd by Monks, he apply'd himself to King *William* aforesaid, Queen *Maud* and Archbishop *Lanfranc*. The King approving of his Design, sent him with Recommendatory Letters to Pope *Gregory*, who order'd that the Monks of *Wiramuth* and *Gyrov* should be translated to the Church of *St. Cuthbert*, the Bishoprick being too small to contain three Monasteries. King *William* authoriz'd the Bishop to perform what the Pope had ordain'd. Accordingly in the Year 1083, the said Bishop *William*, having brought together the Monks of the aforesaid two Monasteries of the Apostles *St. Peter* and *St. Paul*, at *Wiramuth* and *Gyrov*, conducted them to *Durham*, and bringing them on *Whitsunday* into *St. Cuthbert's* Church, signified to the People the Commands of the Pope and of King *William*, and so commending them to the Holy Mother of God and their Patron *St. Cuthbert*, he deliver'd the Church to them and them to the Church. Then he declar'd to those who had been before possess'd of the Church by the name of Canons, yet living under no Canonical Rule, that if they would stay in the said Church, they must conform to the Monastical Rule; but they all rather chose to depart; except only the Dean, who was with much Difficulty persuaded by his Son, a Monk, to take on him the Monastical Habit. Three Days after, the Bishop prudently distributed the several Offices of the Monastery among the eldest and discreetest of their number, and beginning at the Altar, he appointed

Leofwin, a sober Man and fearing God, to be Sacrist, that is, to have the peculiar charge of the Church and of *St. Cuthbert's* Body. Next, knowing *Aldwin* to be a Person of great Wisdom, Moderation and Conduct, he committed to him the Care of the Monastery both within and without, ordering that nothing should be done without his Advice and Direction. Lastly, he so separated the Possessions of the Monks from his own, that theirs might always remain to their Use exempt from any Claim of his Successors.

The Catalogue of the Priors of the Monastery of Durham.

1. A L D W I N

Being the first Prior appointed by the Bishop, *Coll. 533*
William de Carilepho, upon his bringing the Monks to this Church of *Durham*, govern'd the same almost four Years, and dy'd in 1087, on the day before the *Ides of April*, and the 14th Year after, he came into the Province of the *Northumbrians*. He was much lamented by the Bishop and the Monks, by reason he was a good and modest Man, very necessary for the Church, and ever most solicitous not to offend God in any thing. He very well deserv'd to be ever remembred in their Prayers by the Monks of *Durham*, as having led them into that Country, and brought them to the Service of God by his Example and Instructions.

2. T U R G O T,

Disciple to *Aldwin* was with the unanimous consent of all the Monks appointed by the Bishop to succeed him. In his Time the aforesaid Bishop *William*, caus'd the Church which had been built by the Bishop *Aldwin* to be quite taken down, and the next Year began to build a new one. This Work was begun in the Year 1093, on the 3d of the *Ides of August*, being *Friday*, for then the aforesaid Bishop, the Prior *Turgot*, who was next in Dignity to him, and the other Monks, laid the first Stones in the Foundation. The Monks built their own Offices, and the Bishop was at the Charge of Building the Church. At the same Time, the Bishop appointed the Prior *Turgot* his Archdeacon throughout the Diocese, leaving that Dignity annex'd to all succeeding Priors of the Monastery. Thus far the aforesaid *Simeon* Monk of *Durham*.

Not being able to attain any fuller Account of this or the succeeding Priors than what is given by our curious Antiquary, Mr. Willis, in his History of the Mitred Parliamentary Abbies, I shall Copy the same and some other Particulars relating to this Monastery from him as follows.

Turgot, during his Government much improv'd *Mitr. 46.*
the Privileges and Buildings of this Convent; after *P. 259.*
he had presided 20 Years and 12 Days, he was Translated to the Bishoprick of *St. Andrews* in *Scotland*, and Consecrated at *York*, by *Thomas* Archbishop of that Province, the first of *August* 1109, but a difference hapning between him and the *Scottish* King, he obtain'd leave to return to *Durham*, where he arriv'd on *St. Peter and Paul's* day 1115, and dy'd within two Months and four days after, and was bury'd in the Chapter House among the Bishops of *Durham*. On his Preferment to *St. Andrews*

3. ALGAR

Succeeded the same Year in the Priorship *An.* 1109. In his Time Bishop *Ranulph* gave to this Convent *Fynchale*. He dy'd *An.* 1137, and was succeeded by

4. ROGER.

A Person of great Sanctity, loving from his Youth a retired Life. He dy'd *An.* 1149, and was succeeded by

5. LAWRENCE,

Elected the same Year, a Man of singular Prudence and Learning, as the many Books he writ manifest. *Bale* erroneously says, he was promoted to the Abby of *Westminster*. He dy'd in *France* on his return from *Rome*; at the latter end of the Year 1157, however his Bones were afterwards brought hither and Deposited in the Priory Cemetery. His Successor was

6. ABSALON.

An. 1154, He dy'd in 1156, after four Years Government, and was succeeded by

7. THOMAS,

Whom Bishop *Hugh* oblig'd to Resign, *An.* 1162, on which, retiring to the *Holy Island*, he there dy'd, *An.* 1163, having been first succeeded here by

8. GERMAN,

A Monk of this Convent, *An.* 1162, He dy'd *An.* 1186, as Mr. *Wharton* says, who also informs us that after his Death this Priorship was vacant till the Year 1188, when

9. BERTRAM

Succeeded, tho' in another Account which I have seen, he was not instituted Prior, till the Year 1189, when *German* is said to have dy'd. Upon *Bertram's* Death, which hapned, *An.* 1212.

10. WILLIAM.

A Native of the City of *Durham*, was chosen Prior by the Convent. He dy'd *An.* 1214, and had for his Successor

11. RALPH KERNECK.

He Govern'd 19 Years, and dying *An.* 1233, was succeed by

12. THOMAS de MALSAMBY, alias WELSCOMB.

Elected *An.* 1233. In the Year 1277, he was nominated by his Convent to the Bishoprick; but the King opposing it, his Election was set aside. He began the new Fabrick of the Church, about *Michaelmas* 1242, the Bishop and Church of *Redlington*, contributing thereto. He resign'd, according to Mr. *Wharton*, *An.* 1244, and retir'd to *Holy Island*, and there ended his Days; tho' other Accounts say, he did not resign till the next Year, and that the Admission of his Successor was not till the Year 1244, at which Time

13. BERTRAM de MIDDLETON

Was admitted Prior. He desir'd leave to Resign, which he accordingly did, 15 *Aug.* 1258, and had the Churches of *Pynnington*, *Heynton*, &c. assign'd him for Life. He was a Religious Person, and took great care of the Revenues of his Convent, and

left 11000 Marks in the Treasury. He wrote with his own Hand several Books, as may be seen in Mr. *Wharton*.

14. HUGH de DERLINGTON

Sub-Prior, was on his Predecessors Resignation, elected 16 *Aug.* 1258, being grown, as he alledg'd, so infirm for his Office, he resign'd the same *Jan.* 8, 1272, and was succeeded by

15. RICHARD de CLAXTON

Prior of *Holy Island*, *Jan.* 26, 1273: He resign'd *December* 27, 1285, but when he dy'd or where he was bury'd, my Author informs me not. On his Resignation

16. HUGH de DERLINGTON

Was rechofen Prior, *Jan.* 11, 1285, and confirm'd the 31st of the same Month, by *Antony* Bishop of *Durham*, at *Bagworth* near *Leicester*, and install'd *Feb.* 7, 1286. After four Years Government he resign'd the second Time on *March* 11, 1289, upon Account of his Age, and was succeeded by

17. RICHARD de HOTOUN.

Prior of the Cell at *Lynche*, elected the 24th of *March* following, confirm'd the 28th at *Cudington*, and install'd the 9th of *April* following. He was remov'd by *Antony de Beke*, Bishop of this See, *May* 20, 1300, for opposing his visiting the Convent without Permission of the Cloyster, for which he was also excommunicated, suspended, and interdicted. But the King at length appearing in his behalf, it was agreed, that he should be Prior for Life. However the Bishop again suspended him, and within three Months order'd the Convent to Elect another in his stead, and sent his Servants to drive out Prior *Hotoun*, which they put in execution, by violently pulling him out of his Stall, and installing in his Place

18. H. de LUCEBY

Prior of *Holy Island*; but this Action being condemn'd by the Pope

19. RICHARD de HOTOUN.

Was reinstated again, by Decree dated 29th *Nov.* 1301. After which he kept quiet Possession of this Priory till his Death, which hapned in *Jan.* 1309.

20. WILLIAM de TANFEILD.

Prior of *Wetheral*, by Papal Provision dated *Feb.* 24 following, succeeded, and was accordingly install'd *Sept.* 4 following. He resign'd about the Feast of *St. Barnabas*, 1313, and had assign'd him for his Maintenance, the Cell of *Farrow* and Manor of *Wardle*. He dy'd in *Feb.* 1342, having been long before, on his Resignation, succeeded by

21. GEFTRY de BURDON

Sub-Prior, about the 29th of the said Month of *June* 1313. He resign'd 25 *Jan.* 1322, and had assign'd him for his Maintenance *Weremouth* Cell, &c. On his Resignation

22. WILLIAM de CONTOUN, or CON-TON

Was constituted Prior, *May* 3^d 1322. After he had presided here full 20 Years, he dy'd at *Pittington*, in the beginning of *Lent*, 1342, and was succeeded by

23. JOHN

23. JOHN FOSSOR

Prior of *Weremouth*, formerly a Monk of this Convent, elected 16 March, and confirm'd the 31st of the said Month, *An.* 1342. During his Government he made near the Altar of St. *Nicholas* and St. *Giles*, on the North side of the Church, a great Window, and three lesser, and gave Lands, and Revenues, and Vestments to this Convent. He also made, near the said Altar, another large and sumptuous Window of six Lights, which cost him 152 *l.* and another in the South Part of the Prior's Hall, which cost 40 *l.* and farthermore erected and repair'd divers Edifices, as well within as without the Convent, and particularly the Dormitory, Granary and Kitchen. In his Time were also divers other good Deeds done to this Church, whereon was expended 2076 *l.* 8 *s.* 10 *d.* $\frac{1}{2}$. as may be seen in Mr. *Wharton*, who particularizes them. However to instance in some of them, the making the great West Window consisting of seven Lights, and three others in the North Side of the Nave of the Church, and two on the North side of the Choir, were owing to his Procurement; as was also the new Work of Marble and Alabaster, made about Midsummer, *An.* 1372, at the cost of 400 *l.* by *John de Nevil*, Son of *Ralph* and *Alice* his Wife, who were the first Seculars bury'd in this Convent, to which the Prior and Convent contributed 200 Marks. But before this Work was finish'd, this good Prior dy'd, *Nov.* 12, 1374. at *Bearpare*, in the 90th Year of his Age, and in the 33 of his Government, whence his Body was remov'd to *Durham*, and there bury'd on the North side of the Church, before the Altar of St. *Nicholas* and St. *Giles*, under a curious and sumptuous Marble Stone, prepar'd by him in his Life Time, whereon were the following Verses, fix'd by a Monk of this House, who well knew his Life and Actions.

*Hic Prior Ecclesæ presentis Dux Politicæ,
Et splendor Patriæ, fuerat Lux vera Sophiæ, &c.
Hic Centenorum fuit Effector Monachorum
Ac Vicenorum numerus sit tantus eorum,
Corpore tam mundus non vixit in orbe secundus.*

He was the first Prior, as already observ'd, that was bury'd in this Church, his Predecessors having been interr'd in the Cemetery Garth, that is, in the Church Yard. On his Death

24. ROBERT BENINGTON, alias WALWORTH

Was elected Prior, 11 Dec. 1374, and confirm'd the 24th of the said Month. He much enrich'd his Convent, and was the first that obtain'd the use of the Mitre and Pastoral Staff. He was a great Benefactor to his Church, by finishing the aforesaid Work, begun in his Predecessors Time, which was made at *London*, and brought by Sea to *Newcastle*, and thence convey'd to this Church and set up. He dy'd in 1391, after he had presided 17 Years, and was bury'd on the North Side of the Church, before the Altar of St. *Bennet*, under a Marble Stone, on which was his Effigies in Brass.

25. JOHN DE HEMINGBURGH

Succeeded and presided 25 Years. He dy'd, *An.* 1416. and was bury'd on the South side of the Church, under a sumptuous Marble, adorn'd with Images. His Successor was

26. JOHN WESSINGTON

Elected, *An.* 1416. He writ a Book of the Rights and Privileges of this Church of *Durham*, now extant in the *Cotton Library*, mark'd, *Vitellius, A. 9.* He presided 30 Years, and dying in 1446, was succeeded by

27. WILLIAM EBCHESTER

Professor of Divinity, elected June 30, 1446. He presided 10 Years and 3 Months, and resign'd *An.* 1456; and dying soon after, was bury'd in the South part of the Church, before the Lady *Boulton's* Altar, under a Marble.

28. JOHN BURNBIE, or BURNLEY,

Professor of Divinity, was elected Prior *Nov.* 9. 1456. He presided 8 Years, and dy'd in 1464, and was bury'd in the middle of the Nave of the Church, before the West Door, under a Marble, whereon was his Effigies in Brass.

29. RICHARD BELL

Batchelor of Divinity, succeeded *An.* 1464. After he had presided 13 Years and 20 Weeks, he was consecrated Bishop of *Carlisle*, March 6. 1478. succeeded in this Priory the same Year by

30. ROBERT EBCHESTER

He presided 6 Years, and dying, *An.* 1484, was bury'd on the South Part of the Church, under a Marble Stone, whereon was his Portraiture in Brass.

31. JOHN AUKLAND

Professor of Divinity, succeeded *An.* 1484, and govern'd this Convent 10 Years. He dy'd, *An.* 1494, and was bury'd in this Church, and succeeded by

32. THOMAS CASTELL

Professor of Divinity, elected Prior May 6. 1494. He repair'd the East Gates of the Abby, with the Porter's Lodge, and built upon the same a neat Chapel of Stone, to the Honour of St. *Helen*, and cover'd it with Lead, and made an Apartment there for a Priest. He also repair'd the North Window in the middle Angle of the Church, with Stone and Glass, in which were depicted the Portraits of the Four Evangelists, and the Images of the Virgin *Mary*, and St. *Cuthbert*, with the following Inscription under her,

Virgo tuum natum fac nobis propitiatum.

That is, Virgin render thy Son propitious to us.

He dy'd *An.* 1519. and was bury'd near the West End of this Cathedral, under a Marble, whereon was his Portraiture in Brass. His Successor was

33. HUGH WHITEHEAD

Professor of Divinity, the last Prior, elected 7 *Jan.* 3, 1519, who surrendering this Monastery to King *Hen.* VIII. was, on the Conversion of the Monks, *An.* 1540. into a Dean and 12 secular Canons, nominated the first Dean (what Mr. *Wharton* says, of the Bishop's assuming the Priory Revenues, before the Election of Prior *Hugh*, is, as I am inform'd by my honoured Friend Mr. *Thomas Baker*, B. D. a mistake.) He dy'd *An.* 1548, and was bury'd in the *Minorities Church*, near the *Tower of London*.

The Revenues of this Convent at the Dissolution were

were rated at 1366 l. 10 s. 5 d. according to *Dugdale*; but according to *Speed*, 1615 l. 14 s. 10 d. Out of which *Henry VIII* establish'd the present Endowment, by Charter, bearing date May 16, *An. Reg.* 33, and therein appointed as follows, to this new Chapter (whose Valuation not being specify'd in the *Valor Beneficiorum*, I shall here insert, viz. Deanry 284 l. 4 s. 8 d. Twelve Prebendaries each 32 l. 5 s. 10 d. Twelve minor Canons each 10 l. Deacon 6 l. 6 s. 6 d. Subdeacon 6 l. 6 s. 4 d. Sixteen lay Singing-Men, each 6 l. 6 s. 8 d. School-Master 11 l. Usher 6 l. 6 s. 8 d. Master of the Choristers 9 l. 15 s. Divinity Reader 20 l. Eight Alms-Men 6 l. 13 s. 4 d. Eighteen Scholars 3 l. 6 s. 8 d. Ten Choristers 3 l. 6 s. 9 d. Two Vergers 6 l. Two Porters 6 l. Two Cooks 5 l. Two Butlers 5 l. Two Sacristaries 6 l. each.

This Cathedral is a magnificent Pile of Building, extending from East to West 137 Yards, or 411 Feet, in Breadth 26 Yards, and an half, that is about 80 Feet. In the middle is a spacious cross Isle, in Length from North to South, 56 Yards and an half, that is, 170 Feet. At the extremity of each End, are two smaller ones; in that at the West End was the Chapel of our Lady, call'd the *Galilee*, where was the Shrine of venerable *Bede*. The outside Form of this Part was adorn'd with two handsome leaden Spire Steeples, whose Towers still remain; in the Northern of which were four large Bells, serving to the Use of this part of the Church, before the Reformation; soon after which, three of them were hung up in the great Tower in the middle, and added to three other Bells, formerly belonging to that Steeple, to prevent their Alienation, at the Cost of *Dr. Thomas Sharp*, Suffragan Bishop of *Berwick*, formerly a Monk of this Convent, who made to them a good Chime, which was in being, I presume, till very lately, when the said Bells were, about 20 Years ago, cast into Eight.

The length of the lowest cross Isle, is about 33 Yards, or 100 Feet; and that at the East end is 44 Yards, or 130 Feet; and the Height of the middle Tower 70 Yards and an half, or 212 Feet; the whole building is strongly vaulted, and supported by large Pillars, and has several large Windows in it. The Wainscot of this Choir is well wrought. The Organ is large and good. The Font of Marble, and an handsome Skreen at the Entrance into the Choir, which is 117 Feet in Length, and 33 in Breadth. It is remarkable in this Church, that no other Cathedral has a cross Isle at the Extremity thereof.

The East End was formerly call'd the *Nine Altars*, for that in the Front, facing the Church, were so many erected, viz. four on the North Part, and as many on the South, and one in the Middle, which was no doubt the most beautiful of all, because dedicated to *St. Cuthbert*, and the Vicinity of his rich Shrine. In the middle of this Building was a most curious East Window, call'd the *Katherine Wheel*, or *St. Katherine's* Window, comprehending all the Breadth of the Choir, compos'd of 24 Lights; and at the South End was painted, in another Window, call'd *St. Cuthbert's*, the Life and Miracles of that Saint; and opposite, on the North Side, was a third fair Window, call'd *Joseph's* Window, having in it all the History of *Joseph* painted on the Glass.

This Cathedral Church now in being, was begun *An.* 1093, by *William de Carilepho*, and finish'd by his next Successor *Ranulph Flambar*; but it was not brought to Perfection, till *Nich. Farnham* was Bishop, and *Thomas Welscombe* alias *Malsamb*, Prior,

about the Year 1244. Before the Reformation, the Style of it was, *The Church of St. Mary and St. Cuthbert*; but by King *Henry VIII*. it was call'd the *Cathedral Church of Christ and St. Mary*.

Thus far from *Mr. Willis*, as above quoted, the particulars of *Tombs* I have omitted, because in so great a Number of Churches, they would swell this Work to many more Volumes, than are propos'd.

See in the *Appendix*, Vol. 2. NUMB. XLIII. the Epistle of Pope *Gregory* the 11th, to King *Edward* the 3d, refusing to appropriate the Parish Church of *Hemingburgh* to this Monastery, because of the ill Lives of the Monks. NUMB. XLIV. the same King's Letter to the Sheriff of *Berwick*, to authorize the Monks of *Durham*, to present a Prior to the Priory of *Coldingham*: And NUMB. XLIV. B. the same King's Grant of 40 l. per Annum, to the same Monks.

MALVERN THE LESSER

Priory of Benedictins, in Worcester-shire.

OF this Priory the *Monasticon* has no Account, but these bare Words, Vol. 1. p. 545, and in the *English* Abridgment of the same, p. 68. viz. *Malvern the lesser*, *Wiclin* Founder. Nor has *Mr. Willis* in his History of Abbies, any more than two Lines, Vol. 2. p. 260. being these Words, MALVERN PARVA, *John Bristow* Prior, *John Malvern*, and 6 others, subscrib'd to the Supremacy, 31 Aug. 1534. 26 Hen. VIII.

The following Account I am oblig'd for to the Favour of *Francis Canning* of *Foxcote* in the County of *Warwick*, Esq; whose Name occurs in several Parts of this Work, on the like Account.

Little Malvern bounds East on *Hanly*, West on *Collowe*, South on *Castle Moreton*, North on *Great Malvern*, three Miles distant from it, on the continuance of the same side of the Hill. A Priory less in Building than the other, nor was the Church so magnificent, and what it was, is much in the West End absolutely ruined, yet its Ruins afford many Royal Ornaments, and ancient Monuments.

As to the Foundation, I suppose it was of the same Date with the former, that it was an Union of the most Austere Monks of the Priory of *Worcester*, who led in this Wilderness of *Malvern*, an Hermetical Life, and so *Jocelin* and *Edward*, Brothers by Nature and Religious Profession of *St. Benedict's* Order, became Founders of this Priory, dedicated to *St. Giles*, an Abbat of Royal Blood, *An. Dom.* 1171, the 17th of *Henry* the II.

Their Benefactors of greatest Note were *William de Blois*, Bishop of *Winchester*, and King *Henry* the III, whose charitable Devotion is renowned in *Westminster* Church, and might well be with little loss extended to this Priory, by paring the Superfluities of his Forest of *Malvern*. And if I may guess by Arms, *Gilbert de Clare*, Earl of *Glosters* Honourable Coat in this Church persuades me that he also was a Signal Benefactor. But the last great Benefactor to this Church was *John Alcock*, Bishop of *Worcester*, Lord Chancellor of *England*, and President of the Council the first of *Edward IV*, as appears in the last Window of the Chancel, built after his Death, which consisting of six lofty Panes, has in the midst of them *Edward* the IV in a Globe of Ermins wearing his Rightful Imperial Crown, and

in the next Pane his Queen with the like Diadem. In the Pane behind the King was his eldest Son the Prince, afterwards *Edward* the V, tho' the Crown hovering over his Head never covered it. His Escutcheon was here *Azure*, and his Robe *Gules* turned down and lin'd with Ermins, and on his Head a Painted Crown; and in the last Pane of that side his Brother *Richard* Duke of *York*, his Escutcheon *Gules*, and his Robe *Azure* turn'd down with Ermins, with a Dukes Crown. In the Pane behind the Queen, their eldest Daughter the Lady *Elizabeth*, the only Branch whence afterwards sprang all the Kings of *England* and *Scotland*. Behind her Sisters, of whom remains no issue. In the last Pane is *John Alcock*, Bishop of *Worcester*, kneeling, as the others, and Praying for them. In the highest Closure of this Window, divided into four Parts was in the midst of them *France* and *England* quarterly, and over them an Imperial Crown, supported by two Angels *Argent*, wing'd *Or*; and below them two Lions *Or*. In the next Pane the Queen's Arms of six Pieces, 1. A *Lion Rampant*, the Colours faded. 2. Quarterly, *Gules* a *Star Argent*, and *Vert* a *Flower-de-Luce Or*. 3. Barry, a *Lion Rampant*, the Colours faded. 4 and 5 so broken as not to be blazon'd. 6. *Argent* a Fess and Canton *Gules* supported by Angels, and over all a Royal Diadem. In the next Pane, behind the Kings Arms, are the Prince's, quarterly *France* and *England* supported by Angels and Lions, as the Kings on the Shield a Label *Argent*, and over all a Cap of Maintenance *Argent* on a Fesse between three Cocks Heads eraz'd *Sable* Combs and Bills *Gules*, a Bishops Mitre *Or*. In the 6th and South Pane of this Window below is Checkie *Or* and *Azure*. In the lowest skirt of this Window is writ, *Orate pro anima Johannis Alcock Episcopi Wigorniensis, qui de novo hanc Ecclesiam sanctorum Dei genetricis, Sancti Egidii, Sancti Johannis Evangeliste edificavit, quondam Cancellarii Angliæ & Presidentis Comitii Edwardi Regis IV, primo Regni*. In the South Window of the Chancel and 3d Pane, *Azure* 3 Crowns *Or*, on a chief *Ermine*, a Demi Lyon Rampant *Gules*, I think Crowned *Or*. In a Seat on the South side of the Chancel, *Argent* an Eagle displayed with two Heads *Vert*, legged and beaked *Gules*. The 2d *Argent*, on a Fesse between three Cocks Heads eraz'd *Sable*, Combs and Bills *Gules*, a Bishops Mitre, *Or*. The 3d, the five Wounds of our Saviour. The 4th, *Azure* a Cross *Argent*. In the North Cross Isle and the first Pane of the North Window, *Or*, three Cheverons *Gules*. In the next Pane *Gules* two Bars *Argent*; between six Cinquefoiles, *Or*. In the 3d Pane, *Or*.....In the height of the West Window of the same Cross Isle *Gules* 3 Lions passant, *Argent*. On the North side of this Cross Isle is a fair and ancient rais'd Monument, with the Portraiture of a Man all Arm'd, saving his Face, under his Head an Helmet, whose Crest was a Lions Head on a Chaplet, mantled and doubled; at his Feet a Lion. On his right Hand his Wife nobly Attir'd, at her Head two Angels, at her Feet a little Dog with a Collar and Bells. In the last Window of the South Isle of the Church, *Argent*, on a Fesse between three Cocks Heads eraz'd *Sable*, the Bills and Combs *Gules*, a Bishops Mitre *Or*, and written on the South Pane of the Window, *Orate pro animabus Roberti Skinner & Isabellæ uxoris ejus & filiorum & filiarum eorum*. In the South Isle, on a rais'd Tomb lies the Portraiture of a Knight all Arm'd, saving his Face, his right Hand on his Sword, menacing to draw, on his left Arm his Shield,

his Legs crossed, showing him to be Knight of the Holy War, and on his right Hand his Lady with her Hands cross'd over her Breast. There is lastly another like Monument of a Knight, answerable to the former; but having no shew of a Wife, makes me doubt whether he were a Religious or Lay Knight. This Portraiture has been remov'd from its Place.

These Monuments, tho' very Ancient, are not certainly known whose they are; but those cross Leg'd were buried before the Year of our Lord 1311; and the noble Gentleman with his Crest on his Helmet (who may be a *Gifford* of *Bromfield*) died since the Year 1338; for few or none in *England* before that Time, quarter'd Arms, or wore Crests, I suppose also that Lady who lies by her Husband, accompany'd him to the *Holy Land*, like Queen *Eleanor*, who went thither with her Husband King *Edward* the First.

I am of Opinion that the Ground whereon this Priory was erected, was, before the Foundation thereof, Part of the Forest of *Malvern*, and 'tis certain that after the Dissolution of Religious Houses, it was in the first and second of *Philip* and *Mary*, under the Great Seal, pass'd to Mr. *John Russel*, who left it to his Heir Mr. *Henry Russel*, from whom it fell to his Son Mr. *John Russel*, &c.

ROWLAND READE.

See the abovemention'd Grant of the Scite of this Priory to the said Mr. *Russel* in the *Appendix* Vol. 2. N U M. XLII.

C R O Y L A N D.

Abby of Benedictins, in Lincolnshire.

Ingulphus Abbat of this Monastery, having left us a most particular Account thereof, from its first Foundation down to his Time, which was in the Reign of King *William* the Conqueror, and there being only a very few Lines of it in the *Monasticon*, Vol. 1. p. 163, besides the Charters of some *Saxon* Kings, and Vol. 2. p. 857, two small Grants to the same; which may be seen in the *English* Abridgment, p. 25 and 214, we will here give the said Abbats Account entire, as far as it directly concerns this Monastery, and then subjoyn what can be found in other Writers from his Time down to the Suppression.

Whereas I *Ingulphus*, by the Divine Sufferance Abbat of the Monastery of *Croyland*, am oblig'd by the Office impos'd on me to apply myself to Spiritual Affairs, it seems to me in the first Place convenient to know who are the Founders and Benefactors of our Monastery; at what time it was founded, by whose Alms we receive Sustenance and other Necessaries; as also, what Farms and Possessions each of our Benefactors gave us in Alms, to the end it may be here made manifest to you and our Posterity for whom we are oblig'd to implore and beg Gods Mercy. But in regard that it would be very tedious to dwell upon every Particular, as the Subject every where allows, I shall only briefly treat of such Things as shall be most necessary to be known by ourselves and our Successors, as I have receiv'd the same both by Information of my Brethren now Living, who receiv'd the Truth thereof from their Predecessors, and by the careful Perusal of

Ancient

Ingulphi Hist. in Script. post Bed f. 484. & in Rerum Anglicarum Scriptoris veteribus, Vol. 1. p. 1.

Ancient Memorials and other Monuments duly examin'd.

The noble *Ethelbald*, great Nephew to *Wulfere* King of the *Mercians*, by his Brother *Alwy*, a Man of a graceful Presence, strong of Body, and of a Warlike Disposition, but of an haughty Temper, and immoderately given to Women, being in Banishment, and much persecuted by King *Celred*, the Son of *Ethelred*, had recourse to the Man of God *Guthlac*; his Confessor, for heavenly Advice, when the human had fail'd him, and humbly laid before him his Affliction. The Holy Man having heard, comforted him, and declar'd what was to happen, assuring him, that he should prevail over his Enemies; and obtain the Crown, at the same Time enjoying him to fear God, to honour the Church, to bewail his Sins, and to keep his good Purposes, for so doing he need not doubt of Success. Hereupon *Ethelbald* in the Presence of *Guthlac*, and the rest that were with him, promis'd, that whensoever he should be advanc'd to the Throne, he would there found a Monastery to the Honour of God, and in Memory of the said Father *Guthlac*, which he afterwards effectually perform'd. But in the mean time, the said *Ethelbald* still lurking in remote Countries, hearing of that Holy Man's Death, return'd to the Place, and being there at his Prayers weeping, the Saint appear'd to and comforted him, assuring him, that before the Expiration of a Year, he should receive the Crown. He believ'd, and found all Things accordingly. Being advanc'd to the Throne and finding *Guthlac* become famous for Miracles, he devoutly visited the Place where he was inter'd, and sending for a renown'd Religious Monk of *Evesham*, whose Name was *Kenulph*, order'd him there to assemble a Convent of Monks to serve God devoutly, giving and confirming to him the whole Island of *Croyland*, free and exempt from all secular Duty or Service, making him a Deed or Charter thereof in the Presence of the Bishops and Nobility of his Kingdom (which being in the *Monasticon*, Vol. I. p. 164. and in the *English Abridgment* p. 25, the Reader is refer'd to them for the same.)

fol. 485.

And in regard that this *Croyland* was all a Marsh (as the very Name denotes, for it signifies a raw and muddy Land) and could not bear a Stone Structure, the King caus'd an innumerable Quantity of Oaks and Alders to be drove down as Piles, and dry Earth to be brought nine Miles in Boats from *Upland*, to fill up the Marsh; and thus he began to build a Stone Church, for *St. Guthlac* had only a Wooden Oratory, and he finish'd the same, built the Monastery, and enrich'd it with Ornaments, Lands and Treasure, having a singular Affection for the Place as long as he liv'd. Nor has the Monastery of *Croyland* ever been destitute of Religious Monks, since its first Foundation by the said King, to this Day.

There were at that Time in the Island some Persons who led an Eremitical Life, having been bred under *St. Guthlac*, and there by Permission of the new Abbat *Kenulph*, they continu'd in the several separate Cells, till the Time of their Death. The aforesaid King *Ethelbald* having fully finish'd his Monastery of *Croyland*, apply'd himself to encourage and promote other Monasteries throughout his Kingdom, and in the 3d Year of his Reign publish'd an Edict for Establishing the Liberty of the Church. Which see in *Appendix*, N U M. XXXII.

fol. 486.

The aforesaid King *Ethelbald* having reigned 41 Years, pursuant to the Prophecy of *St. Guthlac*, and having indiscreetly began a War about *Seggesswald*,

he was kill'd by the Tyrant *Bernred*, and was buried at *Ripedune*, then a most famous Monastery, leaving the Crown to *Offa* the Son of *Dignifert*, the Son of *Amulph*, the Son of *Ofmod*, the Son of *Lopp*, the Son of *Pibba*, the Father of King *Penda*. This *Offa* reign'd 40 Years and founded the Monastery of black Monks in the City of *Verolam*, to the Honour of God, and the Protomartyr of *England St. Alban*; and being every where well affected to God's Saints, and inclin'd to hear the Prayers of Religious Men, he, at the request of *Patrick*, Abbat of *Croyland*, Successor to *Kenulph* the first Abbat thereof, confirm'd that Monastery to him, (See his Charter in the *Monasticon*, Vol. I. p. 165.

King *Offa* dying, his Son *Egbert* succeeded him, and reign'd but 141 days. His Successor *Kenulph* reign'd in Peace, Piety and Justice 26 Years. *Patrick*, as was hinted before, having succeeded *Kenulph* in the Government of this Monastery, was himself succeeded by *Siward*, who was near Kinsman to King *Kenulph*, and very familiar with him as his Confessor, and therefore in the 12th Year of his Reign obtain'd of him his Charter confirming to the Monks of *Croyland* the Grants of King *Ethelbald*, taking them into his Protection, &c. (as may be seen in the Charter itself in the Appendix, Vol. 2. N U M. XXXIII.

In the Year of our Lord 819, this renown'd King of the *Mercians*, *Kenulph*, having reign'd 26 Years, and perform'd many good Works, ended this Temporal Life, and was bury'd at *Winchelcomb* Monastery of black Monks, which he had built from the Ground. His Son *Kenelm* being murder'd at 7 Years of Age, *Ceolwolp* Brother to *Kenulph* reign'd over the *Mercians*, only one Year; being then dethron'd by *Bernulphus* a Wealthy and Powerful Man, no way ally'd to the Blood Royal, who in the 3d Year of his Reign was vanquish'd by *Egbert*, King of the *West-Saxons*, and then defeated and slain by the *East Angles*. His Successor and Kinsman *Ludicanus* seeking to Revenge the Death of *Bernulphus* was routed and kill'd by the same People. *Witlase* Duke of the *Mercians* was next

fol. 497.

advanc'd to the Throne, but as tributary to *Egbert* King of the *West-Saxons*. This *Witlase* having been long carefully conceal'd by *Siward* Abbat of *Croyland* and the Accommodation made by him between *Witlase* and the King *Egbert*, the said *Witlase* granted his Charter of Privileges to the Abby of *Croyland*; (which see in the *Monasticon*, Vol. I. p. 165, and in the *English Abridgment*, p. 25.) This King *Witlase* continu'd his Affection to the Monastery throughout the whole Course of his Life, insomuch that he never fail'd every Year to visit *St. Guthlac's* Shrine and offer something of value at the same. He dy'd in the 13th Year of his Reign and was bury'd as he had before promis'd in the Monastery of *Ripe*. His Brother and Successor *Bernulph* was a plunderer of Monasteries, and rob'd this Abby of *Croyland* of all the Jewels his Brother *Witlase*, and other Kings of *Merica* had bestow'd on it, as also of all the Mony he could find in it, wherewith he rais'd Forces to oppose the *Danes*, who were then about *London*, but was by them vanquish'd and put to flight. However, in recompence for the Plunder he had taken from the Monastery he granted to the same his Charter, confirming all its Possessions, and granting many Privileges. The which not being in the *Monasticon* may be seen in the Appendix, Vol. 2. N U M. XXXIV.

Whilst

490.

Whilst the Council was held, about granting the abovemention'd Charter, and other Offices of the Kingdom at *Kingsbury*, a mighty Miracle was wrought by the Intercession of *St. Guthlac*, for an Epidemical Distemper then reigning, in the nature of the Palsie, and the Archbishop of *Canterbury*, and several others, then present at the said Council, being afflicted with the same; as they were consulting to redress the Grievances of the Abby of *Croyland*; the Archbishop, and all the others afflicted with the aforesaid Distemper, found themselves on a sudden perfectly heal'd, and thereupon oblig'd themselves to perform a Pilgrimage to *St. Guthlac*. The King then also commanded the Bishop of *London*, who was an able Notary, extraordinary Eloquent, and one of those that had been so Miraculously heal'd, to draw up the abovemention'd Charter, which he did, and the same was sign'd by all there present, as may be seen in the same. Many that labour'd under the aforesaid Distemper of the Palsie, daily resorting to the Tomb of *St. Guthlac*, the Miracles became so frequent, that sometimes above an hundred were heal'd in a Day; and all of them making their Offerings, the Abbat *Sinard* was wonderfully enrich'd; so that he who before had been stripp'd to the last Farthing, without the least repining, had now all things double restor'd to him, and his old Age became more plentiful and happy, than his Youth had been.

Having thus far given the Foundation and Progress of this Abby in general, we will now prosecute the History thereof, under the Lives of the several Abbats, beginning at the first, referring the Reader back to what has been said of him and his two Successors.

The Lives of the Abbats of Croyland.

1. KENULPH,

A Monk of *Evesham*, was by King *Ethelbald* the Founder of this Monastery, appointed the first Abbat thereof, in the Year 716, but how long he presided over this Abby, does not appear. *This is all Ingulphus has concerning this first Abbat; what follows is from a Manuscript in the Cotton Library, refer'd to in the Margin.*

There was in those Days one *Kenulphus*, a Man of great Fame, who govern'd the Monastery of *St. Guthlac* for some time; from whom the Stone, which he plac'd as a Boundary in the Depings, is still call'd *Kenulphestan*. *England* being afterwards infested with several Tempests of Wars, and the barbarous Nations under their Leaders, *Hinguar*, *Halfdene* and *Gudrun*, and other Tyrants, coming in from *Denmark* or *Norway*, a Change being made in the *Englisk* Kings, who had naturally rul'd *England*, the Monastery of *Croyland* was left desolate, as were many of its Ornaments carry'd away, Towns Plunder'd, and put under the Dominion of Lay Men, contrary to the Canon Law. But the Divine Goodness, which as for the Sins of the People it permits Hypocrites to reign during some time, so it knows also, when the Children are chastiz'd, how to restore Tranquility, by means of the Administration of lawful Princes. Thus the aforesaid Tyrants, who had slain *St. Edmund*, King of the *Angles*, with many other faithful Men, and burnt the Churches of the Saints, and the Habitations of the Christians; being cut off by the Will of God, or otherwise overthrown, *Alfred*, Son to King

Adelmulph, by the Divine Assistance, prevail'd, and was the first King that obtain'd the Monarchy of all *England*. After him, his Son *Edward*, surnamed the Elder, reign'd long and to the Advantage of his People, and dying, left the Kingdom to his three Sons, *Edelstan*, *Edmund* and *Edred*, who all reign'd successively, and each of them in his Time endeavour'd to Rule laudably, and to be Beneficial to his Subjects.

Thus the Cotton Manuscript, which then passes over in Silence several Abbats, mention'd by Ingulphus, to whom we shall therefore return, to continue the Series, till we come to Turketul, the next we find in the aforesaid Manuscript. The next mention'd by Ingulphus, is,

2. PATRICK,

Of whom our Author *Ingulphus*, gives no farther Account than his Name, but he dy'd in 794, and was then succeeded by

3. SIWARD,

A most holy Man, under whom the Monastery wonderfully prosper'd, as may be seen above, and he liv'd to a great Age, for he was Abbat 62 Years. *(The Figures being transpos'd in Mr. Willis's Mired Abbies, make his Rule but 26 Years, which plainly appears to be an Error of the Press.)*

4. THEODORE,

Was next chosen Abbat of *Croyland*, in whose Time the *Danes* ravag'd all the Country, and more especially *Northumberland* and *Mercia*; during these Calamitous Times Count *Algar* the younger, who was then the greatest Subject in the Kingdom of the *Mercians*, and a Commander of great Renown, in all the Wars against the *Danes*, being also a most particular Friend to this Abbat *Theodore*, and much devoted to *St. Guthlac*, obtain'd of *Beorred*, then King of the *Mercians*, a Confirmation of all Lands and Tenements, granted to them till that Time, as may be seen in the *Appendix*, Vol. 2. N U M B. XXXV.

The said Charter was granted in the Year 860, whilst King *Beorred* besieg'd the *Danes* in *Nottingham*. The next Year those Pagans, after doing much other Mischief, destroy'd the Monastery of *Bardeney*, killing all the Monks in the Church. In the year 870, after several Conflicts, the *Danes* returning, the abovemention'd Earl *Algar* was by them kill'd, with most of the Forces he had drawn together to oppose them. Some few that had narrowly escap'd the Slaughter, came the next Night to the Monastery of *Croyland*. The Abbat *Theodore*, having heard the fatal News, retain'd with him the ancientest of the Monks, and a few young Boys, and sent away all the young and able Monks to wait the Event of the War, with all the Treasures of the Church, as well of Relicks, as Books and other things of value. They with much Reluctancy obeying his Commands, after having loaded a Vessel with their aforesaid Treasure, threw into the Well in the Cloister, the Altar Board cover'd with Plates of Gold, which had been given by King *Withlaf*; as also ten Chalices, with Basons to Wash, Pots, Plates, and other Brass Vessels. All the others sinking, the end of the Altar Board, by reason of its length, still appear'd above the Water; which they therefore took up again, and perceiving by the burning of the adjacent Farms at *Kevesfen*, that the Pagans would soon be there, they left that Board

with

with the Abbat, and going aboard their Vessel, arriv'd at the Wood of *Ancarig*, adjoining to their Island on the South Side, and continu'd there four Days with Brother *Toret*, an *Anchorite*, being 30 in Number, ten whereof were Priests, and the rest of inferiour Degrees. The Abbat *Theodore* taking along with him two old Monks, hid the above-mention'd Altar Board, on the North side without the Church, where it was never after heard of. This done, they all assembled in the Choir, as well the Abbat as the Monks, they sang the Hours, all *David's* Psalter, and the Abbat celebrated High Mass, which being ended, the Pagans breaking into the Church, their cruel King *Ofketul*, with his own Hand slaughter'd the venerable Abbat, on the very Altar, the rest that serv'd at the Altar had their Heads struck off; the old Men and young Boys, attempting to escape out of the Choir, were all seiz'd, and put to most cruel Deaths, to oblige them to discover where the Treasures of the Church were. Of all the number, only *Turgar*, a Boy of Ten Years of Age, was sav'd by *Sidrok*, a *Danish* Count, who taking off his Coat, put him into the *Danish* Habit. All the Monks and others being slain, and no Treasures found, the *Danes* broke open all the Tombs of the Saints that were about *St. Guthlac's*, and finding no Wealth, threw all the holy Bodies into one Heap, and burnt them, the third Day after their Arrival, together with the Church, and all the buildings of the Monastery. On the 4th Day they proceeded with innumerable Flocks and Herds of Cattle to *Medeshamsted*; assaulting which Place, *Tulba*, Brother to the *Danish* Count *Hulba*, was dangerously wounded with a Stone, at which *Hulba* was so enraged, and particularly against the Monks; that he murder'd all he found in their Habit, with his own Hand, so that not one escap'd in the Monastery. At this Time the young Brother *Turgar* was warn'd by his Master *Sidrok*, to take care never to come in the way of Count *Hulba*; and he watching his opportunity, whilst his said Master and his Family were intent in saving his Treasure, which was in danger of being lost in the River *Nene*, made his escape into the next Wood, and travelling all Night arriv'd the next Morning at *Croyland*. There he found his Brethren, the other Monks, had return'd the Day before from *Ancarig*, and were labouring to put out the Fire, which still burnt in several Parts of the Monastery. They joyc'd to see him alive, and he show'd them the Places where the Abbat and all the rest had been slain by the inhuman Pagans, all whom they dug out half burnt, and crush'd from among the Ruins. Having remov'd the Rubbish, and cleans'd the Monastery the best they could, they began to consult about choosing an Abbat, and after mature Deliberation, the Election fell upon

5. GODRICK.

A venerable Father, tho' much against his Will. To him came *Toret*, the venerable old Prior of *Ancarig*, and the Sub-Prior *Tisa*, most devout Anchorites, intreating him, that he would vouchsafe to repair to *Medeshamsted*, to give Christian burial to the Bodies of their Abbat and Brethren, which lay expos'd to the wild Beasts and Birds of Prey. He did so, taking along with him several of the Monks, and among them Brother *Turgar*, who were met by all the Brethren of *Ancarig*, and coming to *Medeshamsted*; they with much Labour gather'd the Bodies of all the Monks of that Monastery, being 84 in Number, which they interr'd in one large Grave, opposite to the East End of the late Church,

on the Feast of *St. Cecilia*, placing over r. Body of the Abbat, lying in the midst of his Flk, a Pyramidal Stone, three Foot high, three in Length, and one in Breadth, on which were carv'd the Effigies of the Abbat and his Monks standing about him, which he order'd should be call'd *Medeshamsted*, in Memory of the late destroy'd Monastery; and as long as he liv'd, he yearly visited that Place, pitching his Tent over the Stone, and causing Mass to be said for two Days successively. The High-way cross'd the middle of the Church Yard, the aforesaid Stone standing on the Right Hand, to those that come up from the Stone Bridge towards *Hoyland*; and a Stone Cross, with the Effigies of our Saviour carv'd on it, which the said Abbat caus'd to be plac'd there on the left; to the End that Travellers passing by, remembering the most holy Monastery, might offer up their Prayers to God, for the Souls of the Faithful lying there.

King *Beorred* above-mention'd, after the *Danes* had made most miserable Havock in the Eastern Parts of his Kingdom, came to *London*, and having gather'd a mighty Army, marching Eastward, possess'd himself of the Isle of *Ely*, and either took to himself; or distributed among his Commanders, all the Lands belonging to the Monasteries of *Medeshamsted*, *St. Pega* of *Reikirk*, or *Peikirk*, and of *St. Guthlac* of *Croyland*. Tho' the venerable Abbat *Godrick* spar'd no Pains, to reclaim his own from the King and his Ministers, producing the Grants of the Donors, the Confirmations of Kings, and *Beorred's* own Charter, yet he met with no Success, so that he wholly despair'd of prevailing. Being thus convinc'd of the Iniquity of the Times, he resolv'd to submit, till some better Opportunity, rejoicing that the King had granted him all the Island of his Monastery, exempt from all Exactions, which was a greater Favour than had been granted to the other Monasteries. Accordingly at that Time these Possessions were taken from the Monastery of *Croyland*; and never restor'd to this Day; viz. the Manor of *Spalding*, given to Earl *Adelnulph*, withall its Appurtenances; the Manor of *Deping*, given to *Langfer* Knight; the Manor of *Croxton*, given to Knight *Fernod*; the Manor of *Kirkoton* and *Kimmerbie* in *Lindesie*, given to Earl *Turgot*. *Bukenhale* and *Halington*, were then kept in the King's Hands, but afterwards restor'd to the Monastery, by the pious King *Edred*. In like manner all the other Lands once belonging to *Croyland*, which King *Beorred* had taken to his own use, viz. *Quarapelade*, *Sutterton*, *Langtoft*, *Raston*, *Repingale*, *Kirby*, *Drayton*, *Cherring*, *Glaption*, *Adington*, *Standon* and *Badby*, were all restor'd to *Croyland*; by the Favour of the same King *Edred*, and the Procurement of the Abbat *Turketul*.

In the Year 784, *Beorred* King of the *Mercians*, having reign'd 22 Years, seeing all *England* wasted by the barbarous *Danes*, and no hopes of prevailing against them, left his Kingdom, and going to *Rome*, dy'd there soon after, and was bury'd in the *English* School. *Ceolwulph* an *Englishman* by Birth, but a Barbarian in Impiety, and formerly Servant to King *Beorred*, was by the Power of the *Danes*, enthron'd instead of his Master. He having engag'd to pay the Tribute to the *Danes*, oppress'd all his People, and tormented all Religious Men, believing they had conceal'd Treasures. Thus imposing the Payment of 1000 Pounds on the venerable Abbat of *Croyland*, *Godrick*, and his wretched Brethren, he almost reduc'd that Monastery to nothing; for none would afterwards enter into the same by Reason of its extraordinary Poverty.

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verty. On the contrary the Abbat *Godrick*, being unable to maintain his Monks, he dispers'd many of them among his Kindred, and other Friends of the Monastery throughout the Country; those few that remain'd with him in the Monastery living in great want. Then all the Chalices, except three, the other Vessels of Silver and Jewels, being sold, it would scarce suffice to satiate the unreasonable Demands of Tributary Kingling *Ceolwulph*. He being at last justly depos'd by the *Danes*, and strip'd to his very Nudities, ended his Life miserably. *Alfred* King of the *West-Saxons*, then prevailing against the *Danes*, annex'd the Kingdom of the *Mercians* to his own, as it continu'd ever after. King *Alfred* having expell'd all the *Danes*, secur'd the Country against them for the future, and living regularly; devoted eight Hours every Day to the Service of God. But as we are not here to treat of the Lives of the Kings, we must pass over all his other most noble Actions, and only take Notice that he dy'd in the 29th Year of his Reign; and was succeeded by his Son *Edward* the Elder, who subdu'd other Provinces, and turn'd the Pagans out of all strong Holds; and dy'd in the 23d Year of his Reign. His eldest Son *Athelstan* succeeded him. This good King, among many other pious Actions, which do not belong to this Place, took to his Court, *Godrick*, the Abbat of *Croyland*, who was still living, but spent with Age, with the rest of his Brethren, then reduc'd to seven from 28, and design'd to have restor'd the Monastery of *Croyland*, but being snatch'd away by Death, left the performing thereof to his Brethren. He dy'd in the 17th Year of his Reign, and was succeeded by his Brother *Edmund*, a Youth of 18 Years of Age, who regn'd 6 Years and an half. The same Year *Godrick* Abbat of *Croyland* dy'd, as did two old Monks within a Month after him, so that there remain'd only five old Men, being the Brothers *Clarenbald*, *Swarling*, *Thurgar*, *Brunus*, and *Aio*. The two last of which having thus lost their Patron King *Athelstan*, and their Abbat *Godrick*, despairing of seeing their Monastery restor'd, and a Succession of Spiritual Children, leaving their other three Brethren, the former repair'd to the Monastery of *Winchester*, and the latter to that of *Malmesbury*, where they were receiv'd, and stay'd some Years. But the three holy Brothers left at *Croyland*, still confided that God would in his mercy send them some Protector, who would rebuild their Monastery, gather their dispers'd Brethren, and render their House fruitful. King *Edmund* having restor'd *Glasfenbury* Monastery, had Thoughts of doing the same at *Croyland*, but being unfortunately murder'd at *Pucklechurch*; his Brother *Edred*, the 3d Son of King *Edward*, succeeded him and reign'd 9 Years.

In the second Year of his Reign, the *Northumbrians* rebelling, and the Archbishop of *York* favouring them, King *Edred* sent his Chancellor *Turketul*, a Man of great Wisdom and Goodness to endeavour to restore Peace in those Parts. He hapned to take his way by the Monastery of *Croyland*, where the three aforesaid Monks met and intreated him to stay that Night, leading him to a little Oratory they had built in a Corner of the Ruins of the Church, and showing him the Relicks of St. *Guthlac*, related the whole History of their Misfortunes; after which they entertain'd him and his Retinue, with all the best Provisions they had, tho' much inferior to such a Guest.

The venerable Chancellor pitying the miserable State of that renowned Monastery, and accepting of the Courtesy of those good old Men, promis'd to recommend them to the King, and to give them some relief of his own. In the Morning, he order'd his Servants to leave those Monks sufficient Provisions till his return, and to lay out 100 Shillings for other Necessaries, and so departing with Tears he recommended himself to their Prayers. From that day he took so great an Affection to those old Monks and their Monastery, that as long as he liv'd, he never ceas'd, upon all occasions, to extol the Courtesy of those old Men, their Sanctity and Charity, and to bewail their Misfortunes; and from him it came to be proverbial to speak of *Croyland Courtesy*. In his return from *York*, he lay at *Croyland* again, and giving those 3 Monks 20 Pounds, repair'd to the King; whom, after his other Affairs, he acquainted with the Calamities of the Monastery of *Croyland*, and so dexterously manag'd that Point, that the King committed the Care thereof to him, promising his assistance in all Things. *Turketul* then declar'd he would become a Monk here, the King endeavour'd by all means to dissuade him, but in vain. The Chancellor prevail'd, and a day was appointed for them both to repair to *Croyland*. *Turketul* was then posses'd of 60 Manors, all which he resign'd to the King, reserving only every Tenth, being the 6 nearest to *Croyland*, viz. *Weddingborough*, *Elmington*, *Worthorpon*, *Kotenham*, *Hokington*, and *Beby*; and going with the King to *Croyland*, on the Vigil of the Assumption of the blessed Virgin *Mary*, he immediately sent to *Winchester* and *Malmesbury* for the two aforementioned Brothers *Bruno* and *Aio*. They hearing that God had lookt down on *Croyland*, return'd thither with Joy. The next day after their Arrival,

6. TUKKETUL

Took upon him the Habit of a Monk, and at the same Time the King made him Abbat of that Monastery, and he receiv'd the Benediction at the Hands of *Cedwulph* Bishop of *Dorchester*. The same Day, by the Advice of Men able in the Law, for their better Establishment, the venerable Abbat *Turketul*, and the aforesaid five old Monks voluntarily resign'd their Monastery, with all their Lands, and Tenements, Goods and Chattels belonging to the same into the Kings Hands. The King receiving the same, the next day appointed Carpenters and Masons, and one *Egelric*, a Clergy Man and related to himself, to be Surveyor of the whole Work, the expence thereof to be defray'd out of his Treasury, and the Timber and Stone to be taken from the Woods and Quarries in his Royal Manor of *Castre*. The King having order'd all Things as has been said, and a great Council being appointed to meet at *London* about the weighty Affairs of the Kingdom, took with him thither the venerable Abbat *Turketul* with the two old Monks *Turgar* and *Aio*. And all the Clergy and Nobility being accordingly assembled at *London*, after the Publick Affairs of the Nation were settled, the King in the Presence of them all gave to the Abbat *Turketul* and his Monks, call'd thither for that Purpose, the Monastery of *Croyland* by his Charter, which had been dictated by the same Abbat *Turketul*, late Chancellor of the Kingdom. The which Charter may be seen at length in the *Monasticon*, Vol. 1. p. 167, as may the Grants of *Tregistus* and *Algar*, mention'd in

in the Charter of former Kings in the 2d Vol. of the said *Monasticon*, p. 853.

This Abbat *Turketul*, was the Son of *Ethelbald*, the Brother of King *Edward* the Elder, and succeeded his Father in the Possession of his great Patrimony, about the latter end of that Kings Reign. That Monarch offering him the Daughters of the greatest Men of his Kingdom in Marriage, and he still refusing them, he resolv'd to confer on him the highest Ecclesiastical Preferments, and accordingly as the best Bishopricks in *England* became vacant, he press'd him to accept of the same, but could never prevail. Among the rest, the Bishoprick of *Winchester* being vacant, by the Death of the Bishop *Dinewulph*, *Turketul* rejected the offer of it made to himself, and procur'd it to be confer'd on his Foster Brother *Fridestan*. In like manner, he refus'd to accept of the Bishoprick of *Dorchester*, and procur'd the same for his Chaplain *Ceolwulph*. The King perceiving that he would not be promoted to any Dignities in the Church, appointed him his Chancellor, being convinc'd of his Piety and Justice, and therefore left the most weighty Affairs of the Kingdom to his Decision, without any Controul. By his Advice the King perform'd many good Acts, and among the rest nominated seven Bishops to as many Churches in one Day, viz. the aforesaid *Fridestan* to *Winchester*, the abovenam'd *Ceolwulph* to *Dorchester*, *Wherstan* to *Shirburn*, *Athelstan* to *Cornwal*, *Athelm* to *Fountains*, *Aldulph* to *Cridington*, and *Berner* to the *South Saxons*, who were all Consecrated the same Day by Archbishop *Phlegmund*.

The renowned King *Edward* dying, his Son *Ethelstan* succeeded him, against whom rose up *Analaph* the Son of *Sifric*, once King of *Northumberland*, beginning a War with the Assistance of *Constantin* King of *Scotland*, *Eugenius* King of *Cumberland*, and many other barbarous Kings and Earls, they being all drawn together at *Brunford* in *Northumberland*, King *Ethelstan* mov'd hither to oppose them. Tho' the barbarous *Analaph* had under his Command an infinite multitude of *Danes*, *Norwegians*, *Scots* and *Picts*, he chose rather to Act by Surprise in the Night, than to hazard a Battel in the open Day. Accordingly, he assaulted the *English* in the Night, and having slain a Bishop who came the day before into the Kings Army, the Alarm being carry'd to *Ethelstanes* Quarters, which were about a Mile distance with the main of the Army, he by break of day advanc'd to the Place where the Slaughter had been made, where he found the Enemy tir'd and in disorder. The King, who led the *West Saxons* charg'd that Body where *Analaph* commanded, and his Chancellor *Turketul* leading the *Londoners* and *Mercians*, fell upon the Forces under *Constantin*. Being come to handy Strokes, and neither side giving way, by reason that tho' many of them were slain, the Multitude of the *Pagans* was very great; the Chancellor *Turketul* taking along with him some few *Londoners*, whom he knew to be very brave, and the Colonel of the *Wiccians*, whose name was *Singin*, a Man of try'd Valour, he broke into the thickest of the Enemies, bearing them down on all sides. He had penetrated through the Troops of the *Orcades* and *Picts*, receiving their Darts and Arrows on his Armour, and coming up to the *Cunbrians* and *Scots*, dismounted their King, and endeavouring to take him alive was notably oppos'd by the *Scots*: He afterwards confess'd, he found himself in such Danger, that he began to repent of his Rashness. The *Scots* were now at the

point of killing him and rescuing their King, when *Singin* ran *Constantin* through with his Sword, and the *Scots* dismaying, *Turketul* and those about him had the opportunity to get off. The Death of the King of *Scots* being known, *Analaph* fled, and the rest follow'd him, but a mighty Slaughter of them was made. *Turketul* after own'd that he had been wonderfully preserv'd by God, and reckon'd himself fortunate, in that he had neither kill'd nor maim'd any Man, tho' he might lawfully have done it fighting for his Country, and especially against *Pagans*.

The Fame of this Victory being spread through all Christendom, the Kings Friendship and Alliance was much coveted, so that the Emperor *Henry* sent Embassadors to him to desire one of his Sisters for his Son *Otho*; the King of *France* ask'd another for his Son, and *Lewis* Prince of *Aquitain* one for himself. The Embassadors from those Potentates brought richer Presents than had ever before been seen in *England*, and among them a Piece of our Saviours Cross enclos'd in Christal; a Piece of one of the Thorns of his Crown, also in Christal; *Constantin* the Great's Sword, on the Hilt whereof, being of Gold, was fastned one of the four Nails which had fastned our Saviour to the Cross; the Standard of the holy Martyr St. *Maurice*, and the Spear of the Emperor *Charlemaign*, much valu'd among the *French*. King *Ethelstan* much pleas'd with these Presents, appointed Embassadors to conduct his Sisters, constituting his Chancellor *Turketul* the chief of them. He having perform'd his Embassy and deliver'd the Ladies, return'd home loaded with rich Presents.

Ethelstan having subdu'd his Enemies and so Honourably dispos'd of his Sisters, by the Advice of his Chancellor *Turketul*, wholly addict'd himself to promote the Church throughout all his Dominions, rebuilding Monasteries, erecting Churches, and adorning them with most costly Ornaments. To pass by other Things which do not relate to this History, *Turketul*, at length repairing to *Croyland*,^{505.} he travell'd about that Island, with the three old Monks, carry'd in a Waggon, and being show'd the Boundaries thereof, caus'd the Stone Crosses, set about as Land Marks, to be repair'd, and set at a greater Distance on solid Land, lest they should be born down by the Waters, as he was inform'd had happen'd to those formerly set up by *Kenulph* the first Abbat of that Monastery. At length, he became a Monk and Abbat of that Monastery, and had it given to him and his Successors in as ample Manner as has been said above. He would by no means consent to have the former Immunities of the Place restor'd, lest he should seem in any manner to give a Sanctuary, against the Laws, to wicked Criminals and Offenders. Many learned Men follow'd him to the Monastery, of whom then some took upon them the Monastical Habit; the rest dreading the Austerity thereof remain'd in their secular Apparel, yet liv'd with him in the Monastery, some becoming Priests, others only Clerks. All these being many, he order'd to reside in the Cell of the Virgin St. *Pega*, on the East side of the Monastery, and to have every day a Portion of Diet like the Monks, and building a Chapel there commanded them to perform the Night as well as the Day Hours of Divine Service, at the same Time as the Monks did. This he did to enure them by degrees to the Observance of the Monastical Rules, as having been before more irregular whilst Lay-men. He also appointed them to be all clad alike, to wit in black Cloths, and Garments

ments down to their Heels, all Black. They were not confin'd to any Thing but Continenence and Obedience, so that scarce any of them ever return'd to the World. The Abbat *Turketul* call'd their Chief by the Name of Prior, who was chosen by him and confirm'd by him. Some of them made an holy End in that manner, others became Monks, and some of them Abbats, of which number were the two *Egelric's*, both of them successively Abbats of this Monastery after *Turketul*. He, when all the Priests of that House were become Monks, with the consent of his Convent, settled an Allowance for a secular Priest to reside there for ever; and it was the Custom when any came to become Monks, to keep them there some Time upon Tryal, and to inure them to Monastical Discipline by Degrees.

In the 8th Year of the Reign of King *Edgar* the Abbat *Turketul* going to London to visit his former great Friend *Dunstan*, then Archbishop of *Canterbury*, and his Kinsman *Osketul* Archbishop of *York*, by their Intercession obtain'd of that Monarch the Confirmation of his Monastery of *Croyland*, which Charter is in the *Appendix*, Vol. 2. N U M. XXXVI.

The venerable Abbat *Turketul* having obtain'd the above mention'd Protection from King *Edgar*, against the Dangers from the Lay Power, earnestly intreated the two Archbishops to grant him the Spiritual Shield against any Sons of *Belial* that might happen to rise against his Monastery by the Instigation of the Devil, and accordingly obtain'd of them an Instrument containing Ecclesiastical Censures against such as should violate the Charters of the Kings *Edred* and *Edgar*, or any ways infringe or oppose the same, the which Instrument is also in the *Appendix*, Vol. 2. N U M. XXXVII.

Having thus Establish'd and secur'd his Monastery by regal and Episcopal Authority, the Abbat *Turketul* who was grown old, went abroad no more, but daily convers'd with the Elders of his Convent and enquir'd concerning the ancient Observances of the same. And having with him *Aio* who was knowing in the Law, and skill'd in the ancient practices of the House; as also, *Thurgar* who having been bred there from his Infancy, had seen the Destruction of the old, and the rebuilding of the new, he added to them Brother *Snetman*, desiring they would carefully transmit to Posterity all the Memorials of the old Monastery and the regular Observances thereof. Then those ancient Men compil'd this History containing the most remarkable Occurrences of this our House, with some few incidents of the Kingdoms of the *Mercians* and *West Saxons*, from the first Foundation by *Ethelbald* to the 14th Year of the renowned King *Edgar*.

At the same Time, our venerable Father Abbat *Turketul*, being fully inform'd in the ancient Observances of our Monastery, having examin'd and being fully instructed in them, establish'd and decreed that the following should be for ever after inviolably observ'd in his Monastery of *Croyland*.

Having divided all the Convent into three Degrees, he ordain'd that each of these Degrees should adhere to and keep within its own State, viz. That the younger sort, from their Admission into the Monastery till the Age of 24 Years shall in course undergo all the Duties of the Choir, Cloister and Refectory, in singing, reading, serving, and keeping all regular Observances according to the Instruction of their Master; the which Duties whosoever shall endeavour to perform diligently and devoutly as well for himself as for his Companions, he shall upon all Occasions be look'd upon as worthy of more

Favour from his Superiors. But if any one, which God forbid, being puff'd up with Pride, or conceited by reason of his Skill in any Art, or confiding in his Learning, or encourag'd by the Love of his Relations, or any others, shall be found in the Monastery a Whisperer, or Detractor, or Contentious, or any way a Despiser of the Elders; let him be shun'd by all, like a Fury come from Hell, and not be allow'd by his Superiours, any Favour in the Chapter, or Liberty in the Refectory, or Comfort in the Infirmary, until he amends his Faults; but being shut up like a wild Ox, to prevent the young Whelp's growing up an untameable Lion, he is to be at the very first corrected as the Priors shall judge meet. But those who shall prove affable and pleasant, chaste and peaceable, meek and modest, dutiful and obedient, being worthy of all Favour, are the oftner to be encourag'd.

Those who have completed 24 Years from their Conversion, shall for the next 16 Years be in the middle Degree; these are discharg'd from the small Duties of Chantry, Epistle and Gospel, and all other lesser Duties; but having perform'd the other Burdens of the Choir, Cloister and Refectory in their Course, they are to be frequently reliev'd by the younger sort; so that they, for the Benefit of Obedience, perform their Offices once or twice a Week, and be on the other Days assisted by the young ones. And whereas the weight of Business, the Providence of Councils, and all the Care of the Place is particularly incumbent on these, it is convenient, that according to their Labours, besides the divine Reward, which Monks chiefly look after, they find the Countenance of their Superiors either Austere or Favourable, Affable or Stern, that they receive Honour with Burden, and either Grace or Severity, according to their Desert.

In the 3d Degree, those who have obtain'd the 40th Year, till they arrive at 50, are to be reputed Elders, to be discharg'd from all Burdens of the Choir, Cloister and Refectory, excepting the Course of Masses sung by Note. In which Masses the younger sort of the first Degree, and the middle one of the second Degree, shall daily bear their own Burdens, devoutly offering themselves.

When the 42 Year is completed, these shall also be excepted from all Offices abroad, as of Provisor, Procurator, Cellarer, Almoner, Cook, Overseer of Works, or of Pissances, unless the Abbat shall, upon urgent necessity, resolve to confer any of the said Offices on some one of the Elders. These, like old Soldiers past their Service, who have born the Weight and Heat of the Day in the Service of God, and have spent their Flesh and Blood for the good of their Monastery, are worthy of all Honour, and must want for nothing. It is by all means to be observ'd in this State, that they shall most worthily obtain the Favour of this Dispensation, who have never been convicted of any Crime, from their first Entrance into the Monastery, for which they have been oblig'd publicly to undergo the Penalty due to the greater Transgressions.

One of 50 Years standing, who in Order is to be call'd *Sempecta*, shall have a decent Bed Chamber, assign'd him in the Infirmary by the Prior, and a Clerk or Boy particularly attending his Service, who shall receive the same Allowance of Provisions from the Abbat's Expence, by Rule and Measure, as is allow'd to an Esquire's Boy in the Abbat's Hall. The Prior shall daily assign this *Sempecta*, or privileged Person, one young Brother to sit at Table with him, as well for the Instruction of the young one

one, as for the Comfort of the old ; and they shall be allow'd Virtuals from the Kitchin of the Infirmary, as sick Persons. The *Sempecta* or priviledg'd Person shall go in or out at his own Will and Pleasure, of the Choir, Cloister, Refectory, Dormitory and other Offices of the Monastery, with or without his Coult, when, and as he pleases. No Disaster relating to the Monastery, is to be mention'd in his hearing. None is to presume to offend him, but he is to expect his End in perfect Peace, and quiet of Mind. He is to have Leave and Power to enjoin the Penances of the daily Chapter of the Monks, and either to heighten or mitigate those enjoin'd, as he shall find the Countenance of the Penitent sorrowful, and Contrite. All the Liberties of the Refectory, all the Comforts of the Infirmary, are to be left to his Will and Appointment ; and let all be continu'd to be perform'd in the same manner as has been hitherto practis'd, both at Home and Abroad, unless he be convicted of any Crime ; for being then admonish'd, as our Holy Rule directs, he who once obtains the Office of Prior of *Croyland*, shall ever continue Prior till his Death, and in regard that the Ruler is to be honoured among his Brethren, all Respect and Reverence is to be paid him, besides the Ceremony of bowing.

As well the Abbat and Prior as all the rest of the Congregation, are to obey the Precentor, and his Deputies in the Choir.

He then assign'd to the Office of the Sacrist, for Enlargement of his Allowance, the Office of the Archdeaconship, over all the Parish of *Croyland*, as long as he shall execute his said Office reasonably and canonically, without Exception of Persons in the Fear of God. He then gave to the Office of the Sacrist, a Gold Chalice, and two Silver gilt Cruets, made in the shape of two Angels of carv'd Work, and two Silver Basons of wonderful Workmanship and Largeness most beautifully emboss'd with armed Knights. All which Vessels the Emperor *Henry* had formerly given, and he had till then always kept them in his Chapel.

Item. To the Office of the Chamber of the Monks, he then assign'd his Manor of *Beby*, with the Church of the same Town, calling down the Curse of God upon whomsoever shall alienate, or cause to be alienated, the said Manor and Church, from the said Office, to the Detriment of the Monastery.

The venerable Father Abbat *Turketul*, caus'd these his holy Statutes, publish'd in his Chapter, and approv'd and receiv'd by all to be writ out, and added at the End of the Rule of St. *Benedict*, to the End that all might, when they would, read their Law, and that none might through Ignorance transgress the same : The said Father being now decay'd with Age, and weakned with several Wounds he had receiv'd, and Fatigues he had gone through in his more robust Years, daily expected the end of his Life ; and accordingly gave himself up to Meditation, relieving the Poor, and performing other Works of Charity. He daily visited the Children and Sons of Men of Quality, plac'd at St. *Pega's*, to be instructed by the Clerks there, examining their Exercises, to see what Progress they made, and always carrying Fruit, or the like Reward, to such as took most Pains. He ever pay'd the greatest Respect to the *Sempecta*, or old priviledg'd Persons of his Monastery, who had begotten him by the Word of Life to the Service of God ; comforted them daily, and sent them some Present from his own Table. And when the first of those priviledg'd Persons, being much older than the rest, both as to

Birth and Conversion, that is, *F. Clarembold*, being 168, (or 148) Years of Age, fell Sick, hourly expecting the Reward of his long Labours ; the Abbat *Turketul* performing the Office of a Servant, kept with him Day and Night, singing the Service to him, and perform'd all other Things necessary, as if he had himself been an Active Youth ; and at last he interr'd him in the midst of the Choir. The following Year dy'd *F. Swarling*, having liv'd 142 Years ; and within the same Year, dy'd also the above spoken of venerable old Persons *Bruno* and *Aio*, and the next Year after *Turgar*, at the Age of 115 Years. These 5 old Monks had seen both Monasteries, that is, the old one destroy'd by the *Danes*, and the new one lately restor'd.

In the Year of our Lord 975, being the 16th, and last of King *Edgar*, after having celebrated the Feast of the Holy Apostles *Peter* and *Paul*, the venerable Father Abbat *Turketul*, fell into a Fever, and after having born it three Days, on the fourth was confin'd to his Bed, and then call'd all the Convent, consisting of 47 Monks, and 4 Lay Brothers, and in the Presence of them all, commanded *F. Egelric*, then his Provisor, to produce all the Treasures of the House, and to be accountable for the same after his Death. The Treasure then so produced, arose almost to 10000*l*. The Relicks were many and very valuable, which had been bestow'd on the Abbat *Turketul*, when he was Chancellor of *England*, by the Emperor *Henry*, *Hugh* King of *France*, *Lewis* Prince of *Aquitain*, and many other Dukes and Earls, Noble Men and Prelates, to gain the King's Favour. In fine, the Abbats Distemper increasing, having perform'd all the Acts of a most fervent Piety and Devotion, he departed this Life to enjoy Eternal Happiness, on the 5th of the *Nones* of *July*, that is, on the Translation of St. *Benedict*, his Father and Patron, and was bury'd in his own Church, which he had built from the Ground, close by the High Altar on the Right Hand.

Having been thus large upon this Abbat *Turketul*, out of *Ingulphus*, we will here subjoin what we find of him in the above quoted Manuscript in the Cotton Library, as follows,

In the Days of King *Edred*, one *Turketul*, a London Clergyman, who begg'd of the afore said King that he would grant him *Croyland* ; and the King willingly granted his Request. For that Clergyman was of the Royal Race, Kinsman to *Osktel* Metropolitan of *York*, and having great Wealth and large Possessions, all which he little valu'd, for the sake of the Eternal Dwellings. For he had not, as has been said, beg'd *Croyland* of the King, to add to his Lands ; but because he had resolv'd to give himself up to the Service of God, despising all the Delights of this World, having been acquainted with the Religious Men there living in Solitude, every way enclos'd with Marshes and Waters. Having therefore discreetly order'd his Affairs, he became a Monk at *Croyland*, and having been for some Time instructed in the Congregation of Monks there, he, by the Will of God, and the Election of good Men, became their Master and Abbat. He was very familiar with the Holy Prelates, who at that Time govern'd the Church of God, viz. *Dunstan* Archbishop of *Canterbury*, *Adelwold* of *Winchester*, and *Oswald* of *Worcester*, and afterwards of *York*, and always endeavour'd to be directed by their Advice. This Man, as has been said, was of great

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Quality, and possess'd of 60 Manors, as the Patri-
mony of his Ancestors; for whose Souls he gave
to the Church of *Croiland* six Towns, viz. *We-*
lingburg, *Beby*, *Wyrthorp*, *Elmynton*, *Cotenham*,
and *Hokyngham*, and confirm'd the Grant thereof,
sealing it with the Seal of the most valiant King.
Archbishop *Dunstan* also, with his Suffragans, ma-
king the sign of the Cross, ratify'd the same, and
excommunicated under the Anathema of an eternal
Curse, whosoever shall take from the aforesaid
Church, any thing of what is above nam'd, unless
they make just Satisfaction. *Turketul* dy'd long
after, on the 4th of the Ides of *July*.

7. EGELRIC.

Ingulf. ubi
supra.

The Elder, Kinsman to the former Abbat *Turke-*
tul, and Provisor of the Monastery under him, a
very religious Person, and most industrious in the
management of Temporal Affairs. It was he that
prevail'd with the Abbat *Turketul*, to repair to
London, and procure the Confirmation Charter of
King *Edgar*, and the Ecclesiastical Censures against
the Infringers of the same, of the Archbishops *Dun-*
stan and *Osketul*, above spoken of in the Life of
that Abbat. Not to mention what Works he for-
warded under his Predecessor, he erected several no-
ble Structures himself, as the Infirmary, of a com-
petent Length and Breadth, all Timber Work, ex-
cellently wrought, a Chapel of the same sort, and
other necessary Places. All were of Timber and co-
ver'd with Lead, the Marsh Ground being unfit for
Stone Work. He also built the Hall for Guests, and
two most beautiful large Rooms of the same kind;
a new Brew-House and Bake-House; likewise a
Barn, large Stables for the Horses of the Abbat,
and of Strangers, with Lodging Rooms over them
for Servants. These three Buildings, viz. the Sta-
ble, Granary and Bake-House, clos'd up the West
Side of the Abbat's Court, looking towards the
Town; the South Side was made up with the Hall
and Chambers for Guests; the East Side with the
Taylors Workhouse, and the Hall for Lay Brothers,
and then the Abbat's Kitchen, Hall, Chamber and
Chapel, which shut up the Monks Cloister towards
the West; the North Side of the Abby, was clos'd
by the great Gate, with the Place for entertaining
the Poor to the Eastward. All these, except the Ab-
bat's Chamber and Chapel, which joyn'd to the
Cloister, and the aforesaid Place for entertaining
of the Poor, which the Abbat *Turketul* had built
with Stone, were of Timber, cover'd with Lead.

In the dry Years he also till'd some Grounds in
his Marsh, in four Places, viz. in the 4 Angles,
and for 3 or 4 Years reap'd an hundred fold of
what he sow'd, and the Tillage of *Tedwarthar*
prov'd the most fruitful of all; so that the Mona-
stery was exceedingly enrich'd, and the Crop was so
plentiful, that it reliev'd all the Contry round a-
bout, and prodigious numbers of Poor resorting to
it, the Town grew very large. He made two great
Bells which he call'd *Bartholomew* and *Bette-*
lin, two midling, nam'd *Turketul* and *Tatwin*, and
two small, being *Bega* and *Rega*. The Abbat *Tur-*
ketul had before made one vast Bell and nam'd it
Guthlac, which with the rest made an admirable
Harmony, nor was there such another Ring in *Eng-*
land. After 10 Years prudently spent in the Pasto-
ral Office, the Abbat *Egelric* dy'd on the 2d of the
Nones of *August*, in the Year 984, and was bury'd
in the Chapter House.

The above Manuscript names this *Elgeric*, and only
says, he was Nephew to *Turketul*.

8. EGELRIC

The younger, of the same Family, a Man more
addicted to Books, and Holy Writ, than skilful in
temporal Affairs, was next chosen Abbat, and pre-
serv'd the Monastery during his Government most
piously and industriously. This Abbat gave to the
common Library of the Monks 40 large original
Volumes of several Doctors, and above a hundred
small Volumes of several Subjects and Histories.
He also gave to the Office of the Sacrist, many
Vestments, viz. to every Altar in the Church two
Chasubles, that is, one for *Sundays* and another
richer. He also gave to the Choir 24 Copes, viz.
6 White, 6 Red, 6 Green, and 6 Black. He like-
wise gave two large Foot Cloths, with Lions wove
in them, to lay before the High Altar on great Fe-
stivals, and two shorter with Flowers for the Festi-
vals of the Apostles. Also many Pieces of Hang-
ings to be us'd about the Altars of Saints on Festi-
vals, many of them of Silk, some plain, some em-
broider'd with Gold Birds, and some were without
them. He made 6 Chalice, which he gave to se-
veral Altars and Chapels; and to the Choir, 6 Gra-
duals, 4 Antiphonals and Missals for several Altars.
He furnish'd the Offices of the Monastery with some
Brass Vessels, and every Year gave new Tunicks to
the whole Convent and their Followers, every two
Years Couls, and every third Year Frocks, besides
those which Abbat *Turketul* had assign'd the Con-
vent, to be had yearly of the Church and Manor of
Beby. Having excellently govern'd the Monastery
8 Years he departed this Life on the Nones of *March*,
992. He being bury'd in the Chapter House by the
former *Egelric*, was succeeded by

(This *Elgeric* is also only nam'd in the above quo-
ted M.S.)

9. OSKETUL

Who had been a long Time Prior under the Ab-
bats *Turketul* and the two *Egelrics*, a simple and
upright Man, very loving and charitable to all Per-
sons, well vers'd in Learning, and of very good
Birth; and so generous in his Alms to the Poor, that
he was call'd the Father of the Needy; in so much
Authority among the Multitude, that whatsoever
he said would happen, was look'd upon as Prophe-
tical, and so much honour'd among the Great Ones
of the Earth, that they respected him as a Father.

The renowned King *Edgar* dying, as was said
above in its Place, was succeeded by his Son *Ed-*
ward, a most innocent and holy Youth, whose
simplicity being abus'd by wicked Great Men,
and his mischievous Mother in Law *Alfreda*, by
them many Monks were thrust out of their Mona-
steries, Seculars being put into their Places, who
gave away many Manors to those Tyranical Ru-
lers to maintain them in their Usurpations. The
King himself, when he had reign'd but four Years,
was murder'd at *Torusgate*, by the Contrivance of
his said Wicked Step-mother, who thereupon promo-
ted her own Son *Ethelred*, then but 10 Years of
Age to the Throne. He was crown'd at *Kingston* by
St.

St. Dunstan Archbishop of Canterbury, who when he had perform'd the Ceremony of the Coronation, said to the new King, *Because thou hast ascend'd the Throne by the Death of thy Brother, whom your Mother slew, therefore hear the Word of the Lord, thus saith the Lord, The Sword shall not depart from thy House, raging against thee all the Days of thy Life, and slaying of thy Seed and of thy Race, until thy Kingdom be transferr'd to the Kingdom of another, whose Customs and Language thy Nation knoweth not; nor shall the Sin of thy Mother, and the Sin of the most wicked Men, who consented to her wicked Counsel, in laying Hands on the anointed of the Lord to shed innocent Blood, be atton'd for, but with long revenge, and much Effusion of Blood.* This King afterwards besieging Rochester, and refusing to raise the Siege at the Request of the same Holy Archbishop Dunstan, and afterwards doing it for the Price of an hundred Pounds which he sent him, that Holy Man again sent him this Message, *Because you have preferr'd Money before God, Silver before the Apostle (meaning St. Andrew the Patron of Rochester) and Covetousness before me his Servant, the evils which the Lord hath spoken shall speedily come upon thee; but these Things shall not happen whilst I live, for this also the Lord hath spoken.* Presently after the Death of that Saint, the aforesaid Prophecies began daily to be fulfill'd, and innumerable Calamities to afflict the Land. First, the Danes like Pirates, infested all our Coasts, and then their Army being brought over in a mighty Fleet, easily took Towns and Castles, whilst at the same Time a Famine consum'd the Natives, a Flux destroy'd the Cattle as well as Men, the Plague destroy'd Thousands as well of Rich as Poor, and their Enemies everywhere prevail'd above the English. Then were all the Monasteries of the Kingdom subjected by King Ethelred and his Ministers and great Men to intolerable Contributions, and oblig'd to pay vast Sums towards the Tributes granted to the Danes. The Treasures of the Monasteries having been plunder'd even to the Chalice, the very Shrines of the Saints were robb'd. The venerable Osketul Abbat of Croyland had several Times paid 400 Marks towards those Impositions, and at length when he had spent 12 Years piously and industriously in the Pastoral Charge, he was deliver'd by Death from all those Exactions and other worldly Troubles on the 12th of the Kalends of November, in the Year of our Lord 1005.

Of this Osketul the aforesaid M. S. says thus:

Osketul a Monk of great Nobility was made Abbat of the same Church. His Sister Levine was Lady of Enloesbirie, where at that Time lay the Body of St. Neot, Abbat and Confessor; but no Service was then perform'd worthy of so great a Man; whereupon the aforesaid Woman went to Witlesey, and call'd thither her Brother Osketul the Abbat, with some Monks of Croyland, and there she deliver'd the Body of St. Neot, which she had respectfully brought with her to the Monks, whom she thought more worthy of it than herself. They gratefully receiv'd the Gift bestow'd on them by God, and honourably plac'd it by the Altar of the Holy Mary, Mother of God, on the North-side; and there it is reverently worshipp'd by the Faithful till this day, and his Festival is kept on the second of the Kalends of August. His Successor was

10. GODRIC the 2d, Successor to Osketul. Elected Abbat in the Days of Sorrow, Tribulation, Ingulf, ubi on and Misery, as the former Abbat of the same ^{supra}. Name of Godric had once presid'd over the Monastery many Years in the Time of its Desolation and Destruction; so this Man rul'd the Monastery most painfully for the space of 14 Years under the aforesaid King Ethelred. In this Abbats Time, the Danes being possess'd of the best Part of the Kingdom, and daily plundering and robbing, whilst King Ethelred and his Noblemen exacted mighty Sums to pay their Contributions to the Danes, many Monasteries were drain'd to the last Farthing, and yet the more they were oppress'd the better able they were thought to pay. Thus the venerable Abbat Godric, in his first Year, paid 200 Marks to King Ethelred, whose prime Men extorted the like Sum for their Expences, besides the smaller Expences daily occasion'd by the Kings Ministers. The 2d, 3d and 4th Years the same hapned. Besides, in the 3d Year 200 were exacted for building a Fleet, and the Sea-Service. The 4th Year Turkil a Danish Earl arriving with a great Fleet, the Payment of an hundred Pounds was exacted with the utmost Rigor. The Danes then also ranging about the Country, plundering all Moveables, and burning the Immoveables, Draiton, Cotenham and Hoketon Manors, belonging to Croyland, were plunder'd and burnt, with all the County of Cambridge. But all this was only the beginning of evil, for tho' every Year after 400 Marks were paid to the King and for the Exactions of his Commanders, King Swane arriving with his Fleet ravag'd all the Country. Advancing from Lindsey, he burnt the Villages, slaughter'd the Peasants, and put Religious Men to Death with sundry sorts of Tortures; then he burnt Basson and Langtoft. This was in the Year of our Lord 1018. Then was the Monastery of St. Pega burnt with all its Manors adjoyning, viz. Glinton, Northumburtham, Makesey, Etton, Badington and Bernake, and all the Family either slain or led into Captivity. The Abbat flying with his Retinue by Night, escap'd and arriv'd at Croyland by Water. The like hapned at the Monastery of Burgh. ⁵⁰⁷. That Year the great Rains occasion'd Floods, and render'd all the neighbouring Marshes impassable. This brought all People, an infinite number came flocking, the Choir and Cloister were fill'd with Monks, the rest of the Church with Priests and Clerks, all the Abby with Laymen, the Church yard day and night with Women and Children in Tents; the ablest among them, and Youths guarded the mouths of the Rivers skulking among the Sedge and Alders: And to say nothing of other Borders, there were then every day an hundred Monks at Table. Besides all this King Swane demanded a Thousand Marks Contribution of the Monastery of Croyland, appointing a day for Payment thereof at Lincoln, under the Penalty of burning the said Monastery; and within three Months after the Payment of this Money, his wicked Exactors extorted a Thousand Marks more to furnish Provisions for his Army. At length the Expences at home and Extortioners abroad exhausted all the Abbat Turketuls Treasure, the Barns of both the Abbats Egelrics were exhausted and still the Kings Exactors demanded Money, threatening the Abbat to treat him as a Betrayer of his Country, and supporter of the Danes. The Abbat terrify'd by these Threats, assembled his Convent, and acquainting them that there was no more Money, intreated them to advise what was

to be done in that exigency. At length, after many Debates, it was resolv'd, to bribe some one of *Edric*, the Duke of the *Mercians* Ministers or Officers, and since there was no Money, to graht him Lands and Tenements for his Life that he might protect them against the threatned Dangers. This *Edric*, was the most powerful Man in the Country; next to the King, and most familiar with both the Kings *Ethelred* and *Swane*, as also afterwards with *Cnute*, the Son of the latter. One *Norman* a prime Officer of his, of noble Birth, being the Son of Earl *Lefwin*, and Brother to *Leofric*, the noble Earl of *Leicester*, was retain'd, the Manor of *Radby*, being according to his own Demand, granted for an hundred Years, which he was to hold of St. *Guthlac* paying a Pepper Corn Yearly for the same, in Consideration thereof he oblig'd himself in Writing to protect the Monastery. This sav'd the Monastery as long as he liv'd. For in the first Year of King *Cnute*, the aforesaid perfidious Duke *Edric* alledging as Merit, that he had to serve him, betray'd both King *Ethelred* and King *Edmund*, being thus, by his own Confession, declar'd a Traitor, he was as such hang'd, and cast into the River of *Thames*. Many of his Officers were put to Death with him, and among them the aforesaid *Norman*: But that King bearing his Brother *Leofric* much Affection, he gave him all his Lands in part of Satisfaction. By this Grant *Badeby* fell into the Hands of the said Earl *Leofric*, and was by him made over to the Monastery of *Evesham*, which has still kept the same beyond the Term of the Lease.

King *Ethelred* having reign'd 37 Years in a miserable manner, at length dy'd at *London*, besieg'd by the *Danes*, and was bury'd at *St. Paul's*. His Son, for his great Valour, surnam'd *Ironside*, succeeded him, who behaving himself with the utmost Bravery against King *Cnute*, who had succeeded his Father *Swane*, dying miserably at *Gainsburgh*, divided the Kingdom with him. But those two Kings beginning to Reign peaceably, King *Edmund* was murder'd by the Treachery of the aforesaid perfidious Duke *Edric*, whereupon *Cnute* was by universal Consent crown'd King of all *England*, and the said Traitor *Edric* was hang'd as has been said, with the above-mention'd *Norman* and others, in the Year 1007.

Peace being restor'd in *England* under the Reign of King *Cnute*, the venerable Father *Godric* Abbat of *Croyland* sent home all the Monks of other Monasteries that he had entertain'd. In the 2d Year of King *Cnute*, this Abbat *Godric*, having govern'd his Monastery 14 Years in great Tribulation, found Rest in Death on the 14 of the *Kalends* of *February*, and was bury'd in the Chapter-House opposite to the Abbat *Osketul*.

The Manuscript above only mentions this *Godric*.

II. BRITHMER,

Kinsman to the former Abbat *Osketul*, and Procurator of the Monastery under the last Abbat *Godric*, in which Office he escap'd many Dangers from K. *Ethelred*, and from the Army of the *Danes*, and was now chosen Abbat of this Monastery. He seeing that King *Cnute* being establish'd over all *England*, treated the *English* courteously and in a friendly manner, and was a Benefactor to Monasteries and other Holy Places, resolv'd to repair to him, and obtain the Confirmation of his Monastery, which he accordingly perform'd, and obtain'd the said Grant,

together with a most beautiful Gold Chalice. See the Charter in the *Appendix*, Vol. 2. N U M. XXXVIII.

In the Year of our Lord 1032. King *Cnute* returning into *England* from *Rome*, by the way of *Denmark*, arriv'd at *Sandwich*. The Abbat *Brithmer* meeting him there, presented him with two very fine Palfreys, which he graciously accepting, and returning worthy Thanks, gave our Abbat a compleat Vestment of Silk, interwoven with Eagles of Gold, and one Silver Gilt Censer. And the Abbat gave 12 Bears Skins, some of which lasted till our Time, before several Altars. The Abbat *Brithmer* being encourag'd by the King's Confirmation above-mention'd, rebuilt several Manors belonging to *Croyland*, which had been before ruin'd by the *Danes*. At *Standoun* he erected a most beautiful Hall, and Rooms, and other necessary Offices for entertaining of his Family, when he or his Monks should be oblig'd to go to *London*, upon any Business. In the other Manors destroy'd by the *Danes*, that is, *Kotenham*, *Hoketon*, *Wendling*, *Adington*, *Elmington*, *Langtoft*, *Baston*, *Bulenhall*, and *Halington*, he built Barns, Ox-Stalls, Stables, Sheep-folds, and Kitchens. In the 18th Year of this Abbat, which was the 20th of the Reign of *Cnute*, that King dy'd and was bury'd at *Winchester*. A War being fear'd to ensue between *Harold* and *Hardicnute*⁵⁰⁹, Sons to the late King *Cnute*, and *Edward* Son to the former King *Ethelred*, being then Competitors for the Kingdom, abundance of People withdrew themselves into the Marshes of *Croyland*, as to a Place of Safety, which occasion'd much Trouble and Expence to the Monastery. At length *Harold* getting Possession of all *England*, gave to our Monastery, his Coronation Mantle of Silk, with Gold Flowers, which afterwards the Sacrist exchange'd for a Cope, and would have done us much more good, had not a speedy Death snatch'd him away, for he reign'd but 4 Years, and was bury'd at *Westminster*. *Hardicnute*, his Brother by Queen *Emma*, call'd out of *Denmark*, succeeded him, and having reign'd but two Years, gave up his Soul at *Lambeth*, whilst he was feasting and carousing, and was bury'd by his Father at *Winchester*. After his Death, *Edward* the Son of *Ethelred* by Queen *Emma*, was next Crown'd at *London*, without any Opposition, in the Year of our Lord 1043, and reign'd 24 Years. In the 6th Year of the Reign of this King, the venerable Father *Brithmer*, Abbat of *Croyland* fell sick, when he had govern'd most diligently for the space of 28 Years, and dy'd on the 7th of the *Ides* of *April*. He lyes bury'd at the Door of the Chapter-House.

12. WULGAT

At this Time the venerable Father *Wulgat* Abbat of *Peikirk*, being, after long Contention, turn'd out of the Site of his Monastery, and others taking from him all the Manors bestow'd on that Monastery by their Ancestors, on Pretence that being given to St. *Pega*, he having lost that Place could have no Claim to them, that poor Abbat with 18 Monks was expos'd to wander about to seek for Sustenance. The Godly King *Edward* pitying their Condition, took them into his Court and Chapel till they should be otherwise provided for. No sooner was this done than Advice was brought of the Death of the Abbat *Brithmer* of *Croyland*. For several Years past there had been no free and Canonical Election of Bishops and Prelates, but the Kings made them at Pleasure, by giving the Crozier and Ring. *Ge-
rare*

ward Prior of Croyland, then delivering to King Edward the Pastoral Staff and Ring of the late Abbat, that Monarch bestow'd the same on the aforesaid *Wulgat*, late Abbat of *Peikirk*, and sent an Affectionate Letter by the above-mention'd Prior, enjoining the Monks to receive him as such, on Account of his many Sufferings. At the same Time King Edward, at the Request of the said Abbat *Wulgat*, confirm'd to him and his Monks, the Monastery of *Croyland*, with all its Lands, Tenements, Marshes and all other Things appertaining to the same, as appears by his Charter in the *Appendix*, Vol. 2. N U M. XXXIX.

The aforesaid venerable Father *Wulgate* came to *Croyland* with all his Monks, being 16 in number, for two dy'd at *London*, and with all his Equipage, and was receiv'd on the Festival of *St. Mark* the Evangelist, in the Year of our Lord 1048, in which Year there was a great Earthquake, on *Sunday*, being the *Kalends of March*, and it was follow'd by a great Mortality of Men and Cattle.

About the Year 1051, the venerable Abbat *Wulgat*, observing that the Monks of that Monastery, who, before his coming to it had liv'd in great Plenty, were reduc'd to coarse Bread and a few small River Fishes, and being much concern'd for that he had increas'd their number, without adding any Benefit to the Community, consider'd what was best to be done to prevent Want, and applying himself to all the Friends of the Monastery, among the rest he su'd to one *Thorold* Sheriff of *Lincolnshire*, of the Family of that *Thorold* who had formerly conferr'd on our Monastery, the Manor of *Bokenhale*. In like manner, this *Thorold* for the support of our Monastery, and the maintenance of six Monks, that is, a Prior and five Brethren, with a competent Family, gave, granted and confirm'd to this Abby, in perpetual Alms, his Manor of *Spalding*, computed sufficient to maintain the aforesaid Persons. Six Monks being sent thither with the said *Thorold*, the Refectory was much eas'd.

In the Year of our Lord 1052, *Wulgat* Abbat of *Croyland*, having been four Years in that Dignity dy'd on the *Nones of June*, and was bury'd in the Chapter-House.

13. WULKETUL.

Monk and Sacrist of *Peterburgh*, was by King Edward appointed Abbat of *Croyland*, and install'd on the Feast of *St. Mary Magdalen*. In his Time *Algar* Earl of *Leicester*, being a great Friend to this Abby, confirm'd all Grants made to it by his Progenitors, and added some Spirituals for the Maintenance of our Monastery and of our Brethren at *Spalding*. By his Advice and Consent also the venerable Abbat *Wulketul*, fully assign'd over the Chapel of *St. Mary of Spalding*, and all its Profits, with all the Revenues belonging to our Monastery on the East side of the River of *Weland*, to his aforesaid Monks, for them to maintain Hospitality there, after the manner of Monasteries, to all Comers, rich or poor, there being frequent resort to the same.

In the Year of our Lord 1061, the Abbat *Wulketul*, the Times being prosperous, began to build a new Church, the old one, which the Abbat *Turketul* had built, being like to fall. He was most devoutly assisted therein by Earl *Walden*, who then gave to our Monastery of *Croyland*, his Town of *Bernak*, assigning the same to the building of the Church, being touch'd with a Scruple of Conscience, for that it had been an Ecclesiastical Possession, and because there was a very great Quarry, and therefore

it was more convenient and necessary for the Monastery.

King Edward dying, and *Harold* who had thrust himself into the Throne, being defeated and kill'd, *William* Duke of *Normandy*, afterwards call'd the Conqueror, was Crown'd King of *England*, in the Year 1066, and to reward his *Normans*, divided most of the Lands of *England* among them *Tuo Talbois*, being a great Favourite of the new King, he gave him in Marriage *Lucy*, the Sister of the two mighty *English* Earls, *Edwin* and *Morcar*, who had been slain, and with her all the Lands and Possessions, which had belong'd to her said Brothers. This *Talbois* prov'd a most implacable Enemy to the Monastery of *Croyland*, laming and destroying the Cattle belonging to the same, ravaging the Lands, and insulting the Monks: Not so satisfy'd, he depos'd the Abbat *Wulketul*, and sent him away to be confin'd at *Glastenbury*. Next he turn'd out the Monks of the Cell of *Spalding*, and gave the same to the Monks of *Anjou*. The Abbat *Wulketul* being thus depos'd by the *Normans*, and all the Treasure of *Croyland* plunder'd, besides many of its Manors given away.

14. INGULPHUS,

Was appointed Abbat, being the same from whom we have this History of *Croyland*, who continues his Relation as follows:

I *Ingulphus*, mean Minister of *St. Guthlac*, and of his Monastery of *Croyland*, born in *England* of *English* Parents, of the beautiful City of *London*; was in my tender Years first plac'd at *Westminster*, and afterwards at *Oxford*, to be brought up to Learning. Having outstrip'd many of my Age in Philosophy; I also became well skill'd in Rhetorick. Being grown up; and disdaining the low Condition of my Parents, I left their House, and following the Courts of Kings and Princes, affected to be gay in Apparel. When the renowned *William* Earl of *Normandy*, now our King, came over to confer with his Kinsman King *Edward*, I thrust my self into his Retinue, and performing what Business I undertook to Satisfaction, soon made my self known to, and was well look'd upon by the noble Earl, with whom I sail'd over into *Normandy*. Being made his Secretary, there I govern'd all the Earls Court as I pleas'd, not without being envy'd, railing and casting down whom I pleas'd. Youthful Heat of Blood carrying me on; I grew weary of that high Station so much above my Birth, and being immoderately ambitious, still aspir'd to rise higher. At that Time we were inform'd that several Archbishops of the Empire, with other prime Men of that Country, had resolv'd, for the Benefit of their Souls, to undertake a Pilgrimage to *Jerusalem*. Several of the Earl my Master's Family, as well Knights, as Clerks, of whom I was the Chief, having obtain'd our Lord's Leave, made ready for that Journey, and proceeding into *Germany*, being above 30 Horsemen, we struck into the Company of the Archbishop of *Mentz*, and thus proceeding on our Journey, being in Number 7000, we arriv'd at *Constantinople*, passing afterwards through *Lycia*, we fell into the Hands of the *Arabian* Robbers, and having lost a vast Quantity of Money, besides many kill'd, we escap'd with much Danger of our Lives, and at length arriv'd with Joy, at the long wish'd for City of *Jerusalem*. There we were with much Musick, and an infinite Number of Lights conducted by the most holy Patriarch *Sophronius* to

the most divine Church of the Holy Sepulchre; with a Procession both of the *Syrians* and *Latins*: What Prayers we there pour'd forth, the many Tears we shed, and the Sighs we vented, are only known to our Lord JESUS CHRIST. Being led from the glorious Sepulchre, to view the other sacred Places, we with weeping Eyes beheld a vast number of Churches and Oratories, which the Sultan *Achim* had lately destroy'd. Having view'd all the Ruins of the City, we would willingly have gone to the River *Jordan*, to have bath'd in the same, but could not do it for fear of the thieving *Arabs*, that lay in the Way. The Spring drawing on, we embark'd at *Joppe*, and after many Storms landed at *Brundisium*, whence travelling through *Apulia*, we visited the holy Places at *Rome*. There the Archbishop and other great Men, taking their way for *Germany*, we parted with much Affection; and at length of the 30 Horsemen that set out from *Normandy*, in good Case, scarce 20 of us poor Pilgrims, and all a Foot and Spent, return'd Home.

My Companions then dispersing, I to avoid running my self again into the Vanities of the World, betook my self to the holy Monastery of *Fontenay*, where receiving the Habit at the Hands of the venerable Abbat *Gebert* (or *Gerbert*) I endeavour'd to wash away the Sins of my Youth. Some Years after, I was, against my Will, made Prior of that Monastery. My renowned Lord *William* Earl of *Normandy*, at that Time waiting for a fair Wind, at the Port of *St. Waleric*, to pass over into *England*, with his Army, I was sent thither by my Abbat, with a Present to him of 12 Youths, well Arm'd and mounted, and 100 Marks towards the Expence of his Expedition. The Earl accepted the same affectionately, and sailing over to *England*, subdu'd that Kingdom.

Some Years after, the venerable Father *Wulketul* Abbat of *Croyland*, my Predecessor, being depos'd, King *William* sent for me, and confer'd on me the Government of the said Abby of *Croyland*, and I was admitted, and receiv'd the Benediction at the Hands of the venerable Archbishop *Lanfrank*, and the most Reverend Bishop of *Lincoln*, on the Feast of the *Nativity* of our Lord, and install'd at *Croyland*, on the Day of the Conversion of the Apostle *St. Paul*, in the Year of our Lord 1076. I found in this Monastery 62 Monks, whereof were 4 Lay Brothers, besides the Monks of other Monasteries profess'd in our Chapter, who all, when they came, had a Stall in the Choir, a Seat in the Refectory, and a Bed in the Dormitory, and these were above an Hundred, who when they pleas'd, having sometimes stay'd half a Year, and sometimes a Year, return'd to their own Monasteries; and especially in Time of War, they flock'd to *Croyland*, as Bees do to their Hives in Rainy Weather. At that Time there were profess'd with us, 10 of *Thorney*, 6 of *Burg*, 8 of *Ramsay*, 3 of *Hely*, 9 of *St. Edmund's*, 12 of *St. Alban's*, 10 of *Westminster*, 2 of *St. Andrew's* at *Northampton*, 14 of *Christ Church* at *Norwich*, 15 of *Thetford*, 7 of *Coventry*, 6 of *St. Mary* without *York*, 10 of *St. Mary Stow*, 6 of *Michelmey*, and 5 of *Malmesbury*; besides such as came daily, and some always living with us, who perceiving the Safety of the Place, and the mutual Charity of the Brethren of *Croyland*, most devoutly pray'd to be associated into our Community; the innate Courtesy of the Monastery from ancient Times, not permitting any to be rejected.

Being come to the Monastery, and finding all there desolate and almost despairing, on Account of

their many Misfortunes, which had brought the House so low; I enquir'd by what means the Monastery had been formerly reliev'd, and wherein the Substance of the Monastery consisted; I was inform'd, that one *Asford* of *Heliefton*, late Bailiff to the Abbat *Wulketul*, had for many Years manag'd all the Affairs of the House, that he was grown immensely Rich, had laid out little upon the Monastery, and that he alone knew the State of the Monastery, and was able to relieve it. I *Ingulphus* sent for that *Asford*, whom I intreated, using all possible methods to oblige him, that he would put his helping Hand to the Relief of the Monastery; but he being hard as Adamant, slighted all my Intreaties and Perswasions. Some things he did discover, but conceal'd all our Possessions at *Heliefton*, pretending them to be his own. Hereupon we had Recourse to the King's Judges, who appointed us a Day of hearing at *Stanford*, on which Day as the said *Asford* was riding thither, his Horse threw him and broke his Neck, and the next Day, as his Body was carrying to be bury'd at *Burg*, a most unusual Storm of Rain falling, the said Body was left in the Mire, which being look'd upon as Judgments from Heaven, and our Justice appearing, we recover'd all our Lands, and enjoy them to this Day.

The Fame hereof being spread abroad, none durst afterwards to incroach upon the Patrimony of *St. Guthlac*; so that *Richard Rulos*, who had marry'd the Daughter and Heir of *Hugh Evermue*, Lord of *Brunne* and *Deping*, much addicted to improving of Land, and delighting in great Herds and Flocks of Cattle, designing, for the enlarging of his Township of *Deping*, to enclose a great Part of the common Marsh, and to turn it into Meadows and Pasture, would not presume to do it without leave from our Monastery; but came and devoutly intreating the same to be granted to him by our Chapter which was done, and his Wife's Name inserted into our Martyrologe, he giving 20 Marks in Alms to our Monastery. Accordingly he enclos'd, from the Chapel of *St. Guthlac*, which the Brethren of our Monastery had built there, when that Town was ours before the coming of the *Danes*, all his Ground to the Eastward as far as *Caredik*, and passing by *Caredik*, as far as *Cleilake*, without *Crammor*, shutting out the River *Weland*, with a strong Bank, because it almost every Year was wont to overflow all his Meadows near the Bank of the said River, whence that Town was of old call'd *Deping*, as it were the deep Meadow. And building many Tenements and Cottages on the Bank, he in a short Time made a great Town, mark'd out Gardens, till'd the Lands, and found most fruitful Fields in the Meadows, which a little before had been deep Lakes, and impassable Bogs; making a delightful Garden out of the Pits and Mire. Having thus found a most fruitful Soil, he converted the aforesaid Chapel of *St. Guthlac* into a Parish Church for his Town. He was a great Friend to our Monastery, and upon all Occasions a favourable Advocate for us with the King.

Our Monastery now beginning to prosper, I resolv'd to apply my self to the King for some Favour to be shewn to my Predecessor, the Abbat *Wulketul*, who continu'd still in Banishment at *Glastenbury*. For I knew he could instruct me in the Affairs of the Monastery, and inform me concerning the several Lands dispers'd in divers Parts, and lost by means of the aforesaid wicked *Asford*. The King by the intercession of great Friends, granted that he should be remov'd to *Burg*, and might have leave

leave sometimes to repair to *Croyland*, but never to enjoy any Dignity or Preferment. I had him conducted from *Glastenbury* with an honourable Retinue, and going with him to *Croyland*, plac'd him in his former Stall, nor did I, as long as he liv'd, look upon my self as possess'd of *Croyland*, but only as one in Reversion. He being thus honour'd, restor'd to our Monastery a Chalice, and other Pieces of Plate, which had belong'd to him, promising more as soon as he could speak to some who had been formerly his Servants. I us'd to bring him from *Burg* twice or thrice a Year, and to keep him with me some Months, or half a Year, always giving him the Precedence and upper hand in all Places, and was by him inform'd of all the Affairs of the Monastery, so that I prosper'd whilst he liv'd, which was 10 Years; but after his Death we had many Troubles. He had been depos'd in the Year 1075, and dy'd of a Palsy in 1085.

King *William* returning to *London* from an Expedition he had undertaken into *Scotland*, caus'd all the Kingdom to be survey'd, so that there was not an Hide of Land in *England*, the value and Possessor whereof he did not know; nor any Marsh or other Place but what was set down in the Kings Roll, with its Revenue and Product, the Surveyors being appointed in every County to survey the same. These being well affected to our Monastery, did not give in our Monastery as to the full value, or the full Extent, favourably providing beforehand against the Kings Exactions, and other Burdens. This Roll was call'd, the Roll of *Winchester*, and by the *Englifo*, because it was so general, containing all the Tenements throughout the whole Country, it was surnam'd *Domesday*. King *Alfred* had formerly made such a Roll, wherein he divided all the Land of *England* into Counties, Hundreds and Tithings; which was call'd the Roll of *Winchester*, because kept in that City, then the Capital of his Hereditary Kingdom of the *West-Saxons*, the most powerful of all the Kingdoms in *England*. But in the Roll of *Winchester*, principally so call'd, as having been made after the Example of the former, there were not only set down all the Counties, Hundreds and Tithings, Woods, Forests and Towns in the County; but also, how many Carucates of Land, how many Acres what Grazing and Marshes, what Tenements and what Tenants they contain'd. I then went to *London*, and taking these our Tenements out of each of the aforesaid Rolls, commonly call'd by the *Englifo* D O M E S D A Y, with much Trouble and no small expence, I resolve to commit them briefly to Posterity, shortning many Things, and enlarging upon some for the better Information of my Successors.

Imprimis, In *Lincolnsbire* at *Ellowarp* in *Croyland*, St. Guthlac had and hath Woods and Marshes four Leagues in Length, and three Leagues in Breadth. This is the Site of the Abby in the Time of King *Etheldred*, and it is free and exempt from all secular Service. In *Holeben* and *Capelade*, St. Guthlac had and hath 3 Carucates, and six Plowlands at *Geld*, there now in *Demefne* one Carucate and 3 Villains, with half a Carucate and 12 Acres of Meadow; in the Time of King *Edward*, it was worth 20 Shillings in Mony. In like manner in *Spalding*, *Berewick* of *Croyland* two Carucates of Land at *Geld*, Land one Carucate and an half, 7 Villains there and 4 Bordars, having 3 Carucates; in the Time of King *Edward* it was worth 20 Shillings in Mony. Likewise in *Pincebeck* St. Guthlac had and hath half a Carucate at *Geld*, in the

Time of King *Edward*. In *Kirketon Warp* in *Al-gare Berwick*, St. Guthlac had and hath 12 Plowlands at *Geld*, 10 Plowlands are now waste by the breaking in of the Sea. In *Donnedik* St. Guthlac had and hath 2 Carucates of Land at *Geld*, Land two Carucates with Sac and Soc; now one Carucate there in *Demefne*, and 13 Villains with one Carucate and 20 Acres of Meadow; in the Time of King *Edward*, worth 20 Shillings in Mony. Likewise St. Guthlac had and hath one Carucate of Land at *Geld*, Land one Carucate, but there the Villains do not Plow; there 4 Saltpits are worth 5 Shillings and 4 pence, and 5 Acres of Meadow. In *Burtoft* St. Guthlac had and hath one Plowland with Sac and Soc, and the Church of *Sutterton*, and a Priest in the Days of King *Edward* the Soc of *Donnedike*.

Item, In *South-dithing* in *Hawardshaw-warp*, in *Bukenhale*, St. Guthlac had and hath 2 Carucates and an half at *Geld*, there one Carucate in *Demefne*, 5 Villains, 2 Bordars and 8 Socmen having one Carucate, and 26 Acres of Meadow, and 50 Acres of Wood, and 70 Acres of Wood; in the Time of King *Edward* worth 30 Shillings in Mony. Likewise the Soc of *Beltisford*. *Item*, In *Halington*, St. Guthlac had and hath 10 Plowlands, 4 Plowlands of *Juland*, and 22 Acres of Meadow. The Soc of *Gad*. *Item*, in *Nons-warp* in *Langtoft*, St. Guthlac had and hath 6 Carucates of Land at *Geld*, Land of 6 Carucates there now in *Demefne*, that is, 5 Carucates, and 8 Villains, and 4 Bordars, and 20 having Soc 5 Carucates of Land and 100 Acres of Meadow, 2 of Wood, of solid Marsh 2 Leagues in Length and 2 in Breadth, 517. the Arable Land 15 Quarentens in Length, and 9 in Breadth; in the Time of King *Edward*, worth 4 Pounds in Mony now 60 Shillings. *Talba* 3 Shillings. *Item*, In *Baston*, St. Guthlac had and hath 4 Carucates of Land at *Geld*, Land 4 Carucates, there now in *Demefne* one Carucate, 5 Villains, 2 Bordars, and 7 Socmen with 2 Carucates, there a Church with a Priest and one Mill with half a Mill, and 45 Acres of Meadow, of Marsh 15 Quarentens in Length and 8 in Breadth; in the Time of King *Edward*, worth 40 Shillings in Mony likewise. *Item*, In *Avelound warp* in *Repingale*, St. Guthlac had and hath 3 Carucates of Land at *Geld*, and 60 Acres of Meadow; in the Time of King *Edward*, worth 20 Shillings. *Ogerus* has at Farm paying to the Abby 60 Shillings, and many other Burthens. *Item*, In *Aswardetierene warp* in *Laithorp*, St. Guthlac had and hath one Plowland, in *Kirkby* 3 Plowlands; in the Time of King *Edward* solid. *Item*, in *Optonagrena Hundred* in *Northamptonshire* in *Croyland*, St. Guthlac had and hath Woods and Marshes 2 Leagues in Length, and 2 Leagues in Breadth, in the Time of King *Edward* exempt and quit of all Services. In *Peiekirk* 3 Rods of Land at *Geld*, in the Time of King *Edward*. In *Wirdthorp* St. Guthlac had and hath one Hide and an half at *Geld*, the Land is 2 Carucates, in *Demefne* one Carucate, and 11 Villains and 11 Bordars with 2 Carucates, there 3 Acres of Meadow, and one Mill of 5 Shillings, they are worth 40 Shillings. *Item*, In *Pokebroke Hundred* in *Elmington*, St. Guthlac had and hath one Hide of Land; the Land is one Carucate, this is there in *Demefne*, and 2 Villains and 2 Bordars with one Carucate, and 6 Acres of Meadow; in the Time of King *Edward*, they were worth 8 Shillings, now 16. In *Elmington* also St. Guthlac had and hath 2 Hides; the Land is 3 Carucates, there are 5 Villains and 4 Bordars with 3 Carucates; there 12 Acres of Meadow; in the Time of King *Edward*, they were worth 12 Shillings, now 20 Shillings.

Item,

Item, In *Soudnavesflound Hundred* in *Edington*, *St. Guthlac* had and hath 2 Hides; the Land is 4 Carucates, one is in *Demefne* and two Servants, and 6 Villains and 3 Bordars, with one Socman having 3 Carucates; there 6 Acres of Meadow and a Mill of 13 Shillings and 4 Pence; in King *Edward's* Time, they were worth 15 Shillings, now 40 Shillings. He has also there a Church, and in the other *Adington* half a Rod Land at *Geld*. *Item*, In *Ansfordesflou Hundred* in *Wendlingborough*, *St. Guthlac* had and hath 5 Hides of Land and an half, the Land is 12 Carucates, one Carucate is in *Demefne*, with one Servant, and 21 Villains, with the Church and Priest, and 7 Bordars and 12 Socmen having 11 Acres; there two Mills of 16 Shillings, 30 Acres of Meadow are worth 50 Shillings, and the Use 11 Shillings, now six Pounds. *Item*, In *Ailwordeffe Hundred* *Granelerand* in *Baddeby*, *St. Guthlac* had and hath 4 Hides of Land; the Land is 11 Acres, 8 Carucates are in *Demefne*, and 8 Men-servants, 5 Women-servants, 12 Villains and 8 Bordars, with 8 Carucates, there a Mill of 2 Shillings, and 28 Acres of Meadow, 4 Quarentens in Length, and 2 Quarentens in Breadth; in the Time of King *Edward* they were worth 4 Pounds, the like now. *Item*, In the Hundred of *Widebrooke* in *Glaphorn*, *St. Guthlac* had and hath one Rod of Land at *Geld*, and 20 Acres of Wood. *Item*, In *Leicestershire* in *Goscote warp* in *Beby*, *St. Guthlac* had and hath, 10 Carucates of Land and an half, the Land is 8 Carucates, there is one Carucate in *Demefne*, and 2 Servants, and 21 Villains with 5 Socmen, and 3 Bordars, they have 6 Carucates; there 30 Acres of Meadow; worth in the Time of King *Edward* 60 Shillings, now 40 Shillings. *Item*, In *Guthlaceston warp* in *Sutton*, *St. Guthlac* had and hath two Carucates and two in *Stapleton*; the Land is 5 Carucates, there 6 Villains with two Bordars having one Carucate and an half; in the Time of King *Edward*, they were worth 24 Shillings, now 20 Shillings. *Item*, In *Huntindonshire* in *Normannesfiras Hundred* in *Morborne*, *St. Guthlac* had and hath 5 Hides at *Geld*; the Land 9 Carucates, now in *Demefne* there 2 Carucates, and 16 Villains and 3 Bordars having 7 Carucates; there the Church and a Priest and 40 Acres of Meadow, and one Acre of Underwood; in the Time of King *Edward* they were worth 100 Shillings, the same now. In *Ther-ming*; *St. Guthlac* had and hath 1 Hide and an half at *Geld*; the Land 1 Carucate and an half. The Soc of *Acumesbery* the Kings Manor; *Eustachius* holds it now of the Abbat of *Croyland*, and has there 1 Carucate and 1 Villain with half a Carucate and 6 Acres of Meadow; in the Time of King *Edward* worth 20 Shillings, now the same. *Item*, In *Grantebrigshire* in *Nordstow Hundred* in *Koklinton*, *St. Guthlac* had and hath 7 Hides and an half, the Land is 8 Carucates, in *Demefne* 4 Hides, and there are 4 Carucates; and there 14 Villains and 3 Bordars with 6 Carucates. There 4 Cottages, and 3 Servants, a Meadow, 2 Carucates with the Church and a Priest; in the Time of King *Edward*, they were worth 8 Pounds, now six. In *Cestreton Hundred*, in *Cotenham* *St. Guthlac* had and hath 11 Hides at *Geld*, the Land is 8 Carucates in *Demefne* 6 Hides, and there is one Carucate, there 21 Villains and 8 Bordars with 7 Carucates; there one Servant, a Meadow, 8 Acres, Pasture at the Town of the Marsh *D. Ang.* and at present 12; worth in the Time of King *Edward* 8 *l.* now 6 *l.* This Manor always was and is in the *Demefne* of *St. Guthlac*. In *Draiton*, *St. Guthlac* had and hath 8 Hides

and an half; the Land is 6 Carucates, in *Demefne* 4 Hides and 3 Rods, and there one Carucate, there 12 Villains and 5 Bordars and 3 Socmen, with 4 Carucates; there 4 Cottages, Meadow, two Carucates; in the Time of King *Edward*, worth 100 Shillings, now 4 Pounds 10 Shillings, this Land is in *Demefne* to the Church of *St. Guthlac* with the Church and Priest.

Now for the Information of my Successors, I think it expedient to explain briefly to our Posterity some of the Premises, as we now understand them. And first, in Relation to the Site of our Abby, which is said to be 4 Leagues in Breadth, whereas the usual League according to the Measure of Measurers among the *French*, consists of two Thousand Paces. And perhaps *Leuca* a League is so call'd from *Leucon*, which in the *Scythian* Tongue signifies *Philip*. Whence the Master in his *Isagoges* O. M. Lib. 3. and *niveus Leucon*, the Snowy *Leucon* says there, that this *Leucon* was the Emperor *Philip*, who is describ'd Snowy, because a Christian, and made whiter than Snow by Baptism. And in another Place, where he expounds these Words, that *Phabus* lov'd *Leucothoe*, he says, God lov'd the Christianity of the Kingdom of *France*, that is, of the *Philips*, the Name of *Philip* being very common in *France*, inasmuch, that King *Henry* now reigning in *France*, caus'd his Eldest Son to be call'd *Philip*. For the Holy Apostle of CHRIST, *Philip*, having Preach'd the Word of God to the *Scythians*, and converted many of them to the Faith of CHRIST, in his return to *Asia*, took his Way by the *Sicambrians*, and first taught them the Name of CHRIST. From whom the *Franks* proceeding, as many of their sacred Historians testify, do still look upon the Apostle *St. Philip* as their especial first Instructor, and Apostle. From all this may be gather'd, that *Leuca*, a League is so call'd from *Leucon*, that is the Measure of the *Philippick* Land, or the Land of the *Philips*. But the *English* in measuring of Land make use of Miles, and that measure call'd *Milliare*, a Mile, because it consists of a Thousand Paces, in *Latin* *Mille passus*; so call'd, because *Hercules* went a Thousand Paces drawing his Breath but once, as *Isidorus* says, lib. 3. Being therefore acquainted with Leagues and Miles, you, our Posterity and Friends may say, that whereas the Site of our Abby is said to be four Leagues in Length, that is, from the farther Bank of *Shepishoe* on the East to *Kemulphston* in the West, that is, eight Thousand Paces; and in Breadth, that is, from the farther side of the Bank of *Southee* on the South to the farther Bank of *Asendik*, or from *Weland* in the North 2 Leagues, that is, 4 Thousand Paces, neither of these is true. But you must understand that the *English* being under the Dominion of the *Normans*, in many Particulars conform'd to the Customs of the *French*, and therefore instead of Miles said Leagues, but still meant Miles; and whereas the Length of the same is above 4 Miles, and the Breadth above two, the most discreet Measurers, most piously providing against the Malice of our Enemies, thought fit rather to write more than less. All the tax'd Neighbourhood admitted of this Method, as did the Kings Court, when the Truth of Extent was requir'd in the returning of them in the Royal Rolls. It is also to be declar'd, that *Alder-lound* is set down in *Optonagrena Hundred*, whereas in the Charter of the late King *Edred*, our Restorer, it is express'd, that this Part of the Marsh on the South side of the Water of *Weland* joyns to the County of *Lincolnshire*, yet answers in every particular;

518J ticular ; which is manifest from the Charter of the late King *Edgar* our Confirmer, in those Words, where he forbids all his Officers, that is, Sheriffs, Bedles and Bailiffs in the Country of the *Girvii*, that is, the County of *Northampton*, entering the Bounds and Limits of the said Marsh, or any way meddling with the same ; implying, that that Part of the Marsh is prohibited to the Officers in the County of *Northampton* : Thus having regard to his Officers in the County of *Lincoln*, for the other Part of our Monastery. But whilst the *Danish* Kings, *Swane*, *Cnute*, *Harold* and *Hardicnute*, oppress'd all *England*, and alter'd many Things, many Privileges of Monasteries were lost, and quite made void ; the Bounds and Limits of Territories and Countries were remov'd, and much alter'd from their former Condition, according as the Money of rich Men swell'd the Pockets of those Barbarous People, who regarded nothing but Destruction. A Demonstration whereof, in the days of King *Hardicnute*, was the destruction of the Monastery of St. *Pega* of *Peikirk*, the Abbat of *Burg's* Money prevailing above the Right of those of *Peikirk*, and the Power of Earl *Goodwin* above the Simplicity of the Poor. And at that Time, when the Monks of *Burg*, *Peterborough*, were in the greatest Esteem, in so much that all the World went after them, and many of the great ones of the Earth, as well Prelates as other Noblemen, and Governors of Provinces, chose to be bury'd among them ; they likewise most impudently extended the Horns of their Covetousness against our Monastery, my Predecessor the Abbat *Wulketul*, conniving at the wrong, and as it were sleeping upon so great an Injury done to our Monastery. But I hope shortly, that Presumption will soon be curb'd by the King's Goodness, we having been in Possession for almost 330 Years before. That is also to be explain'd, which is said, that the Site of our Abby had been quit and exempt from all secular Services, ever since the Time of King *Ethelred* ; whereas there were three King *Ethelred's*, and there are good Reasons to shew, that the same may be apply'd to any one of them. For the first *Ethelred*, the Son of *Penda*, and Brother to *Peada* and *Wulfer*, formerly King of the *Mercians*, having reign'd 30 Years, after succeeding his two aforesaid Brothers, and becoming a Monk in the Monastery of *Bardeney*, was at length chosen Abbat. After him succeeded in the Throne his Kinsman *Kenred*, then *Celred* the Son of the aforesaid *Ethelred*, and next our *Ethelbald*, who in the first Year of his Reign founded our Monastery of *Croyland*, granting us his Charter, on which the first Witnels, after the Bishops, is the aforesaid *Ethelred*, Abbat of *Bardeney* once King, and the same Year being very aged, he departed in the Lord. Thus from the Time of this *Ethelred*, our Abby was quit and exempt from all secular Service, that is, from the Time of our first Foundation. The 2d King *Ethelred*, was the Son of *Ethelwulph*, Brother to the Kings *Ethelbald*, *Ethelbert*, and *Alfred*, in whose Time, this Abby, and many others, were destroy'd by the *Danes* ; but the Monks of *Croyland*, after three Days Flight still enjoy'd the Site of their Monastery with the same Immunities, other Monasteries being annex'd to the Crown, because all their Monks were slain, or quite fled. Thus our Abby was exempt from the time of this *Ethelred* from all secular Service, that is, during its greatest Dissolution, till its Restitution, and so on till now. The 3d

Ethelred was the Son of King *Edgar*, who reign'd miserably 38 Years, after St. *Edward* King and Martyr. In whose Time the *Danes* infested all *England*, and oppress'd Churches and Monasteries, the which Tribulation continu'd for many Years after, that is, during the Reigns of four Kings, viz. *Ethelred*, *Cnute*, *Harold* and *Hardicnute*. Consequently from this *Ethelred's* Time, our Abby was quit and exempt from all secular Service, that is, from the Time of that King, who was the lawful Successors of the lawful *English* Race, and Father of the most pious King *Edward*. It is also to be declar'd, that the Villains, Bordars, or Socmen, are not nam'd on our Site of *Croyland*, as is done in our other Lands ; because unless it were for Fear of some War impending, none, or very few Inhabitants stay'd with us ; but as, when the War began, all as well Rich as Poor, Men as Women of the Neighbouring Country, came from all Parts, flocking to *Croyland* for Refuge ; so when Peace was restor'd, they all leaving our Monastery, return'd to their own Homes ; only our Domestick Family, with their Wives and Children remaining behind, to whom, as shall be said hereafter, I long since let a great Part of the Marshes and Meadows of our Site, for a Yearly Rent, and other Services to be perform'd, letting it to some to Farm for a certain Number of Years, and to others in Fee, to be improv'd.

When I went to *London*, I laid before the King all our Charters, as well those written in the *Saxon* Character, as those in the *French*, for after the coming of the *Normans*, the *Saxon* Character had been disus'd, and the *Norman* brought up in the Place thereof, all which being read before the renowned King *William*, and diligently examin'd, they were confirm'd by that King, as appears by his Charter to that Effect, in the *Appendix*, Vol. 2. NUMB. XL.

At that Time, observing the King and his Council so favourable towards my poor Person, I laid before them the Deed of *Thorold*, formerly Sheriff, concerning our late Cell of *Spalding*, which I had also brought to *London*, and having sufficiently made good our Title, demanded the Restitution of that Cell to our Monastery. When the matter had been long debated in Council, and almost all appearing for me, I thought Judgment would have been given for us ; the King's Council thought fit to send for *Ivo Talbois*, because that Cell was in his Demesne. He coming, represented to the King, that pursuant to my Petition the *French* Monks, whom he had before confirm'd by his Charter, and who had always been Loyal to him, were to be turn'd out, and *English* Monks who always wish'd him ill, to be put into their Places, thus he utterly turn'd away the King's mind from me, and being supported by all the *Normans*, then at Court, utterly disappointed my Business. Thus taking the King's Charter, in Confirmation of that of King *Edred*, our Restorer, with all our other Muniments, I return'd in Safety to our Monastery ; advising my Successors, if ever they shall happen to find a King of *England* favourable to them, to lay their greatest Stress on this Deed of *Thorold*, the Founder of the said Cell, concealing the other Deeds, being inform'd by the ablest Lawyers, that the said Deed is of more Force than all the rest, to recover our Right. The said Deed or Charter is in the *Appendix*, Vol. 2. NUMB. XLI.

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Concerning

Concerning the other Abbats above spoken of, the Cotton MS. has nothing material to add, I now therefore proceed to give the rest of the Abbats from the said Manuscript, first finishing the Life of Ingulphus, whom we have hitherto follow'd, and concerning whom the said M.S. says thus.

Bibl. Cotton.
Vespasian.
B. XII. 4.

Ingulphus, Monk of Fontenelle, receiv'd the Abby of Croyland, of the Gift of King William, and govern'd the same 24 Years, passing through much Adversity. He was an Englishman by Birth, and the King's Secretary; afterwards he went to Jerusalem, and returning thence repair'd to Fontenelle, and receiv'd the Habit of a Monk, of the Abbat Gerbert, under whom he was some time Prior. But when he had got the Government of Croyland, he endeavour'd by many intreaties to King William, to be helpful to his Predecessor; for Wulketul, by the King's Permission, return'd to his Church, viz. Peterburgh, and there he dy'd some Years after. The Abbat Ingulphus, having receiv'd the Abby, made it his Business as much as in him lay, to be Beneficial to the Monastery; but by the Will of God he suffer'd much Adversity; for a certain Part of the Church, with the Offices, Books and Garments, and many other Things were burnt by a sudden Fire. He lay long languishing under the Gout, yet being of a lively Spirit, ceas'd not to do good to those under his Charge. He remov'd the Body of Earl Walden, from the Chapter into the Church. Ingulphus dying on the 16th of the Kalends of December.

15. JOFFRED,

Succeeded and endeavour'd to advance the Church of Croyland many ways. He was born in the City of Orleans, apply'd himself to the Study of the Liberal Sciences from his Youth, and leaving the World, being inflam'd with the desire of Heaven, took upon him the Religious Habit, in the Monastery of St. Evrould there, in regard that the Place has much more of Religion than of Worldly Wealth, he by his merit, was advanc'd to be Prior, under the Abbat Manerius; but in the Year of Grace 1109, by Order of Henry the First, King of England, he took upon him the Government of the Church of Croyland, and began to build the new Church, besides many other good Works. In the 3d Year of his Administration, Miracles first began to be wrought at the Tomb of Earl Walden.

To what is here said from the Manuscript, P. Blesensis, adds, that this Abbat gave Occasion to the Foundation of the University of Cambridge; and that upon his Building the Church as above, he invit'd all the Benefactors, and entertain'd about 5000 Persons at Dinner.

16. WALDEN,

M.S. Cotton.
ut supra.

Monk of Croyland, Govern'd the Church 12 Years, and being accus'd by his Monks, was depos'd by the Legate Albericus, in the Reign of King Stephen.

Mr. Willis, adds; He was Brother to Gospatric a Nobleman, and translated hither the Relicks of St. Guthlac, in the Year 1136, at which Time, Robert de Grandineto, a very wealthy and religious Man, assembling a parcel of Goldsmiths, Jewellers, &c. caus'd a very rich Shrine to be made of sundry Sorts of Metals, and carv'd Wood, with Gold and Silver Plates, and adorn'd with Crystal and divers sorts of Gems.

17. GODFREY,

Prior of St. Alban's, Govern'd this Church four Years, and introduc'd the Customs of St. Alban's, which are there observ'd till this Time. He dy'd the 8th of the Ides of April, 1142.

18. EDWARD,

Monk and Prior of Ramsey, Govern'd the Church commendably 30 Years, and much improv'd it. He dy'd on the 14th of the Kalends of Feb. (1170.) In his Time the Church was again burnt, with the Offices, on the Day of the Nativity of St. Mary, but was again immediately rebuilt by him and the Brethren. He was succeeded by

19. ROBERT,

Monk of Reading, and Prior of Lemster, who presided 15 Years. In his Time part of the Church was rebuilt, for after the Death of Edward, before this Man came to the Abby, all the Nave was finish'd. In his Time also the Front of St. Guthlac's Shrine was made by Fulc Goldsmith of Peterburgh. He had the Abby confer'd on him by Henry the 2d King of England, and Archbishop Richard. He dy'd on the 9th of the Kalends of April (1190.) and had for his Successor

20. HENRY,

Brother to William Longchamp, Chancellor to King Richard, and Bishop of Ely. He was a Monk of Evesham, and receiv'd the Abby with the Consent of King Richard, who was then beyond the Sea, preparing for his Expedition to Jerusalem. He honourably Govern'd the House committed to his Charge 46 Years, and went through many Labours, Tribulations and Dangers, as well by Sea, when he went over in Person to King Richard, then in Germany, about the Suit concerning the Marsh, as in his Journey to Rome by Authority of the Council. He industriously acquir'd Ecclesiastical Ornaments, and Vessels of Gold and Silver, and costly Vestments; as also Books, and many other Things necessary for the House of God, which are here omitted. Almost all the Structures within the Abby, and without in the Manors, were in his Time rebuilt for the better. (He dy'd in February, 1232, according to Mr. Willis.) To him succeeded

21. RICHARD,

Monk and Celerer of Bardeney. He being approv'd by the Illustrious King Henry, endur'd innumerable Labours for his House; but being supported by the divine Goodness, he subdu'd his Enemies, and triumph'd every where. He pull'd down the North Side of the Church, and built it better. He also bestow'd on it some Ornaments. He likewise rais'd the Revenues of almost all the Officers; improv'd the Land call'd Asmyke, taken from the wild Marsh, and began to improve the Land call'd Duvedale. He built the Infirmary, and left his Monastery within and the Manors abroad, in good Order and Rich. When he had excellently manag'd the Talent committed to him 11 Years, and improv'd the same, having been purg'd by Sickness, he went the way of all Flesh, to receive eternal Life for his Toils, on the 15th of the Kalends of July, (1247.) and was succeeded by

22. THOMAS WELLE,

Monk of Croyland, a Man of venerable Life and extraordinary Sincerity. He suffer'd much for his House;

House; went to *Rome*, was taken and stripp'd by wicked Men, the Ministers of Iniquity, and lastly was committed to Goal. He bestow'd much on the Convent, decently increas'd the Revenues and Possessions of all the Officers, and freely gave to the Monastery the new improv'd Land call'd *Duvedale*, with the Fishery of the whole Brook. He cherish'd the Flock committed to his Charge, and the People by his good Example, and by the Word of Holy Preaching, and worthily and wisely govern'd all Things under his Direction, for the space of 6 Years, in the Reign of King *Henry*; and having been try'd by his last Sickness, happily departed this World, on the 8th of the *Ides* of *October*, (1254.) His Successor was

23. RALPH MERCH,

Monk of *Croyland*, a Man experienc'd as well in Spiritual as Temporal Affairs; Steady and Magnanimous in Adversity; Provident and Circumspect in doubtful Cases, and cautious and modest in Prosperity; devout towards God; diligently solicitous in the Care of Religion; courteous and munificent towards the World; behaving himself cheerfully and faithfully towards all Men; shewing an unrepachable Life by his humble and religious Conversation, and so highly pleasing to all in general, that he universally had the Surname given him of the good Abbat, presiding 15 Years. Tho' he was not an High Priest (or Bishop) yet, like another *Simon* the Son of *Onyas*, during his Life, he prop'd up the House, and in his Days strengthened the Church. He supported or prop'd up his own House, encreasing it with Possessions, Revenues and Liberties, and defending it against Adversaries with difficult and costly Law Suits. And tho' this little Vessel of our House was excessively turmoil'd during his Time, on every side, by the Waves of Adversaries, and the Storms of Impleaders, yet it could not be quite sunk as long as the aforesaid Pilot sat at the Helm; because on what side soever he turn'd himself, by the Assistance of the Grace of Christ, he met with as much Success as he could wish. He with immense expence of Money, and much Altercation in the Kings Court, acquir'd the Manor of *Gedney*; as also, the Church of *Quappelode* to his own Use, and the Advowson of the Church of *Eston*. He likewise obtain'd of King *Henry* the Markets of *Quappelode*, and *Baston*, and *Croyland*, a free Warren in his Manors of *Croyland*, *Langtoft*, *Baston*, *Tetford*, *Burethorp*, *Bukenhale*, *Haylington*, *Dundyke*, *Quappelode*, *Holbeche* and *Asselbyke*. He also improv'd the Manors of the House of *Croyland*, as well in several Possessions as in Buildings; recovering some Things that had been wrongfully alienated, and acquiring others of new. He maintain'd a costly Law Suit against the Abbat of *Peterburgh*, for the Marsh towards that Place, contain'd within the Bounds of the Site of our Abby, and prevail'd, that all the Part of the Town of *Croyland*, which is seated in that Marsh, shall for ever belong to the County of *Lincoln*. He in like manner bravely defended himself against the Prior of *Spalding*, and the Lord T. of *Multon*, who had impleaded him for the greater Part of the Site of our Abby, and at length, with the Expence of a considerable Sum of Money, the matter was amicably adjust'd, so that he retain'd the whole. And he prevail'd, that all that Part of the aforesaid Site; which is on the East side of the Waters of *Nen* and *Weyland* shall for ever belong to the Town of *Croyland*. In his Time the West Front of the Church with its Turrets and

a great Part of the Nave of the Church was blown down by an high Wind, which he rebuilt better than it had been before. He also built the Tower of the Church beyond the Choir, and the Chapel of *St. Martin* by the Gate of the Almonry. In Conclusion, when he worthily govern'd his House for the space of 26 Years, amidst many and grievous worldly Difficulties, as well Ecclesiastical as Temporal, and intollerable Regal Exactions, having led an Angelical Life, and for his good Life deserv'd to be receiv'd into their Society, he went the way of all Flesh on the Feast of *St. Michael* the Archangel, in the Year of our Lord 1281. Upon whose Death

24. RICHARD,

Monk of *Croyland*, and born in the same Town, was deservedly chosen Abbat, and in many particulars improv'd as well the Spiritual as Temporal Affairs of his Monastery, and then slept in the Lord.

Mr. *Willis*, from *Leland's* Itinerary, and the Continuation of the History of *Croyland*, adds, that he began the new Fabrick of the Church towards the East, so elegantly, that it exceeded all others, and resign'd Anno 1303.

25. SIMON,

Monk of *Croyland*, and born in the Town of *Luffenham*, having more Affection than was reasonable to his Carnal Relations, and despising the Spiritual; was by the Bishop, for his Demerits depos'd, from the Abbacy.

Mr. *Willis* as above, says, he resign'd in 1324, which I suppose is to be understood of a compulsive, not a voluntary Resignation, as we frequently see great Men are said to resign, to save their Honour, when in reality they are turn'd out.

26. HENRY,

Monk of *Croyland*, and born in the Town of *Casewyke*, being made Abbat, govern'd his Monastery most worthily; and having most holily spent 35 Years in the Pastoral Office, departed to Heaven. (Anno 1358.)

27. THOMAS,

Monk of *Croyland*, and born in the Town of *Bernak*, being made Abbat, most gloriously triumph'd over the Enemies of his Church, rul'd 19 Years, and dy'd on the Feast of *St. Gregory*; ----- sufficiently knowing and acceptable to the World and Men, and very devout towards God. (His Death was Anno 1378.)

28. JOHN,

Monk of *Croyland*, and born in the Town of *Asselby*, being made Abbat, liv'd lovingly with his Convent of *Croyland*, and all the Community, during the whole Time of his Prelacy, and govern'd the Monastery commendably 15 Years. He adorn'd the Church of *Croyland* with good and large Bells hanging in the outward Bellry, and with great Wooden double Doors to the Abbats great Gates made by him. Through his industry, also and at his Expence, with the Assistance and Command of the Lord *John* of *Gaunt* Duke of *Launcester*, there was a solemn and plain Division and Separation by Bounds and Limits made by Assize, between the Parts and Countries of *Hoyland*, and *Kesteven*, and the Lordship of *Deping*, and *Croyland*, and *Spalding*. He

Hedy'd on the Oſtave of St. Bartholomew, loving
all Men and belov'd by all. (Anno 1392.)

29. THOMAS,

Monk of *Croyland*, and born in the Town of *Overton*, being made Abbat, worthily govern'd and rul'd the Monastery 15 Years. In the Time of his Prelacy, the Stone Croſs call'd *Kenulphſton* being carry'd away and caſt into the Water of *Weland*, by the Men of *Deping*, was by Aſſize eſpecially taken on that Account, and particularly in the Name and by the Aſſiſtance of the Lord *John* of *Gaunt* Duke of *Lancaster* reſtor'd and ſet up again. In his Time alſo, and through his Industry the Monastery of *Croyland* was enlarg'd in the Town of *Baſton* by the Acquiſition and Obtaining of that Portion which is call'd *Beawmonſee*, and in the Town of *Gedney* by the obtaining an Acquiſition of that Portion in the ſame Town, which is call'd *Burghouſe*, or of later Time *Sheltonſee*. This Lord *Thomas* embellish'd the Church of *Croyland* in the Choir with beautiful and new Seats, and in the inner Belfry with four ſweet ſounding and tuneable Bells, and in the Deſks with the Books of *Richard* the Eremite of *Hampole* and of *Queen Bridget*, which he procur'd and gave. He dy'd on the Day of St. *Thomas* the Martyr in *Chriſtmaſs* Time (1417) moſt renown'd among his Brethren, and the Nobility and Commons.

Mr. *Willis* from *Leland* and the Register of *Lincoln*, adds, that he built a Bakehouſe and Brewhouſe in the Abbat's Yard, and became blind 5 Years before his Death.

30. RICHARD,

Monk of *Croyland*, and Prior of the ſame; before that Prior of *Freſton*, Batchelor of Divinity, born in the Town of *Upton*, being choſen Abbat by the Unanimous Conſent of the Convent, govern'd the Monastery 9 Years and 4 Months, moſt worthily and happily both in Spirituals and Temporals. He moſt favourably and happily by his own Labour and Industry obtain'd, recover'd and peaceably poſſeſs'd to this Time, the Right of his Church in Law Suit againſt the Men of *Spalding*, for the Soil and Demefne at *Sokesland* to the Weſtward, and againſt the Men of *Multon* and *Weſton* for the Precinct of *Croyland* from the ſaid Monastery to *Lodedyk*, on the Eaſt and North ſides of the ſaid Monastery. This venerable Lord *Richard* adorn'd the Church of *Croyland* with a certain precious Jewel in the Veſtry, and by improving the Pix for the Body of Chriſt at the High Altar with a Crown over it, and with Copes and Veſtments in the Veſtry, the value whereof no Man knows. He alſo built the Abbat's Hall within the Abby, and other Houſes within the Abby and without in the Town of *Croyland*, and in the Manors; the Coſt and Expence whereof we know not. This Lord *Richard* began to rebuild the Weſt end of the Nave of the Church of *Croyland*, and enrich'd the Deſks of *Croyland* with many and moſt valuable Books. Let it be ſpoke with Tears, Alas! This moſt Reverend Lord *Richard* dy'd on the 14th of May, in the Year of our Lord 1427, and the 5th Year of the Reign of King *Henry* the 6th, moſt renown'd and approv'd to God and all Men, as well known as unknown.

This Concludes the above quoted Manuscript in the Cotton Library, we ſhall therefore take the remaining Abbats from the Continuation of the Hi-

ſtory of *Croyland*, being the beſt Account to be found of them.

31. JOHN LITLINGTON.

Richard the laſt mention'd Abbat, was ſucceeded by this *John*, a Man very Religious, and prudent, and diſcreet in his Management, as having been before approv'd in ſeveral Offices born in other Monasteries. But he was not permitted to enjoy much Peace, for a Knight of great Power in *Cornwal*, call'd *William Bondvyle* marrying the Lady *Elizabeth*, Relict of *Robert Harington*, late Lord of *Multon*, had with her the ſaid Lordſhip of *Multon*. Him the Inhabitants incens'd againſt the Convent, alledging that for want of Ditching their Marſhes, the Waters overflow'd and drown'd their Meadows and other Grounds. Hereupon follow'd a Suit at Law, and the Abbat was oblig'd to repair to *London* on that Account, but after much Time and Mony ſpent, the Cauſe was reſerv'd to be decided at *Croyland*. There the Parties had an hearing before *John* Knight, Lord chief Baron of the Exchequer, and one of the Juſtices of the Common Pleas, and *John Moleſmore*, another of the Kings Juſtices, *William Bondevyle* being alſo preſent with much learned Council on both ſides, and after much arguing the Controverſy was amicably adjusted, the Abbat obliging himſelf and his Succeſſors by Indentures, to cut a new Trench within three Years, upon the Land of *Croyland*, from a Place call'd *Brotherhouſe* to *Whaplodeſydedyk* Eaſtward, and to make good, and repair the ſame, without any Breach, for 40 Years to come, ſo as that it might prevent any Flooding of the Lands on the South ſide thereof belonging to *Weſton* and *Multon*. This was tranſacted in the 11 Year of King *Henry* the 7th, and the 7th of the aforeſaid Abbat *John*, being the Year of our Lord 1433.

About the ſame Time the People of *Spalding* not regarding the Deciſion given in the Time of the Abbat *Richard*, in great numbers enter'd the Marſh of *Gogiſlound*, fiſhing, ſhooting, and digging contrary to the Purport of that Award. The venerable Abbat *John* placing his Confidence in God, commenc'd a Suit againſt thoſe Invaders; but the King being an Infant and *Humphrey* Duke of *Gloceſter* governing for him, he endur'd much Oppoſition from him, yet deſiſted not from defending his juſt Cauſe which was at length reſerr'd to be decided at the Aſſizes at *Lincoln*. *James Strangways*, and *John Eleyker* being then Juſtices of Aſſize, the Jury impannell'd and ſworn, gave in their Verdict upon Oath, that the Men of *Spalding* were Guilty of all the Treſpaſs made at *Croyland*, as the Abbat alledg'd againſt them, and accordingly brought in 90*l.* Damages to be by them paid to the Abbat for the ſaid Treſpaſs; beſides 10*l.* for Coſts of Suit. Whereupon *John Haukes* and *Robert Horner* of *Spalding*, were by the Kings Writ ſeiz'd and committed to the *Fleet* Priſon, there to continue till the ſaid 100 *l.* Pounds were paid to the Abbat by the Men of *Spalding*; the which Sum they accordingly with much Grief of Heart and Confuſion paid to the Abbat at *Croyland*.

The next Year, which was 1434, there was an extraordinary Froſt which beginning on the night of St. *Catherine* held till the Feaſt of St. *Juliana*, being about 12 Weeks.

The following Year the Autumn prov'd ſo Wet, that it occaſion'd a Famine throughout the Kingdom, which laſted almoſt two Years, inſomuch that a Buſhel of Wheat was in ſeveral Places ſold for

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for forty Pence; but God in his mercy so order'd, that at the latter end of the second Year a Bushel of Corn was again sold for eight Pence.

This Abbat suffer'd many Persecutions from Enemies to his Monastery, invading the Rights thereof, all which would be too tedious to mention in particular; but among the rest he had a long and chargeable Suit with *Thomas Dacre*, Lord of *Holbeck*, the Decision whereof was at last referr'd to *William Alnwyk* Bishop of *Lincoln*, both Parties obliging themselves to stand to his Award, which he to avoid the double meaning which might be put upon *Latin Words*, gave in *English* and is as follows.

The Award of William Alnwyk Bishop of Lincoln, in the Controversy between the Abbat of Croyland and noble Lord Dacre, Lord of Dacre.

BE hit known to all theym which thees present Letters shall see or hear; that whereas diverse debates, variance, controverſy, and dissencion hath grown and late bene moved and stered betwix the noble Lorde Thomas Dacre Lorde of Dacre, and John his Son, clamping to have correction and punishments of all manner of trespasses and offences done in the Kyng's hiegh wayes, common streets and waast grounds in the Ton of Whapplode in the Shire of Lincoln, be the ryght of the Maner and Lordship of Holbeck pertynyng to the said Thomas of that one Partye: And the Worshipful and Religious Fader Johan the Abbat of Croyland, affirmyng and stayng the contrarie, and that all such ryghts longed only to hym be ryght of the Maner and Lordship of Whapplode pertynyng to the said Abbat be ryght of his Chyrch, on the other partye; upon which debates, variance, controverſie and dissencion, as wel upon all the incidentz, dependents and thyngs grown upon the same, it haath lyked the said partyes to biende hem be theyr dede obligatorye beyng date the xvii day of the Moneth of Februarie the Yeare of the Reygne of Henry the Sext, xxvi, to stand and obey to Charbitrement, Ordinance, Awarde, Judement and Decree, or Counsel of me William, be the suffrance of God Bishop of Lincoln, as hit appereth more pleyndly be the Condicions of the said Obligacions. I William Byschoppe abovesaid, desyryng the good pees, ease and rest of bothe Parties aforesaid, their Succellours, Servants, Men and Tenants, after divers days of Examination of the said matier of Debate, Variance, Controverſie and Dissencion, and good Deliberacion hadde, Communication hadde also thereupon with wise, sadde and leerned Men in the Lawe, the xxi Day of this present Month of September, the Yere of the Reygn of Kyng Henry the Sext, xxvii, Arbitre, Award, Ordain, Decree, and Decree, in forme that followeth.

First considering that the said Abbot, be the ryght of his Chyrch is call'd. Lorde of the said Ton of Whapplode, and haath ther be sufficient Graunt, Warrant and Autorite, Lest, and also Fyere, and Parket, in the waast Grounde of the said Ton, and that he and his Predecessours have hadde a Viewe of Franc-plege, in the said Ton of Whapplode, and have punished and corrected Trespas and Offences, done within the Hiegh-waye, Common-street, and waast-Ground, within the said Ground of Whap-

plode, with all manner of Wayes and Strayes, and Tresoutrobe, and other Liberties and Fraunches pertynyng to the Viewe of Franc-plege; the whych Possession he and his Predecessours have contynude sythen the Tyme of King Henry the Thyrde, as it appereth moor pleyndly be the Court rolles maad of the said Viewe; and the said Thomas Lord Dacre, haath not passing xii Tenaunts in the said Ton; the said Abbot and his Succellours shall have, and pefeble enjoye, all manner of Correction and Punishment, of all manner of Trespas and Offences, done in the said Wayes, Streets, and waast Ground, within the said Ton of Whapplode, with wayes, strapes, and other Liberties and Fraunches longyng to the Viewe of Franc-plege, of the said Abbot in the said Ton. Excepte alway undyr excepted, and followyngly judged and decreed unto the said Lord Dacre, be this my present Award, considering also, that the said Thomas Lord Dacre, haath in lykerwise in his Courts holden at Holbeck, inquired of Trespas and Offences done wythyn the Hiegh-waye, Common-street, and waast-Ground, of the said Ton of Whapplode, and receyved presentments of the same, from the Tyme of King Edward the thyrde, as it appereth be the Court-rolles, made of the Viewe hadde his Courts kepte at the said Holbeck; and so of mykell latter tyme possessed in the behalve; whych possession for, so mykell is as it semes of less weght and force; I Awarde, Ordeyne, Decree and Decree, that the said Thomas Lord Dacre, his Heyres and his Succellours, shall nowe be his Tenaunts, inquire in his Courts, holden in Holbeck, of such Trespas and Offences, done wythyn the Hiegh-way, Common-street, and waast Ground, wythyn the said Ground of Whapplode, and pefeble punish and correct only his own Tenaunts, respending upon his Ground, in the said Ton of Whapplode, whych hold not of the said Abbot of Croyland, nor his Succellours being for the tyme. And if the said Abbot or his Succellours, eny Tenaunt or Tenaunts of the said Abbot, or his Succellours, as of his Maner of Whapplode, or eny other respending in the said Ton, not Tenaunt, or respending of the said Lord Dacre ground his Heyer or Heyres, within the said Ton of Whapplode, be presented in the Court or Courts of the said Lord Dacre, beyng for the tyme, for eny Trespas, Offence or Wylfuldission done wythyn the said Ton of Whapplode, or Wayes, Streets or waast Ground of the same; ney the said Lord Dacre, his Heyer nor Heyeres, theyr Officer nor Officers, nor theyr Servaunts, nor Ministers, shall in eny wise, execute the said Presentment, nor levy eny Amercement, nor fyne of the said Abbot, his Succellours, nor none of the Tenaunts of the said Abbot, as of his Maner of Whapplode, or his Succellours, or eny other respending in the said Ton, not Tenaunt and respending on the said Lord Dacre Ground, wythyn the said Ton of Whapplode, for the said cause. And in Semblable wise, is the said Thomas Lord Dacre, or his Heyres, eny Tenaunt or Tenaunts of the said Lord or his Heyres, respending upon his Ground in Whapplode, not holding of the Abbot, beyng for the tyme, be presented in the Abbot's Court, for eny Trespas, Offence or Wylfuldission, done wythyn the said Ton of Whapplode, or Wayes, Streets, or waast Grounds of the said Ton, that ney the said Abbot, nor his Succellours, theyr Assignes, Servaunts nor Ministers, shall execute the said Presentments, nor levy any Amercement nor fyne of the said Thomas Lord Dacre, his Heyres, nor none of his Tenaunts respending upon his Ground in Whapplode, noight holding of the Abbot, nor his Succellours, for the said Cause.

And whereas the said parties were in Variance, as for the Dyffr within the Maner and Common of the said Ton of Whapplode and Holbeck; I Decree, Award and Decree, that the said Thomas Lord Dacre and his Heyres, and the said Abbot and his Succellours, shall take, occupy, and use theyr said Dyffrs

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withyn the said Marysh of Whappode and Holbech, at such tyme as them lyketh; ych of them be such wayes withyn his own Ton, and in such forme as it haath been used of old tyme, with all maner of privileges of Wayes and Straves, and other Liberties pertynyng to the said Wyffits. Provided alway, that the said Thomas Lord Dacre, his Heyres, nor his Successours, shall at no tyme of theyr Wyffits, make theyr common way thorow the said Ton of Whappode, nor noon way thereof to the Maner of Holbech, as it haath bene used of old tyme, but in case that the said old wayes may not be used in forme, as haath bene afoze tyme, because of surondyng of Waters, than the said Thomas Lord Dacre beyng for the tyme, shall be his Officers giff warnyng to the said Abbot, or to his Officers, be reasonable tyme, to forin he enter with eny such Wyffits, the Ton of Whappode, or the Hiegh-way thereof, to the intent that the Inhabitantz thereof may remede and abyde theyr Catell oute of the Strete and Hiegh-way there pasturing for the tyme, that they be not chased, nor driven forth to theyr hurt, with his said Wyffits, so to be made, shall mowe corn thorow the said Ton of Wappode, with his Wyffits, nocht clamyng there by eny Tytle of ryght ageyn, or contrarie to this my present award.

And where the said parties were in Martance, as for takyng of Toll of the People, and persons coming to the Fair and Market, withyn the said Ton of Whappode; I Deem, Award, and Decree, that the said Thomas Lord Dacre, his Heyres, nor noon of his Officers, shall in noe wyse take Toll, of eny person or persons, coming to the Fair or Market of the said Abbot, in the said Ton of Whappode.

Also, I Deem, Award and Decree, that ether party abovesaid, the Lord Dacre for him and his Heyres, the Abbot for him and his Successours, shall make as suzer to the tother party, all theses Articles to hym, thus Demede, Awardede and Decreed, as I be Advice and Counsell of learned Men, lawfully shall requyre hit of other, at what tyme, ether party requyryng and desyryng. And that all Actions, Sutes and Plees takyn, mebed and hangyng be ether party in eny Court ageyn other, be occasion or cause of theses premisses and matters above rehearsed, shall utterly ceas, be it by discontinuance, or other wayes lawfull. In wytnesse whereof, to this my present Award, Ordinance, Jugment and Decree Tryppaxite, one part indented remanyng to the said Thomas Lord Dacre, and his Heyres; and to another parte remanyng amongst the said Abbot and his Successours, and to the thyrde remanyng in Registre of the Bpishopp of Lincoln. I have sette to my Seale.

No sooner was this Contention ceas'd, but that the Abbat was again infested by one *John Witham*, Esq; who holding some part of a Knight's Fee, in the Town of *Boston*, had the Confidence to lay claim to that whole Town, which had belong'd to the Monastery of *Croyland*, time out of mind, and always uncontested; that Esquire at the same time, by armed Force, seizing the Abbat's Lands, driving the Cattle, and prophaning a Chapel built in the Town, for the ease of the Inhabitants, because the Parish Church was remote from them. But the Abbat did so manage him, both in the Spiritual and Temporal Courts, that he was reduc'd to beggary, oblig'd to beg Pardon, and afterwards liv'd in Penury, when he might have been in Plenty, if contented with his own.

In the Year 1460, King *Henry* the 6th, coming to *Croyland*, and being delighted with the Religious Life of the Monks, stay'd three Days, desiring to be admitted into their Brotherhood, that is, to partake of their Prayers, and other Acts of

Piety; which being granted him, he in return, gave them his Charter, whereby he confirm'd their Liberties, and exempted all the Inhabitants of the Town of *Croyland*, from the Jurisdiction of the King's Officers and Collectors. The which Charter, see in the *Appendix*, Vol. 2. NUMB. XLI. A.

The Abbat *John*, at length growing old, his Strength began to decline, but being vigorous in Spirit, he manag'd the Affairs of his Monastery till the last, being always intent upon those things, which either concern'd the Glory of God, or the Advantage of the Flock committed to his Care, neglecting himself, to provide for others, and no way indulging himself in any worldly Pleasure. He ever resolutely stood up for the Rights of his Church, in opposition to all Invaders of the same; and built several Structures in the Court of his Monastery, but surpass'd all his Predecessors in repairing his Manors and the Tenements abroad; being so curious in his Works, that it was hard to judge, whether his Repairs were not equal to the new Buildings? He also procur'd the Royal Confirmation of all the Privileges and Immunities of his Abby, which had been much infring'd, and built several Tenements in the Town of *Croyland*. Regular Observance flourish'd in his Time in this Monastery, the Officers diligently attending the Affairs of the House, whilst the rest devoted themselves to divine Contemplation, strictly adhering to their Vows of Chastity, Poverty and Obedience.

I can scarce expresse, how much this Father delighted in the Beauty of the House of God, and in Consequence thereof, how much he enrich'd this Church and Vestry, with costly Jewels and Vestments. However, to declare some part thereof, he procur'd Nine Copes of Cloth of Gold, most exquisitely embellish'd with Embroidery, the which are by those who have Judgment in such Things, valu'd at 240 Pounds, at an under Rate. One whole Red Suit, all over interwove with Gold, viz. three Copes, with a Chasuble, and three Tunicks of the same Sort, purchas'd for an 160 l. was left us by him, as a perpetual Memorial of his Generosity. Nor is it to be forgotten, that he employ'd the ablest Artists to make an Altar-piece over the High Altar, which was Gilt; and his magnificence sufficiently appears in the beautiful carv'd Work, he made in the lower Church, at his own Expence, as also the fine glazing of all the Windows, and the Vaulting both the Sides of the Church with Stone. What shall I say of the Tenth, Subsidies and Taxes, which he before yearly paid to the King? I will say little of the Cloth of Gold, which his Predecessor *Richard* procur'd, and whereof he made seven uniform Copes adorn'd with Embroidery, and other Appurtenances, at no small Expence; as also the Stately Organs over the Entrance into the Church, and the smaller in the Choir. I had almost forget another Altar-piece, which he caus'd to be carv'd and painted over the Altar of the Blessed Virgin. In the Vestry, selling the old, he furnish'd a much richer Cross to be carry'd in Processions, a costly Chalice, and Cruits and Candlesticks, of a vast Weight, all of Silver, and Gilt.

Having mention'd the Abbat's, it will not be improper to perpetuate the Memory of other Gifts, made by several of the Brethren, during his Time. Brother *John Leycester* gave to the Church, a Vestment of rich blue Silk, embellish'd with Gold, which cost 40 l.

Brother *Stephen Swynshed*, a Cope with a suitable Alb, having a Cypher of his Name on the Breast.

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Brother *William Swynsbed*, repair'd the Chapel of the *Holy Trinity*, in the Infirmary, which was just ready to fall, making a new Roof and covering it with Lead, adorning the same with Seats, like the Choir, as also the Tabernacle of the Trinity, and other Ornaments.

Bro. *Thomas Walden*, gave 20 l. towards gilding the fine carv'd Work over the High Altar.

Bro. *John Laxton*, rebuilt a Tenement newly purchas'd in the Town of *Croyland*, and gave the same towards maintenance of the Light of *St. Mary*, and the Recreation of the Brethren in the Infirmary.

Bro. *John Wysbech*, who after running through all other Offices, was advanc'd to be Abbat of this Monastery, gave another Tenement in the Town of *Croyland*, to the Office of the Chamberlain, ordering 4 Shillings to be paid yearly by the Chamberlain at *Christmas*, for the cherishing of those that were let Blood.

Bro. *Thomas Leverton*, in like manner assign'd another Tenement, new built by him in the same Place, to the Office of the Master of the Works.

Nor ought we to omit the Noble and Industrious Person *Richard Benyngton*, among our Benefactors, who generously gave 40 l. for glazing the West Window, at the End of the Church.

The venerable Abbat *John*, tho' much depress'd with Age, ceas'd not to do good to his Monastery; for in his latter Days, he built that long and stately Structure, extending from the Church to the Abby Gate, for the more convenient Entertainment of the better Sort of Strangers; and that nothing might be wanting towards the Service of God, he chang'd away the three old Bells that were in the Church, and caus'd five larger, and more Tuneable, to be Cast instead of them at *London*; the which, with the Carriage by Land and Water, cost 160 l. These Bells were blest'd before they were hung up, by *Nicholas Elphin*, Suffragan to *John* Bishop of *Lincoln*, and call'd by the following Names of *Trinity*, *Guthlac*, *Bartholomew*, *Michael* and *Mary*.

At length, the Abbat *John* being spent with Age, and no less with the Distemper of a Rupture, which he had got by a Fall from his Horse, gave up his Soul to God, in the 85th Year of his Age, having govern'd this Monastery 42 Years and 8 Months, with great Reputation, and in the 69th Year of his Monastical Profession. His Death happen'd on the 16th of *January*, in the Year of our Lord 1469, and the 9th of the Reign of King *Edward* the 4th.

This Author of the Continuation of the History of Croyland, informs us, that he liv'd under this Abbat John, and writes, what he for the most part had of his own Knowledge, and therefore deserves the better Credit. What follows is taken from the 2d Continuator of the same History.

32. JOHN WYSBYCH.

The Abbat *John Litlington* dying as has been said, *John Wysbych*, a discreet and provident Man, then Prior of the Cell of *Freston*, belonging to the Abby of *Croyland*, was chosen in his Place, on the 13th of *February* following. He being extraordinary politick, as having been for several Years employ'd in other Offices belonging to the Monastery, was singular and more fortunate herein than any of his Predecessors, that as soon as any Controversy arose, he by his Sagacity put an End to the same,

before it grew to any height, so that he enjoy'd Peace during all the Time of his Pastoral Government.

This worthy Prelate rul'd almost 7 Years, and dy'd on the 19th of *November*, 1476, some of whose worthy Actions we are here to relate. The first after his Promotion to be Abbat of *Croyland*, was his causing the Chapel of *St. Pega*, commonly call'd of *Payland*, to be rebuilt, the same having for several Years before been quite cast down to the Ground. He added much to the divine Service, as well by repairing the old Organs, as by procuring new, nor did he only finish the Buildings began by his Predecessor, but himself began several others both within the Site of the Monastery and without. But among those he finish'd none so conspicuous as the great Apartment mention'd before to have been set afoot by his Predecessor the Abbat *Lytlington*, which cost him great Sums of Mony. He also built the great Granary that stands near the Bakehouse, and four light Rooms for the Abbat's Officers, near the Cloister, which before were no better than dark Caves, and what is never to be forgotten, he built Chambers for the Scholars to be sent to *Cambridge*, in *Buckingham* College, belonging to the Monks. By his Management, the Acknowledgment or Homage of four Stones of Wax us'd to be paid to the Monastery of *Peterborough* on *St. Peter's Day*, was converted into a Pension of 20 s. It was he that first abrogated that Custom, or rather Corruption of giving Knives to all that came to the Monastery on *St. Bartholomew's Day*; whereby the Abbat and Convent were eas'd of a great and perpetual expence. He likewise obtain'd a Dispensation from the Pope for eating Flesh in *Septuagesima*. In short, he was a Man of singular Goodness in all his Actions, as well towards his Brethren as the Farmers and Tenants. In his Days hapned a misfortune of Fire in the Town of *Croyland*; by which tho' the Revenues of the Monastery were impair'd to the value of 40 Marks a Year; yet he bearing Bowels of Compassion towards his poor Tenants, generously bestow'd several Sums of Mony on them for their Encouragement to build again, and would himself have rebuilt what belong'd to the Monastery, had his Life lasted longer. He dy'd, as has been said, on the 19th of *November* in the 16th Year of King *Edward* the 4th (1476.)

33. RICHARD CROYLAND

Batchelor of Divinity, and at that Time Steward of the Monastery, was Canonically elected in his Place, on the 17th of *December*, in the same Year of our Lord 1476. He govern'd his Monastery but 7 Years, and exchang'd his Life for a better, on the 10th of *November*, in the Year of our Lord 1483, of whose Manners and Merits it is fit that something be said. His natural Inclination rather inclin'd him to reading and writing Books, than to follow Law-Suits, and be embroild in Contention. His Neighbours perceiving his innocent Simplicity, rose up against him on every side.

The Inhabitants of *Deping*, assembling to the number of 300 Men, broke into *Goggyflound* Marsh, which was known beyond all Controversy to be of Demesne of this Monastery, carry'd off the Reeds gather'd by the Abbat's Men and Tenants, beating and casting into the Water all that they met of them. At last, insulting the Town of *Croyland*, they put this pious Prelate into such a Consternation, that he was forc'd to leave his Apartment, and go into the Boat belonging to the Monastery,

to

to give them an Answer in his mild manner. Many other Insolences they committed, as seizing his Corn by way of Distress, killing the Cellarer's Dog that he kept for his Security, and much more to the like Effect.

The Tenants also, and Parishioners of *Waplode*, furiously fell upon Brother *Lambert Fossedyk* the Steward of the Monastery, who would have hinder'd them from carrying away the Trees that grew in the Church-yard, and his Life had been in Danger, had he not kept himself strongly lock'd up in the Choir of the Church.

Yet all these were but Trifles compar'd with the Disturbance given this Abbat, by his Neighbour *William Ramsey*, Abbat of *Peterborough*, about *Alderland Marsh* and other undoubted Lands and Rights of this Monastery. But this difference having been adjusted by the Interposition of *Thomas Rotherham* Bishop of *Lincoln*, and the Archbishop of *Canterbury*; I conclude this Disaster with the Life of the Abbat *Richard*. In his Place succeeded

34. LAMBERT FOSSEDYK

Batchelor of the Canon Law, chosen on the 12 day of *January*, in the first Year of King *Richard* the 3d, being the beginning of the Year of our Lord 1484. This was certainly a religious and prudent Man, and would have doubtless procur'd many Advantages to the Monastery, had not God so speedily taken him to himself, for he held not the Dignity of Abbat full two Years. The sweating Sickneſs, which at that Time carry'd off great numbers of considerable Persons, seizing on him, he held not out eighteen Hours, before he surrender'd his Soul to his Creator, on the 14th of *November*, (so I find it here, but at p. 576, he says, he dy'd the 14th of *October*) in the Year of our Lord 1485, soon after the end of the Reign of King *Richard* the 3d. (There seems to be also a mistake as to the Year, for it does not appear that the Abbacy was vacant two Years, as it must have been by the Time of the Election of his Successor.)

35. EDMUND THORP

Prior of the Monastery, and Batchelor of Divinity, chosen on the Feast of *St. Theodorus*, the 9th of *November* 1487, who upon his Promotion to this Dignity, considering the Troubles his Predecessors had been brought into, by their restless Neighbours, us'd all possible methods to procure Peace. The three Principal Controversies were, the first about the Precinct of *Croyland*, with the Men of *Multon* and *Weston*; the second about the Bounds of the *Demefne*, and the method of common Pasture at *Gogessland*, between the Tenants of the Monastery and those of *Deping*; and the third for *Alejrland Marsh*. The first of these was in some manner appeas'd by the Prudent Management of the Itinerant Justices, the second by the Goodness of the Kings Mother, to whom *Deping* belong'd, and the third by giving and appropriating to the Monks of *Peterborough* the Church of *Brynkehurst*; by way of Composition.

This Abbat *Edmund Thorp*, was succeeded, Anno 1497, by

36. PHILIP EVERERDE

Whose Successor, Anno 1504, was

37. WILLIAM GEDYNG

He govern'd about three Years and was succeeded by

38. RICHARD BERKENEY,

As *Leland* writes, tho' his Name was rather *Berdene*, according to the Patent Rolls, which inform us, that *December* 15, 22 *Hen. 7.* Anno 1507, the Temporalities were restor'd to this Abbat, viz. *Richard de Berdne*. After him succeeded in the Year 1512

39. JOHN WELLES alias BRIDGES,

The last Abbat, who Anno 1534, with *William Pinchbeck* his Prior, *Richard Sleforth* Prior of *Freston* (a Cell to this Abby, and therefore, as subordinate, under the Government of one of its Monks) *Antony Overton*, and 27 other Monks belonging to this House, subscrib'd to the Kings Supremacy. After which, continuing Abbat till the Dissolution, Anno 1539, and joyning in the Surrender with the rest of the Convent, he obtain'd for Life a Pension of 133*l.* 6*s.* 8*d.* per Ann.

Having done with the Abbats, I will subjoin the following Account of the Destruction of this once stately Monastery, from the above quoted *Mr. Willis* p. 73, as follows.

A great Part of this Church, viz. the West Part of the Body and side Isles, was left standing after the Dissolution, for a Parochial Church; but it has been since, so miserably defac'd for the Lucre of the Lead and other Materials, that little remains save the Walls, which are however ruinous and uncover'd at the Top, and there is nothing more at this present kept up, and that but in poor repair, except some Part of the North Isle, which is us'd as the Parish Church, and is in Length 90 Feet, and 24 in Breadth; we cannot form to our selves a better Idea of the Magnificence of this Fabrick, than from the Draught that is publish'd in the *Monasticon*, which is near double the length of what is us'd now for the Parish Church, being 140 Feet long; and yet even this was not above a third Part of the Church, when it stood in its Glory and Prosperity before the Dissolution; for this Representation only contains the West Part of it from the *Transeptum*, or great Cross Isle, which extended it self from North to South; and in the middle of this Building was an high Spire Steeple, beyond which was the eastern Part of the Choir, which appears by the Foundation to have extended near 200 Feet farther in Length, and 80 in Breadth. As to the Chapel of our Lady, at the East end, beyond the Choir, the Cloisters, Abby-House, &c; they were all likewise ruin'd, and the Site where several of the Buildings stood is sow'd with Cole-Seed. It was certainly a most noble Structure, and there is no doubt but this Abby rivall'd *Peterborough*, its Neighbour, in Building, as it did in Riches. There is not the least Monument or Painted Glass left; and the chief Thing remarkable is the West Tower and Front, which is adorn'd with several Images of Saints and Kings, and amongst the rest of two Angels

Hist. Mit.
Abb. p. 80. Here end the Continuations of the History of *Croyland*, wherefore I shall give the succeeding Abbats from *Mr. Willis's Hist. of Mitred Abbats*, p. 80, being only their Names, as he tells us, preserv'd in *Leland*, with the Times of their Institutions from other Evidences.

gels carrying St. Guthlac to Heaven, all which were gilded formerly. In this Tower hang five small Bells, the four least of which were cast out of three, Anno 1654; on the biggest is this Inscription in ancient Characters, *In multis annis resonet Campana Johannis*. But the noted Bells which belong'd to the Abby hung in the middle Steeple before spoken of.

The Monuments being therefore destroy'd, 'tis not possible for me to be particular in that Respect, as I otherwise intended. I have however met with an Account of some Persons that were here Interr'd, which are these following, viz.

Waldeve Earl of Huntingdon and Northampton, beheaded by William the Conqueror, and afterwards reputed a Saint. He was bury'd near the High Altar, under a goodly Marble Monument; for whom an Inscription of near 30 Verses was made Anno 1219, beginning thus,

*Hic Waldeve Comes tumularis & incineraris,
Parte tamen meliore tui super astra locaris, &c.*

And ending thus,

*Rubra cruore tuo quondam Vintonia luxit,
Exuviis post freta tuis Croilanda reluxit.
Quam felix locus hic Thesaurus cui datur iste,
Per quem languentes curat tua gratia Christe?
Clare Comes, præclare Deo, Gualdeve beate,
Wilhelmi sint quæso tui laudes tibi grata.*

The rest may be seen in Leland, and a farther Account may be found of him in Dugdale's Baronage.

Alan de Cruen Lord of Trisfon. He was bury'd on the South side of the High Altar.

Watkin Rodeley, Esq; that marry'd the Dutches of Somerset. He was alive, as some say, in Henry the VII's Time. He was bury'd in the Lady Chapel.

Richard Welleby, Esq; of Hen. VII, and Thomas Welleby his Nephew and Heir. They lay in a stately Tomb.

The Shrine of St. Guthlac in this Church was very costly, but of this, as well as of other matters relating to this Church, there is an excellent Account begun by Ingulfus (sometime Abbat of this Place) and continu'd by Peter Blesensis, Vice-Chancellor to Hen. II, and others of this Convent to Hen VII. The Virgin Mary and St. Bartholomew were accounted Tutelar Saints of this Monastery. The Pillars of the Church are large and curiously carv'd, and the Arches are spacious, nor is the Bridge of the Town, spoken of by Camden, less remarkable; it is built Triangularwise, having three Accesses from three different Streets, and is so steep, that an Horseman cannot well ride over it, at the Foot of it is the Effigies of St. Guthlac, cut in Stone.

Thus much from Mr. Willis, which I have inserted entire, that Book being scarce, to the end the Reader, as he is inform'd of the Original and Flourishing State of this once Stately Monastery and Church, may also see the end it was brought to, and if he does not, as a Christian, abhor the Sacrilege of destroying a Church dedicated to the Service of God, only for the vile Profit made of the Materials, he may at least, as a Man, reflect on the Barbarity of demolishing such noble Structures, which were the Honour of the Nation, by the Hands of the Natives themselves, with as much Inhumanity, as

if that Work had been done by Saracens, Goths, or Vandals.

To omit nothing material there is inserted in the Appendix, Vol. II. N. U. M. XLI. B. the Possessions belonging to this Abby, in the Time of King William the Conqueror, in the County of Northampton, taken from Domesday Book.

CHRIST-CHURCH or HOLY TRINITY.

Cathedral and Monastery of BENEDICTINS in Canterbury.

OF this Ancient and Magnificent Church and Monastery, the *Monasticon*, Vol. I. p. 18. gives a very brief and imperfect Account, in less than 30 Lines, from *Jervasius Dorobernensis*, being nothing but the bare Foundation by St. Augustin; but to make some amends, there follows in the same Place, a very ample Memorial of all the Donations to the same, from the said Foundation till the year 1326. To this the *English Translation* of the same, p. 5. has added, the Catalogue of Archbishops to this Time.

Mr. Willis (following as may be suppos'd Mr. Wharton) in his History of *Mitred Abbies*, p. 235; has these following Words concerning this Monastery, viz. *Here was an Abby founded by King Ethelbert, Ann. 600, and Dedicated by St. Austin the Monk to CHRIST-JESUS. There were secular Priests in it till Ann. 1003; at which Time Archbishop Elfric placed Benedictins instead of them.* These Words as here deliver'd may induce many to believe that there had been secular Priests in this Church, from its Foundation, Ann. 600, till the Year 1003, and that the Monks had been put into the Possession of that which of Right belong'd to the Seculars, which is a great mistake. Nothing is more certain than that St. Augustin first plac'd Monks in this House, as Mr. Willis seems to grant; by calling it an Abby, for it could not have been properly so call'd, had it been possess'd by secular Priests. Nor does it appear, that the Monks at first plac'd there, were put out before the Year 975, when Elfric, Prince of the Mercians is said to have put the Abbats and Monks out of many Monasteries, and to have brought Seculars into their Places. This Monastery is not nam'd among them, but there is likelihood enough that it might be one of the number. However Radulphus de Diceto, in *X Script. Col. 460*, tells us, that Syricius Bishop of Wilton, expell'd the Seculars at Canterbury, and restor'd the Monks, in the Year 989. Thus the Monks having been plac'd there by St. Augustin, in the Year 600, and continuing till 975, they had been in Possession 375 Years, and if then expell'd and restor'd again in 989, they had been dispossest but 14 Years. Not to insist upon these Proofs, let us hear what W. Thorn, in *X Script. Col. 1708* says, concerning this Affair, which is as follows.

"In the Year of our Lord 1005, by the Industry of the Archbishop Alfric and the Abbat Wilfric the Canons were expell'd the Church of the Holy Trinity, and Monks introduc'd. However W. Malmsbury in his Lives of the Bishops says, this was not true, nay, it appears that there were Monks in the Church of the Holy Trinity, from the Time

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"of St. Lawrence, who succeeded St. Augustin, as
 "is manifest by the Epistle of Pope Boniface the
 "4th, sent to the Holy Ethelbert by Mellitus; the
 "Words of which Epistle are these. To the most
 "excellent Lord King Ethelbert; Boniface, Bishop
 "&c. and then towards the close thereof. For
 "which reason, Glorious Son, we willingly grant
 "that which thou demandedst of the See Apostolick
 "by our Fellow Bishop Mellitus, that your Good-
 "ness do settle adwelling of Monks living regular-
 "ly in all respects in the Monastery, within the
 "City of Canterbury, which your holy Instructor
 "Augustin consecrated in the Name of our Holy
 "Saviour, and over which our most beloved Brother
 "Lawrence, at present presides, &c. But if all that
 has been said above be consider'd, these Things do
 not disagree; nor is it any Contradiction, that there
 should be Monks in the Monastery of the Holy Tri-
 nity from its first Institution, and that the Wheel
 of unsteady Fortune giving a Turn, they might have
 been ejected either for their Insolency, or some other
 Cause, and Canons put into their Place, and they
 again now restor'd in the Time of this *Alfric*. For
 the Epistle of Pope John the 13th to King Eadred,
 in the Year of our Lord 957, testifies that there were
 then Canons in that Church of the Holy Trinity,
 and not Monks. Thus it is evident that the Posses-
 sion of the Seculars was very short, and therefore
 there must be an Error in the mention of so many
 Deans. Besides Mr. Willis himself, after having
 told us, that there were Secular Priests in this Mo-
 nastery, till the Year 1003, at which Time the
 Archbishop *Elfric* plac'd *Benedictins* instead of
 them, presently after speaking of the Deans, says,
 that during the Government of his 2d Dean *Egelwin*,
Ann. 829, all the Monks in this Monastery ex-
 cept five dy'd of the Plague; which is sufficient De-
 monstration that the Monks were then in Possession,
 and not the Seculars. Now this very Pestilence that
 he speaks of is mention'd by many of our ancient
 Historians, who farther informs us, that the Monks
 being reduc'd to so small a number by it, were
 oblig'd to admit of some Seculars among them, to
 assist in performing the Service of the Church, and
 those Seculars continu'd there some Time, till the
 Monks were again increas'd; and that accident, it is
 likely, gave occasion to Mr. Wharton and M. Wil-
 lis to fall into this mistake.

Mr. Battely also seems to contend in behalf of
 the Clergy against the Monks, and yet soon after
 plainly contradicts himself, allowing that the name
 of Prior was not brought into Monasteries, till the
 Time of Pope Celestin the 3d, who dy'd in the
 Year 1198, whereas he will have Henry to have
 been the first Prior of this Church in 1080. Besides
 he grants, that the Title of Dean was before that
 Time us'd by the Monks, as we shall shortly show
 in his own Words. How slight soever that Au-
 thor may seem to make of *Reyner*, he has prov'd as
 clear as the Day, that the Monks were always in
 Possession of this Monastery of Christ Church in
 Canterbury, from the first Foundation thereof, un-
 der St. Augustin the Monk, until the Dissolution,
 by King Henry the 8th. To follow Mr. Battely
 the closer, he tells us, p. III. that this Account
 concerning the said Church, may be divided into
 three Periods of Time, the first from Augustin to
 Wilfred, the second from Wilfred to Lanfranc, and
 the third from Lanfranc to the Dissolution of the
 Priory.

From Augustin to Wilfred (says he) are more than
 200 Years; in all which Time the Archbishop li-

ved in common with his Monks, and presided over
 them in his own Person, without either Dean, Prior,
 or the like Substitute. He was instead of Abbat
 or Prior, chief Governor of the Society. The Com-
 panions of Augustin are said to have been Monks.

Here Mr. Battely grants in express Terms, that
 the Archbishops for the first 200 Years, liv'd in
 common with their Monks, and presided over them
 in Person, without either Prior, Dean, or other
 Substitute, which is absolutely giving up the Con-
 troversy for that Time, and yet he again comes
 off with the words, that the Companions of Au-
 gustin are said to have been Monks, as if that
 were not as evident as that ever there was such a
 Man as St. Augustin. But then that the Arch-
 bishop presided over the Monks without Dean,
 or Prior, or any other Substitute, is altogether
 groundless; for it is well known, that all Mona-
 steries whatsoever, had some Superiour under the
 Bishop or Abbat, and even in Priories there al-
 ways was a Sub-Prior.

From Wilfred to Lanfranc, we may reckon a-
 bout 250 Years, in which Time, this Church was ^{ibid.}
 govern'd under the Archbishops, by Deans, of
 whom I shall be able to give but a very imperfect
 Account; for their Names are not so much as
 mention'd in any Records, except 10 or 11 of them,
 who will appear a sufficient Number of Witnesses,
 to prove that the Government of the Monks, du-
 ring this Space of Time, was committed to their
 Care.

Here our Author again seems to inculcate, that
 these Deans he speaks of, were not Monks them-
 selves, but govern'd the Monks. This in the first
 Place, is granting that the Church was still serv'd
 by Monks, during the 250 Years he speaks of.
 Then as for the Deans, it is no less plain, that
 they also were Monks, for Mr. Battely himself
 afterwards p. 114. tells us, That Archbishop Lan-
 franc, chang'd the Title of their President, from
 Dean to Prior, which Titles, he also adds, differ
 in Name only, not in the Thing; by which it is
 manifest enough, that those Deans were Monks,
 as well as the Priors afterwards.

Having thus made it appear by the Testimony
 of the very Persons, who would deny it, that this
 Church was always possess'd by Monks, excepting
 some short Time, when for want of a sufficient
 Number of them, the Secular Clergy were intro-
 duc'd to assist in the Performance of Divine Ser-
 vice, we shall proceed to give the Catalogue of
 those Deans and Priors, wherein this Point will
 be farther clear'd, and it will appear that Mr.
 Battely, tho' otherwise a Person of much Learn-
 ing, has by giving in to the Prejudices of others,
 several Times palpably contradicted himself.

The Catalogue of the Superiors of the Mo-
 nastery of Christ Church in Canterbu-
 ry, first by the Title of Deans, and af-
 terwards under that of Priors.

1. CEOLNOTH, the first Dean, whose Name
 is to be found, liv'd in the Time of Archbishop
 Wulfred, and after his Death was promoted to the
 Metropolitcal Chair, that is, after Theogild,
 who sat but 3 Months, and Syrich, who dy'd be-
 fore he was consecrated; so that his Promotion was
 in the Year 829.

2. EGELNOTH.

2. EGELWIN, succeeded *Ceolnoth*, and in his Time, it was that all the Monks, except five, dy'd of the Plague, as has been said above, and those being too few to celebrate the Divine Office, the Archbishop added to them some Secular Clergymen, to supply that Deficiency, till the Number of Monks could be restor'd.

Here Mr. Battely produces Proof from the Register of Christ Church in Canterbury, which says, that *Ethelred* Successor to Archbishop *Ceolnoth*, expell'd the Seculars, and compleated the Number of the Regulars. This he says was purposely framed to make the World believe, that there was a Continuation of Monks in this Church, without any Interruption; with Mr. Battely's Leave, it is very bold in him so positively to assert, that so ancient a Record was fram'd to impose upon the World, for which we have only his bare word, so many Centuries after that Register was writ. Then he as freely affirms, that there was not a Regular in this Church for above an Hundred Years, which is altogether as groundless as the rest. *Egelwin* dy'd on the 6th Day before the Kalends of August, but the Year is not mention'd. Of the following Deans for some Years there is very little to be said.

3. KENSYN. 4. MAURICE.

5. ALSIN. Whose Death the Obituary tells us, was on the 12th of December, but not the Year.

6. ELFWIN is also there register'd to have dy'd on the 11th of March, without the Year.

7. ALFRIC.

8. EGELNOTH or ETHELNOTH, whom the Registers of this Church, and the Saxon Annals of *Peterborough*, do testify to have been a Monk and Dean of *Christ Church*, consecrated by Bishop *Wolstan*, Anno 1020, and yet Mr. Battely, according to his Custom of carping at what the Monks writ, would persuade us, that he was no Monk, and to that end quotes Mr. *Wharton*, saying, that *Ethelnoth* was not rightly call'd a Monk: As if Mr. *Wharton*'s Authority were better than that of those who liv'd so many hundred Years before him. But not to insist upon that particular Proof, Mr. Battely as usual, in the very following Lines overthrows his own Assertions; for he there quotes *Gervas* the Monk of *Canterbury*, col. 1650, in these Words, '*Egelnoth* was Dean of *Canterbury*; the Monks of the Church of *Canterbury* in those Times, were like the Canons of Cathedral Churches, who wore indeed the Habit, but did not observe the Rules of the Monastical Order. Now this Quotation directly confutes Mr. Battely; for *Gervas*, who best knew it, plainly calls them Monks of the Church of *Canterbury*, and says, they were in the nature of Cathedral Canons. But to fit the matter the better to his Purpose, Mr. Battely, on purpose, gives a false Translation of the words of *Gervas*, which are these, *Egelnothus Ecclesie Christi Decanus. Erant enim tunc Temporis Cantuariensis Ecclesie Monachi, quasi Canonici Cathedrales, Monachorum quidem habitum gerentes, sed regulam non adeo plane observantes.* That is, *Egelnoth* Dean of *Christ Church*. For at that Time the Monks of the Church of *Canterbury*, were as it were Ca-

nons Regulars, wearing the Habit of Monks, but not so plainly observing the Rule. This much differs from saying they did not observe the Monastical Rule, and only implies that there was a Relaxation in the Discipline, they did not observe the Rules so strictly as they ought to have done; yet it does not follow, but that they were still Monks in Habit and Profession, as the aforesaid *Gervas* affirms they were, and that they serv'd there, as Canons did in other Churches. This does Mr. Battely contradict himself, first proving them to have been real Monks, and then saying they were Seculars in these Cloisters. The very next Dean also mention'd by him, confirms all that has been urg'd against him; for he proceeds:

9. EGELRIC was Monk and Dean of this Church, and elected Bishop of *Chichester*, Anno 1058. So he grants this Dean to have been a Monk and consequently there were Monks in the Cloisters, or else a Monk would not have been brought from another Monastery, to preside over Seculars. This Point is so plain, that there needs no more to be said in defence of it.

10. GODRIC succeeded *Egelric*. Here again Mr. Battely goes on cavilling at the Monks, with as little Reason as has been shown above. But to corroborate all his groundless Assertions, he next says, we may truly affirm, that *Lanfranc* form'd these Monks into a *Benedictin* Convent. He prescrib'd them Canons, &c. This is another *ipse dixit*, contrary to the known Truth, as *Reyner* has sufficiently prov'd, and appears by the little that has been said above. All that *Lanfranc* did in this Monastery was to reform the same, being then relax'd, and to reduce the Monks to the Rigour of Discipline, to the regular Service of the Church, and to the strict Observance of the Order of *St. Benedict*, as is expressly mention'd in those very Statutes of *Lanfranc*'s, quoted by Mr. Battely, being a manifest Demonstration, that there were Monks in that Monastery, and that they were of the Order of *St. Benedict*, before Archbishop *Lanfranc* made that Reformation. The more to destroy his own Notion of the Name of Deans, being a Testimony that there were not then Monks in the Church of *Canterbury*, Mr. Battely quotes Mr. *Wharton*, saying, That the Title of Deans did not wholly cease to be given to the Priors of Cathedral Churches, till the middle of the 12th Century; which is a plain Indication, that the Priors had that same Title long before, and consequently the Deans, before Archbishop *Lanfranc*'s Time, were Monks, and only chang'd that Title for the other of Prior.

11. HENRY is reckoned the first that had the Name of Prior, Constituted by Archbishop *Lanfranc*, about the Year 1080, and in 1096 promoted to be Abbat of *Battel*, (not *Dean*, as is in Battely.)

12. ERNULPH, upon the Promotion of the aforesaid *Henry*, was appointed Prior here by Archbishop *Anselm*. Hence he was prefer'd to be Abbat of *Peterborough*. He was a Man of singular Goodness, Prudence and Integrity, and a great Benefactor to both the Churches of *Canterbury* and *Peterborough*, which flourish'd under him in great Prosperity, as is testify'd by *Malmesbury*, the Obituary of this Church, and the Register of *Peterborough*.

13. CONRAD.

13. CONRAD, his Successor, was no way inferior to *Ernulp* in good Qualities; for which he was put into this Place by Archbishop *Anselm*, then made Confessor to King *Henry* the First, and next Abbat of *St. Benedict* of *Holm* in *Norfolk*, in the Year 1126, to which he was a great Benefactor.

14. GOFFRID, or GAUFRID, was next Prior here, till the Year 1128, and being a Man eminently Religious, he was, at the Request of *David* King of *Scots*, and with the Consent of Archbishop *William*, elected Abbat of *Dunfermelin* in *Scotland*, and receiv'd his Benediction from the Bishop of the Church of *St. Andrew's*.

15. ELMER, or AILMER, succeeded *Goffrid*, and presided 9 Years, dying in 1137. He was Contemporary with *Edmerus* and *Alexander*, both famous Monks of *Canterbury*, great Ornaments of the Church, and very dear to Archbishop *Anselm*. This Prior *Elmer* was a Man much addicted to regular Discipline, and heavenly Contemplation, and yet never neglected the Study of the Holy Scriptures, and reading of the ancient Fathers of the Church, whom he always made use of as the Rule for understanding of Holy Writ; as I find in *Leland*, appears by his own Writings full of Piety and Erudition. Of which see *Pits*, *Bale*, and the Catalogue of learned Men of this Order, at the beginning of this Work.

16. JEREMY was chosen Successor to *Elmer* by the Monks, the See being vacant. Afterwards Archbishop *Theobald* depos'd him, he appeal'd to *Rome* and was restor'd, but the Archbishop persisting, he was at length oblig'd to resign, and then

17. WALTER DURDENS was put into his Place, and in 1149, he was promoted to the Bishoprick of *Coventry*, by Election of the Convent there. One of this Name, and perhaps the same Person, is much commended by *Pits*, in his Catalogue of *English* Writers, for his great Learning, and some of his Works are there mention'd.

18. WALTER PARVUS, or PETIT, or LITTLE, Chaplain to the Archbishop, was the next Prior, and was depos'd in 1153.

19. WIBERT, before Sub-prior, was promoted to the Priorship by *Theobald*, after the deposition of *Walter*, and dy'd on the 5th of the *Kalends* of *October*, 1167. Among other Things, he gave to this Church, was a great Bell, which was rung by 32 Men. He also restor'd to the Church the great Wood of *Chartham*, containing 40 Acres, which the Peasants had long held. He acquir'd a Revenue of 71 Shillings, which he order'd to be thus expended, on his Anniversary Day 40 s. in the Refectory for the Allowance of the Brethren, 20 s. for the use of the Poor, and the rest to improve the Alms. He made an Aqueduct, with Lakes and washing Places, and Fish Ponds, bringing the Water almost a Mile from the City, into the Court, and so into all the Offices of the same.

20. ODO had a principal Hand in the Election of the Archbishop *Richard*, Anno 1173, and was afterwards in 1175, chosen Abbat of *Battel* *Abby*.

21. BENEDICT, Chancellor to the Archbishop *Richard*, succeeded *Odo* in the Year 1175, and was made Abbat of *Peterborough* before the Feast of the *Ascension* of our Lord in 1177.

22. HERLEWIN, Chaplain to the Archbishop *Richard*, was put in the Place of *Benedict*, the same Year as above, but afterwards his Eyes failing, he became unfit to execute his Office, and resign'd it on the 8th of the *Ides* of *August*.

23. A L A N, Sacrist of this Church; was made Prior. He was a considerable Writer, as may be seen in the Catalogue of the Writers of this Order at the beginning of this Work. Nor was he less noted for Piety and Courage, for in the Year 1181, going in Procession at *Christ-Church*, he twice Advertis'd the Archbishop, that Sir *Robert Mortimer*, an excommunicate Person was present; at which the Archbishop conniv'd; but when they came into the Church, this Prior told him, that since he would not make use of his Authority without the Church, he would exercise his own within; and accordingly he commanded the Monks to cease from the Divine Service, they obey'd, and so the excommunicate Knight, was with shame forc'd out of the Church, and then they proceeded in the Service. From hence he was promoted to be Abbat of *Tewksbury*.

24. HONORIUS, Chaplain to the Archbishop, and Cellarer to the Monastery, succeeded *Alan* in 1175, being sent to *Rome* to oppose Archbishop *Baldwin*, he dy'd there, and had for his Successor

25. ROGER NORRIS, Promoted by the aforefaid Archbishop about 1189, who afterwards coming to a Composition with the Monks, one Article of the same was, That this Prior should be depos'd, which was accordingly done, and he thereupon by the Bishops Interest, promoted to be Abbat of *Evesham*, whereupon

26. OSBERT, who had sided with the Archbishop was made Prior in 1190, but the Monks not liking him, he was by them remov'd, after the Death of Archbishop *Baldwin*. About this Time, liv'd in this Monastery the famous Monk *William Stephens*, or *Stephanides*, of whom see more among the Writers of this Order.

27. JEFFRY succeeded *Osbert* in 1192. In his Time the Convent here took *St. James's* Hospital of Lepers, near *Canterbury*, into their Custody and Protection. Contemporary with him was the renown'd Historian *Gervasius Dorobernensis* Monk of this Monastery. Of whom see more among the Writers of this Order.

28. JOHN SITTINGBURN, being chosen in 1206, was Prior during the Troubles of the Church about the Election of a Successor to Archbishop *Hubert*, and on that occasion banish'd by King *John*, with his Monks, being 64 in number; their Places being supply'd by some Monks from *St. Augustin's* *Abby*. After 7 Years banishment he was restor'd with all his Monks, had full satisfaction made him, and 1000 l. given him to make good all Losses, as also a Charter of Restitution, the which taken

taken from the Lieger of the Church may be seen in *Battely's Additions to Sommer*.

This Prior being afterwards, upon the Death of Archbishop *Richard*, chosen to succeed him, went to *Rome* for his Confirmation; but the Pope persuading him that the charge was too heavy for his Age, and plain Temper, he humbly submitted, renounc'd the Election and return'd to his Monastery, the Pope choosing St. *Edmund* Archbishop in his stead.

29. ROGER *de la LEE*, upon the Election of his Predecessor *John* to the Archbishoprick, succeeded him in the Priorship in the Year 1234. We have nothing memorable of him, but that he made a Composition with the Abbat and Convent of St. *Augustin* of Differences then hapning between them about maritime Affairs at *Ministre* and *Sandwich*.

30. NICHOLAS SANDWICH.

31. ROGER of St. *ELPHEGE*; of the former I found nothing; but of this, that he founded the fair Chapel of Stone (now call'd the *Danes* Chapel) between the Dormitory and the Infirmary, and on several of the Windows thereof is still to be seen, *Roger* of St. *Elphege* gave this Window. He built the Church in the Year 1262.

32. ADAM CHILLENDE N. King *Henry* the 3^d, in the Year 1269, made him and the City free from Tollage, as may be seen under the Abbats of St. *Augustin's*, who were allow'd the same Exemption. He dy'd in 1274.

33. THOMAS RINGEMER, a Man of Probity and Piety, recall'd several Monks, who leaving the Monastery, liv'd about the Country on the Lands of the same, taking to themselves the Revenues, and living unbecoming their Rule in Pleasures and Delights. This Prior also ordain'd that for the future, no Monks, but good honest Laymen should have charge of the Possessions of the Monastery. But those unruly Monks not bearing to be so curb'd, us'd all their endeavours to have this their Superior remov'd, however he was supported by the Authority of the Archbishop *John Pecham*. Afterwards he for more strictness became a *Cistercian* Monk, and not so satisfy'd, betook himself to an Eremitical Life. Thus *Harpsfeld*, p. 144.

34. HENRY EASTRY, Successor to *Ringemer*, continu'd Prior 47 Years, and as his Government was long, so his Actions were commendable, for he was an extraordinary Benefactor to his Monastery, and presided with great Prudence and Piety. The repairing of the Choir and Chapter House cost him 839 *l.* 7 *s.* 8 *d.* besides which he also repair'd the new Steeple towards the North, and built a new Grange at *Berton*. In most of the Manors belonging to the Monastery, he either built new Chapels, or made good the old. But we will here give a short Character of him from Mr. *Wharton*, who takes it from the *Cotton Library*, *Galba E. 4.* and is thus. "Having taken upon him the Monastical Habit in his Youth, he began to flourish in virtuous Behaviour, and residing in his Cloister eagerly imbib'd Scripture Learning. Being afterwards made Prior, he became an useful and prudent manager in Temporals; for by his Industry, he discharg'd the Convent of 3000 Marks Debt, the Choir of the Church he decently beautify'd with curious carv'd Stone; he likewise adorn'd and enrich'd the Church with Ecclesiasti-

cal Ornaments, viz. Copes, Chasubles, Tunicks, Dalmatics of several Colours, Albs, and valuable Pontifical Rings. He also founded several stately Houses both within and without the Monastery, and repair'd many that were gone to ruin. He also purchas'd and left to the Church many Lands, Revenues, and Woods in several Manors, and Books of great value in several Faculties, more than any one of his Predecessors. Having painfully and notably govern'd his Priory 47 Years, at length he rested Blessedly in Peace, and left this World in the 92^d Year of his Age, on the 6th of the *Ides* of *April*, after the Elevation of the Body of our Lord, whilst the Masses were celebrating.

In his Time, the Monastery was reduc'd to great Distresses, for denying the King a Subsidy, after the Example of Archbishop *Robert Winchelsey*, whereupon all their Temporalities were seiz'd in the Kings Hands, so that they had nothing left to support them, but what they receiv'd by Charity. Thus they continu'd till necessity oblig'd them to redeem their Lands and other Possessions.

To conclude, we will here add the Account Archbishop *Parker* gives of this Prior, in his *Antiquities of Britan.* p. 217, as follows. "There was at that Time one *Henry*, Prior of *Canterbury*, a Man Discreet, not so much by Use, as by the Knowledge of the Law, a diligent, and acute Enquirer into the Rights of the Church of *Canterbury*. During the vacancy of the See, the which he found had been much neglected by his Predecessors, and he was industrious and ingenious in managing the Affairs of the Church. This Person in a few Months fully exercis'd and reviv'd all that intermediate Jurisdiction, which had been before intermitted. He diligently enquir'd concerning Clergymen presented to Ecclesiastical Benefices, and the Rights of their Patrons, confirm'd Elections, granted Letters of Administration of the Goods of such as dy'd Intestate, receiv'd Appeals, took *Probats* of Wills, call'd Executors and Administrators to Account, and particularly the Executors of the last Wills of Bishops and the Administrators of their Goods. And thus he oblig'd the Executors of the last Will of Archbishop *John Pecham*, to give in their Accounts. Besides, he visited, receiv'd Procurations, held a Synod, by the Kings Command summon'd the Clergy to the Parliament, punish'd the Contumacious, and those that were disobedient to his Jurisdiction, and collated to the Benefices of vacant Sees. Moreover, he claim'd as the Rights of the Church of *Canterbury*, Copes, Rings and Seals from all the Suffragan Bishops of the Province of *Canterbury*, and exercis'd all manner of Archiepiscopal Jurisdiction in every Instance thereof, so that he omitted no one particular, excepting the Consecration of Bishops, which because he could not perform in his own Person, he issu'd his Mandate to the Bishop of *London*, that he being assembled with the other Bishops of the Province of *Canterbury*, in the Church of that City, on a certain day appointed, should consecrate the Bishops of St. *David* and *Bangor*, then Elect, and confirm'd by his Authority. And when they were thus consecrated, he gave them Testimonial Letters of their Consecration, seal'd with the Seal of the Convent.

35. RICHARD OXINDEN succeeded *Henry* on the next day after, being the 7th of the *Calends* of *May*, in the Year 1331, and dy'd in 1338, and

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was bury'd in *St. Michaels* Chapel in the same Church.

36. ROBERT HOTHBRAND. Of him the Obituary of *Canterbury* gives this Character. "*Robert Hothbrand* of worthy Memory, late Prior of this Church, departed this Life on the 17th of the Calends of *August*, in the Year of our Lord 1370; who presently after he had received the Habit, began to flourish in Virtue and good Manners, and continu'd in the same. Being made Prior, he behav'd himself with Modesty, Goodness and Affability to all Men. In the Divine Service he was very plain and devout. In the Ministry at the Altar he very seldom refrain'd from Weeping and Tears. In Temporals he was also so discreet and circumspect, that he enrich'd the Church with Ecclesiastical Ornaments, Books, Rings, and divers valuable Jewels. He also built and repair'd the Stone Hall, which is call'd the Masters Table, with the seven Rooms adjacent for the Sick; another Room cover'd with Lead by the *Gloriet*, the new Kitchen for the Convent; and gave two great Bells in the Belfry, viz. *JESU* and *Dunstan*; the great Organs, the under Table of the Altar of *St. Thomas*, and likewise built and repair'd several Houses as well within as without the Priory. By his Industry he acquir'd the Manors of *Styffede Barrington*, and *Sutherche*, also Arable Lands, Woods, Meadows and Pastures in other Manors of the Church, to the number of 300 Acres. He enclos'd the Marsh of *Apuldoure*, containing 363 Acres, and *Elwerton* Marsh. And besides all this he was at great and intollerable Expences with the King, the Queen, and their Followers and Armies, frequently marching in his Time to Foreign Parts. Thus he govern'd and rul'd the Priory in Spirituals and Temporals, for the space of almost 32 Years, at the end whereof he rested in our Lord.

37. ROBERT GILLINGHAM succeeded *Hathbrand*, and dy'd in the Year 1376, on the last day of *August*.

38. STEPHEN MONGEHAM succeeding the former the same Year, dy'd the Year after.

39. JOHN FINCH or WINCH of *Winchelsea*, held it 13 Years 6 Months and 2 Weeks, and dy'd on the 8th of the Calends of *February* 1391. Pope *Urban* the 6th, by his Bull, granted him the Use of the Episcopal Ornaments, as the Mitre, Tunic, Dalmatick, Gloves and Ring.

40. THOMAS CHILLENDE. Promoted on the 16th of *February* 1391, dy'd on the 15th of *August* 1411, when he had rul'd 20 Years, 25 Weeks, and 5 Days. The Obituary of *Canterbury*, sums up his Actions in these Words. "Dy'd *Thomas Chillenden* of honourable Memory, late Prior of this Church, renowned Doctor of Laws; who, with the Assistance of the most Reverend Father in God, Lord *Thomas Arundel*, by the Grace of God Archbishop of *Canterbury*, Primate of all *England*, and Legate of the Apostolic See, wholly renew'd the Nave of this Church, with the Chapel of the Virgin *Mary*, standing in the same, and decently built. He also new built the Cloister, the Chapter-House, the great Dormitory, with the new way to the Church.

"He decently adorn'd the High Altar, and the two Altars of *St. Dunstan* and *St. Elphege*, with Silver, Gold, and neat Wooden carv'd Work. He likewise finely embellish'd three Altars, two on the North Side, being those of *St. Stephen* and *St. Martin*, and the third on the South Side of *St. John Evangelist*, with curious Painting and wood Work. He notably enrich'd the Vestry with Ecclesiastical Ornaments, viz. Copes, Chasubles, Tunicks, Dalmaticks of several Colours, Censers, Candlesticks, Pontifical Rings, and other valuable Jewels; and besides confer'd on this Church many Books of great Price in several Faculties. Furthermore he in Person obtain'd by his industry, of the most holy Father Pope *Urban*, some Privileges, as the use of the Crosier, with the Sandals, and the solemn Benediction after the Principal Hours, and Processions, for the Priors of this Church, in the Absence of their Archbishops, and the last exemption of the general Chapter. In like manner he repair'd and new built certain Structures standing within the Court, viz. the Wardrobe, the Granary, and the Prior's Stable, the Walls and Towers of the same Court, and many very necessary Houses, which had been long ruin'd. He handsomely repair'd the Stone House by the Prior's Hall, call'd the *Paved Chamber*, with two other Rooms, and the Prior's Bed in the Dormitory, with the Study, and other Houses adjoining. In the Almonry he new built the Priest's Hall, and the Boys Hall, with several other Structures. In the City of *Canterbury* he likewise built one famous Inn, call'd, *The Cheker*, with several other Mansion Houses; and in the same City the *Crown* Inn; and in the City of *London* he acquir'd to this Church, the Revenues of *Robert Lyttil* of 40 l. value, and new repair'd the same. In the College of *Oxford* he provided a most beautiful Chapel, and several fine Rooms, which are a Pleasure and Credit to the Scholars that Study there. In the Manor of *Icham* he new erected all the Buildings, except one Dove Cote, and one Chamber. In the Manors of *Chartham* and *Godmersham*, and in almost all the other Manors belonging to the Church, he built and repair'd many stately Houses. In the 12th Year of his Priorship, he had been canonically chose Bishop of *Rocheſter*, by the Prior and Chapter of that Church; to which he would not consent, choosing rather to serve in this Holy Church of *Canterbury*, under the noble Government of an Archbishop, than to be promoted to Episcopal Dignity in another Church: Having govern'd the Priory of this Church 20 Years, 25 Weeks and 5 Days, with notable Cost and Expences, at length he made an happy End in Peace, being taken out of this worldly Misery, on the Day of the Assumption of the Blessed Virgin *Mary*, in the Year of our Lord 1411.

41. JOHN WOODNESBERGH, Created Prior on the 3d of *September* 1411, dy'd on the last Day but one of *February*, in the Leap-Year 1428.

42. WILLIAM MOLASH, Promoted to the Priorship on the last Day of *March*, four Days before the Feast of *Easter*, in the Year 1428, dy'd in the Year 1437; of whom the Obituary of *Canterbury* says only thus. "On the 11th of the Kalends of *March* dy'd *William Molash*, of happy Memory, Prior of this Church, a Man of singular Purity and Religion, modest and devout in celebrating Di-

“vine Service, who successfully govern’d this Church, with the Flock committed to him, almost 10 Years.

This Prior furnish’d the Tower call’d *Dunstan* Steeple, built by Archbishop *Chichely*, with a good Bell, which is there to this Day, and known by the Name of Bell *Dunstan*, from whence the Steeple has it Name. The next Year after he gave to the Convent Brew-house, a large Copper, weighing five Thousand four Hundred and three Quarters.

43. JOHN SALISBURY, Professor of Divinity, was made Prior on the 9th of *March* 1438, and dy’d on the 14th of the *Kalends* of *February* 1446.

44. JOHN ELHAM, Chosen on the 16th of *March* 1446, dy’d on the 20th of *February* 1449, having presided 2 Years, 11 Months and 6 Days.

45. THOMAS GOLDSTON, of whom the *Obituary* of *Canterbury* speaks thus. “On the 8th of the *Ides* of *August*, dy’d Thomas Goldston of honourable Memory, Prior of this Church. He being a Man endu’d with all worthy Behaviour, was loving and kind towards his Brethren, and so courteous, affable, and affectionate to all Men, that he was dear and pleasing to his Brethren, and belov’d by his Friends and all Mankind, as well Commons as Nobility. Tho’ certain magnificent Structures by him erected in honour of this Church, do partly testify how discreet, and prudent he was in the management of Temporal Affairs; yet the same had been made appear by more and much Statelier Works of his, had he not fallen into Calamitous Times, which diverted the Incomes of the Church to other necessary uses. In the first Place, during his Priorship happen’d the well known Insurrection of the People throughout *Kent*, which did infinite Damage to this Church, as well on Account of Domestick Expences, as in the Revenues of our Manors. Some Years after there ensu’d Civil Wars, during the which, he with extraordinary Solidity and Prudence, so govern’d this Church, as that he not only preserv’d the same from Harm, under that Discord of Princes, which could not be done without great Expence, but also secur’d it in the Favour of all those Princes. Besides, during his Time, there happen’d unusual and prodigious Inundations in the maritime Manors of this Church, and particularly at the Manor of *Apuldore*, where he laid out above 200*l.* to secure the Lands of that Manor against the breaking in of the Sea. Tho’ these and other Calamities of his Time, obstructed his performing what he desir’d, yet the notable Structures by him made, do sufficiently testify his good Will to set off this Church with Structures and Ornaments, and with how great discretion he manag’d the Affairs of the same. He built on the North Side of this Church, a Chapel in Honour of the Blessed Virgin *Mary*, in which he lyes bury’d, the which Chapel he finish’d with a very artificial vaulted Stone Roof, the covering Lead, glas’d Windows, and all other Appurtenances. He also built the Walls of the Porch of the same Chapel with the Roof Leaded, not vaulted; and rais’d a Tower or Belfrey at the South Side of the Nave of the Church, as high as the Portico of the Church, of a very beautiful Structure. In the City of *Canterbury*, near the Church Yard Gate, he erected a Timber Structure, containing several

Dwellings, call’d the *Role*. Moreover in *Canterbury* College at *Oxford*, he with great Expence finish’d a Library, before begun to be built, for the use of the Scholars, whom he wonderfully cherish’d. Being thus renowned for these and other notable Actions, he fell into a grievous Sickness about the 6th of the *Ides* of *March*, in the 19th Year of his Priorship, and having labour’d under it 5 Months, with such Patience and Devotion as became his Chast and Religious Life, he at length, to the great Grief of his Brethren, paid the last Debt to Nature; leaving the Church, which he had happily govern’d 19 Years, 3 Months and 25 Days, clear from any Burden of Debt. He dy’d on the 6th of *August* 1468.

46. JOHN OXNE, created Prior on the first of *September*, 1468. dy’d on the 2d of *July*, 1471.

47. WILLIAM PETHAM, was made Prior on the 13th of *August*, 1471, dy’d on the 19th of *August* 1472.

48. WILLIAM SELLYNG. The *Obituary* of *Canterbury* thus displays his worth. “*William Sellyng* of honourable Memory, late Prior of this Church, most worthy and renowned Professor of Divinity, dy’d. A Man excellently knowing in divine and human Learning, and in both the *Latin* and *Greek* Tongues; being endu’d with all modesty of Behaviour, and singular Sanctity of Life, the Probity of Religion was so conspicuous in him, that as well the Commonalty as the Nobility declar’d him an Ornament to the Monastical Order, and a most worthy Pattern to be imitated. His following notable Actions manifestly evince how great his Industry and Prudence was in the management of Temporal Affairs. Besides very many Expences he had been at about the covering of the Church with Lead, he built a Tower adjoyning to the Prior’s Chamber, and call’d the *Gloriet*, the which Tower, now call’d the *Prior’s Study*, he erected of Stone from the Foundation, and decently adorn’d the Inside, finishing the same with glas’d Windows, and leaded on the Top. He also adorn’d with beautiful Carving, the Library above the Prior’s Chapel, and furnish’d the same with some Books, mostly for the use of Studious Persons, whom he most lovingly cherish’d and encourag’d. He caus’d the South Side of the Cloisters to be glas’d for the use of the Studious Brethren, and built the Wall which reaches from St. *Michael’s* Church, to the old Wall, inclosing the Convent Garden. In several Manors he built, or repair’d Houses for the Entertainment of the Prior and Convent. In the Manor of *Ykham*, he not only made the Prior’s Chamber more pleasant, but also built a Dormitory for the Brethren resorting thither; and did the like at the Rectories at *Esstry* and at *Monkton*; and made the Dwellings of the Prior much more delightful in the Manors of *Godmersham*, *Holyngborne* and *Orpynton*, as also in the Prior’s Inn at *Southwark*. He likewise built and repair’d several Houses, as well within the Monastery, as without in the Manors; and in some of our Demesnes by his industry, recover’d some Revenues which had been long lost. The Manor of *Sesalter*, of a long Time let to Farm for no more than 6*l.* 13*s.* 4*d.* he by his Care brought up to the present value of 20*l.* The Burden of the Fences to keep out

"out the Sea at *Apuldore* and *Feyrfelde* having before lain altogether upon our Church, which in reality to have continu'd always would have been intollerable, he by his Sagacity, tho' not without great Expence, prevail'd, that all Persons having Lands there within the danger of the Sea, should contribute towards the maintaining of the said Fences. How prudent and circumspectly he behav'd himself in the Administration of the Spiritual Jurisdiction of our Church, during the vacancy of the See, by the Death of the Cardinal *Thomas Bouchier* of happy Memory, is made manifest, not so much by his Piety in asserting the Liberty of the Church, as by his Goodness in cherishing such as liv'd well and religiously, and his Serenity in correcting Persons of deprav'd Manners. He also procur'd to be left to our Church by the same Lord Cardinal 27 Copes of red Tissue, with a Chafuble and Dalmatics of the same Suit. Besides when sent by King *Henry the VII*, with other Embassadors to pay his Obedience to the Pope, the making of the Oration was committed to him, which he perform'd with great Applause. The like he did at another Time when sent Embassador to the King of *France*. But when he was at the Court of *Rome*, he not only procur'd the confirming of several Immunities by Apostolical Letters; but also perpetual Indulgences, as well peculiar to the Convent, which we call *Stationary*, as in general to the rest of the Faithful, resorting hither on several Festivals throughout the Year. Whilst he thus flourish'd in the Reputation of these and many other worthy Actions, he with that Patience and Devotion which became his unspotted Life, to the great Grief of his Brethren, paid the the last Debt to Nature, on the day of St. *Thomas's* return from Banishment, in the Year of our Lords Incarnation 1495, leaving the Church which he had govern'd 22 Years 3 Months and 25 days, clear from any Incumbrance of Debt.

49. THOMAS GOLDSTON, his Benefactions to this Church, &c. are thus recorded in the *Canterbury Obituary*. "The Venerable Father in CHRIST *Thomas Goldston*, of Renown'd Memory, formerly most worthy Prior of this Church of CHRIST, and famous Doctor of Divinity, dy'd; who whilst he liv'd here on Earth with us, was most acceptable to God and Man, affable and gracious. Towards God he was humble and devout; pious, religious and benign towards all; and towards his own Flock a most mild Pastor, and he continually, with a loving and fatherly Affection, maintain'd, cherish'd, and with divine Charity sincerely lov'd those nurslings of the Flock of CHRIST as his own Children. Besides he render'd himself most beloved and acceptable to the great Ones, Princes and Lords, and the rest of the Nobility of this Kingdom. He entertain'd the *French* Embassadors sent to King *Henry the 7th*, and made elegant Speeches before them. His Charity was so great towards the Citizens of *Canterbury*, that he always reconcil'd any that hapned to be at variance. The Poor and Weak he always compassionately reliev'd and supported; and notably acted both the Parts of *Mary* and *Martha*, sometimes applying himself to Contemplation at the Feet of our Lord, and other whiles prudently and circumspectly managing Temporal Affairs. His Works sufficiently evince his notable Management. In the first Place, he with the Assistance of the most Reverend Father in Christ the Lord

Cardinal *John Morton*, and of the Prior *William Sellyng*, rais'd and Magnificently finish'd the lofty Tower, commonly call'd *Angyll Stepyll*, beautifully arch'd, carv'd and gilt, with large glaz'd Windows, and Iron Work, standing in the middle of the Church, that is, between the Choir and the Nave. He likewise added, two Arches of curious carv'd Stone-work, and four others smaller to support the said Tower, with Columns to the same Effect. He caus'd several Books to be curiously writ for the Use of the Choir, as a large *Gradual* most curiously adorn'd with Letters of Gold, Flowers and Arms; a very beautiful Missal for the Use of the Priests at High Mass, and some other Books for the Use of the Brethren serving God. He made a fine Shrine for St. *Oven*, of Wood decently carv'd and gilt. Nor was he less diligent in clearing all Scruples concerning the Relicks of the most holy St. *Dunstan*, which he caus'd to be done in the Presence of Archbishop *William Warham*, and other venerable Clergymen; in Testimony whereof the said Archbishop deliver'd to him with his own Hand a Piece of St. *Dunstan's* Skull to be decently set in Silver, which the Prior caus'd to be Artificially made in Form of an Head, with that Piece of the Skull decently plac'd in it, and the same to be preserv'd among the other Relicks belonging to the Church, and the same is generally call'd St. *Dunstan's* Head. He also at his own Expence procur'd a Desk, or Eagle of Brass, and three most beautiful Pieces of Hanging call'd *Aryste*, most curiously woven, representing the Birth of the blessed Virgin, with her Life and Death, to be hung up at certain Times of the Year, on the South side of the Choir, and besides enrich'd the Vestry with Chafubles, Dalmatics, Tunics and Copes of several Colours, and particularly the Prior's Chapel, &c. without the Church. He contriv'd a strong and substantial Aqueduct, or Sewer on the side of the Church to carry off the Rain-water, which for want of the same was wont before several Times to fill the blessed Virgins Vault, and overflow the next Chapels to it. The which Aqueduct, or Sewer reaches in length from the South Door of the Church towards the City along the Churchyard near the Foundation of the same to the Subpriors Chamber, and from that along the Prior's Dwelling to the Head of the third Dormitory. He likewise magnificently finish'd the new Building, commonly call'd the *new Lodging*, by the ancient dwelling of the Prior's call'd the *Gloriet*, of beautiful Workmanship with Bedchambers, Dining-rooms, Solars and other Appurtenances belonging to the same, and a decent Portico towards the Court, and all other suitable Ornaments. He farther not only renew'd the old Plate belonging to the Priors Table, but also purchas'd several new Pieces. The like he did in the Priors Wardrobe without the Monastery at *London*, in the Suburb of *Southwark*, in the Mansion for the Priors, he made many useful and pleasant Alterations, and built several Houses in the Manors belonging to the Church, as at *Chartham*, *Bekysborne*, *Monkton* in *Thanet*, *Sesalter*, *Apuldore*, *Feyrfylde*, *Aghycourte*, and *Ebney*, and so in all the other Manors in *Kent*; besides draining and improving of several Marshes, the Land whereof amounts to 600 Acres exactly measur'd. Moreover, he set up a beautiful Church Door next the City, but God not permitting him to finish the same, he left a sufficient Sum of Mony to his Successor

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“to his Successor to perform it. Having honourably gone through these and many other commendable Works, he fell into a violent Fever, and with singular Patience and Resignation gave up his Soul to God, on the Feast of *S. Eufemia*; in the Year 1517, when he had excellently govern'd this Church 22 Years, 8 Months, 2 Weeks and 2 Days, leaving it clear from any Debt.

50. THOMAS GOLDWELL was Prior here 23 Years, and then lastly surrender'd it to King *Henry the 8th*, for which he had a Pension of 80 *l. per Annum* assign'd him; and upon the new Foundation of the Church, and placing therein of a Dean and Prebendaries, he being reputed a Man of exemplary Virtue, was nominated to one of the most considerable Posts therein; but being sensible of his Error, and repenting thereof, he refus'd the same, and liv'd a retir'd Life the remainder of his Days: So we must leave him.

Having finish'd the Catalogue of the Priors; it remains to give an Account of the Dissolution of this Priory, which cannot be better done than from Mr. Battely, who describes it to this effect.

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The Dissolution of this Priory, was not wholly and entirely executed at one Blow, but by Degrees; otherwise the fall of it would have made too great a noise, and might have seem'd even rash and unadvis'd. The first Thing that appears to have been done in this matter, and which was a forerunner of the Fall of this Priory, was the abrogating of certain Festivals, or Holy-Days, that hapned to fall in Harvest Time, which was to be accounted from the first day of *July* to the 29th day of *September*. After a Respite of two Years there was a second Attack made upon this Priory, more fierce and daring than the former, for the Blow was directly aim'd at the Reputed Glory of this Church, the Honour and Veneration paid to the Relicks of *St. Thomas*, for not only the Observation of the Festivals in Memory of him was specially prohibited; but the Commemoration of him was to be clean omitted; the Festival Service of his Days was to be laid aside, and instead thereof the Ferial or ordinary Service for the Day of the Week was to be us'd. Now it became no less criminal for any one to keep these Holy-Days in Commemoration of Archbishop *Becket*, than formerly it had been esteem'd meritorious to pay their humblest Devotions at the Shrine of *St. Thomas*. And Archbishop *Crammer* gave a President of his disowning all regard to this Feast, by not fasting on the Eve, as was the Custom, but supping upon Flesh in his Parlour, with his Domesticks. This was in the Year 1538. And in the following Year a third Assault was made, for the King sent forth a new Injunction, in the Preamble whereof Archbishop *Becket* was declar'd to have been a stubborn Rebel and Traitor to his Prince, and that he was not to be esteem'd or call'd a Saint; that his Images and Pictures throughout the whole Realm, should be pull'd down and cast out of all Churches; that his Name should be raz'd out all Books, and the Festival Service of his Days, the Collects, Antiphons, &c, should for ever remain in disuse, upon Pain of his Majesty's Indignation, and Imprisonment at his Grace's Pleasure. As the Saint was stripp'd of the Name, Honour and Adoration which had been paid to him; so the Church was spoil'd of all the Riches, the Jewels of inestimable value, the vast Quantity of Gold and Silver, wherewith the Shrine

was spendidly adorn'd, &c. This Edict was unbloody, but it shook the very Foundation of the Priory, and portended its sudden Dissolution, which hapned in the Year following.

For a Commission, dated at *Westminster* on *March 20, Anno 31. Hen. VIII*, for the Dissolution of *Christ-Church* in *Canterbury*, was directed to the Archbishop of *Canterbury*, &c, that they nine, or any three of them, should repair to *Christ Church*, and draw up a Surrender in Form, and the same being sign'd and seal'd by the Prior and Convent, to receive and take Possession thereof; and then to take an Inventory of all the Goods, Chattels, Plate, Jewels and Lead belonging to the Monastery; and to convey to the Master of the Jewel House at the *Tower of London*, all the Plate, precious Ornaments and Money which they shall receive.

After this Mr. Battely quotes Dr. Burnet and gives us his scandalous Account of Monasteries in general; and as to this in particular his saying, that Christ-Church in Canterbury, was represented as a little Sodom. Then he labours to vindicate that Author for propagating that which as we shall see below, he himself proves to have been a malicious Slander. Mr. Battely proves Dr. Burnet to have slander'd innocent Persons, by falsely charging them with the most abominable Crimes, and at the same Time pretends to justify him in so shameful a Practice as Defaming a great Body of Men. But let us hear Mr. Battely himself.

I will therefore beg the Readers Leave to conclude this Chapter with a true Prospect of the State of this Monastery at the Time of its Dissolution.

The Archiepiscopal Throne had been adorn'd^{p. 119.} with a Succession of Great and Good Men for many Years; some of them were of an honourable and noble Descent, all of them were Men of a publick Spirit, of competent Learning, of good Conversation, and of an unspotted Reputation. These worthy Prelates had often, and at due Times, visited the Monastery, and had strictly examin'd the Manners and Behaviour of the Monks. These also had a Right, which they never fail'd to exercise, of placing over the Convent, their chief Officers, Supervisors and Governors. The Prior, who at the Time of the Dissolution had presid'd over this Convent three and twenty Years, was a learned, grave and religious Man, as his Predecessors in that Dignity for many Years before him had been. The Convent was a Society of grave Persons. The aged were diligent to train up the Novices, as in the Rules of their Institution, so also in Gravity and Sobriety; and the younger were placed in the Cells of the Dormitory among the elder, so as they were continually under a kind of Guard, to prevent the doing any thing unseemly. Are they charg'd with Covetousness? They had indeed many Arts and Tricks to get Money, and did abound in Wealth; but they neither enrich'd their Families, nor consum'd their Wealth upon their Lusts. All they had was spent either in Alms and Hospitality, or else in Stately and Magnificent Buildings, of which the present Fabrick of the Church is a fair Monument; or else in decking and beautifying the Church with the richest Ornaments, wherein they abounded and exceeded even to profuseness. Are they accus'd of Idleness? Their Life indeed was not much spent in bodily Labours, but much of it in bodily Exercises,

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in Fastings, Penances, devout Meditations, Night and Day, and in some other superstitious Formalities, wherein they placed too much merit, and which they mistook for Godliness it self. Their Life was chiefly Contemplative, and Silence was one of the Rules of their Order. Are they censur'd as illiterate? In those Times there was but little Learning in the World. That Age is commonly stil'd the dark and illiterate Age; but most of the Learning that then was, was to be found in the Cloisters of the Monks, where some did attain to such a Proficiency of Knowledge, as in those Times was to be esteem'd high and great. Are they condemn'd as guilty of Intemperance and Luxury? They had their daily allowance of Food and Wine in their common Refectory; And I do not conceive that this daily Allowance did administer to Excess, even in their Extraordinaries, upon their Festival Commemorations. Are they represented as Lewd and Filthy? I will not undertake to vindicate the Reputation of all Monasteries from this shameful Scandal; that is impossible, for some of them were wretchedly Scandalous in this Respect. But I can not think that the Priory of *Christ Church* can be represented justly under this black Character; for besides that Dr. *Goldwell* had been, as I said before, a long Time Prior, Archbishop *Cranmer* had fill'd the Patriarchal Chair in this Church, about seven Years before the Dissolution of this Priory. He was their Visitor, and had been so much with them, as to know them and the Manor of their Behaviour. And when this Church was new founded and modell'd, Archbishop *Cranmer*, being employ'd therein by the King, took into this new Foundation, as we are told, (by *Harmer*) twelve Monks, as Members of this new Collegiate Church. The Computation had been much truer, if that Author had nam'd more than twice twelve; for there were eight Prebendaries, ten Petty-Canons, nine Scholars, and two Choristers, being in all twenty Nine, admitted into this College, who had been Members of the dissolv'd Priory; besides several others, as Dr. *Goldwell*, and *Will. Wynchepe*, who were mark'd out and assign'd for Prebends of this new Church, but did not accept thereof. Others were prefer'd in other Churches; all of them had Pensions and Rewards. If Lewdness and Immorality had been scandalously practis'd in this House, good Archbishop *Cranmer*, would neither have suffer'd them to have been admitted in this College, or new Foundation of his Cathedral Church, nor have loaded them with Pensions and Gratuities. Hereupon let us lay aside all such Reports concerning Immoralities practis'd in the Monasteries, &c.

Thus does Mr. Battely disprove the Calumnies of Dr. Burnet, yet can not himself forbear having a good Share in the same, when he tells us above, that some of the Monasteries were wretchedly scandalous in respect of Lewdness and Filthiness, and yet presently after, bids us lay aside all such Reports of Immoralities Practis'd in the Monasteries. But let us leave Mr. Battely, and give the Dimensions of this Church from Mr. Willis.

Dimensions of Canterbury Cathedral.

Length from East to West of the whole building, is 514 Foot, whereof from the West door to the Entrance into the Choir, is about 214 Foot.

Length of the Choir, viz. From the Entrance in-

to it, to the High Altar, is 150 Foot (the Breadth of it is 40 Foot.) Length from thence to the Extremity of the East End, is about 150 Foot more.

Breadth of the Body and Side Isles is about 74 Foot.

Length of the lower cross Isle, from North to South, is 124 Foot, and of the upper 154 Foot.

Height of the great Tower in the middle, call'd *Angel* or *Bell-Harry* Steeple, in which hangs only one Bell, call'd *Harry*, is 235 Foot.

Height of the South-West Tower, call'd the *Oxford*, or *Dunstan* Steeple, where hangs a deep Peal of six large Bells, besides a single great Bell call'd *Dunstan*, is 130 Foot.

Height of the North-West Steeple, wherein are likewise six Bells, but four of them are crack'd, as it now stands is 100 Foot; tho' when the Spire of Lead, taken down in August 1705, was standing on the same, it was 200 Foot.

Height of the Lantern, at the Entrance into the Choir, is 130 Foot.

Height of the vaulting of the Church is 80 Foot, viz. from the Area of the Pavement to the Top within Side.

The Square of the Cloisters is 134 Feet, by 134 Feet.

The Augustness of this Church is very remarkable, by reason of the noble Ascent at the Entrance into the Choir, to the upper Part behind the High Altar, by 42 Steps.

What Account there is in the *Monasticon* of this House, has been hinted above; but there is so much in Mr *Sommer's Antiquities of Canterbury*, and Mr. *Battely's* Additions to the same, as may make a Volume of it self. As therefore it is not proper to repeat all that those learned Men have collected, concerning this so great and famous Monastery and Metropolitan Church, so neither would it have been answer'd to takeno Notice of so Signal a Place, in a general History of Monasteries, where all are to be treated of, tho' it can not be done so fully as by those who only write the History of one particular Place. What is here may satisfy many curious Persons, who either have not leisure to read such ample Relations, or are not possess'd of Libraries to furnish them with all Ecclesiastical Antiquities.

The following Roll of the Possessions of this Monastery, will doubtless be acceptable to all curious Persons.

The Names of the Manors belonging to the Priory of Christ Church, at Canterbury, with the Diocesses, Counties and Hundreds, in which they lye.

In the County of Kent, and Diocese of Canterbury.

Adisham,	}	<i>in Dowhamford Hundred.</i>
Knolden,		
Ickham,		
Bramburgh.	}	<i>in Eastrey Hundred.</i>
Eastrey,		
Lyden,		
Langdon.	}	<i>in Langport Hundred.</i>
Agene, ---		
Organisweek, -----		
Martin.	}	<i>in the Half Hundred of St. Ebery, --- in Oxney Hundred.</i>
Ebery, ---		

Little Chart, } in Kaleshelle Hundred.
 Wells. }
 Berkfore, } in Middleton Hundred.
 Leyden. }
 Berton, ---- in Canterbury Hundred.
 Brook, ---- in Wye Hundred.
 Chartham, } in Felebergh Hundred.
 Godmersham. }
 Merfham, ---- in Langberd Hundred.
 Rocking, ---- in Newchurch Hundred.
 Fairfield, } in Blackburne Hundred.
 Apuldre. }
 Great Chart, ---- in Chart Hundred.
 Kopton, }
 Ham, } in Feversham Hundred.
 Eylwarton. }
 Monkton, } in Ringello Hundred.
 Brookfend. }

In the County of Kent, and Diocese of Rochester.

Peckham, ---- in Littlefeild Hundred.
 Hollingborn, ---- in Eythorn Hundred.
 Clyve, } in Stamele Hundred.
 Cowling, }
 Farleigh, } in Maydeston Hundred.
 Farleigh, }
 Loofe, }
 Mephram, ---- in Tolitre Hundred.
 Orpinton, ---- in Rekefby Hundred.

In the County of Surry, and Diocese of Winchester.

Cheyham, ---- in Walton Hundred.
 Merftheam, } in Reygate Hundred.
 Charlewood, }
 Horfeleigh, ---- in Copydifon Hundred.

In the County of Suffex, and Diocese of Winchester.

Wodeton, ---- in Lockseild Hundred.

In the County of Oxford, and Diocese of Lincoln.

Newinton and Bratewell, in Lewelme Hundred.

In the County of Bucks, and Diocese of Lincoln.

Resbergh, ---- in Resbergh Hundred.
 Halton, ---- in Halton Hundred.

In the County of Effex, and Diocese of London.

Bocking, ---- in Henyford Hundred.
 Mersey, ---- in Purftal Hundred.
 Middleton, ---- in Rockford Hundred.
 Salling, ---- in Danery Hundred.

In the County of Suffolk, and Diocese of Norwich.

Illigh, ---- in Blaburgh Hundred.
 Hadley, ---- in Goffard Hundred.

In the County of Norfolk, and Diocese of Norwich.

Deapham, ---- in Henhoe Hundred.

In the County of Devon, and Diocese of Coventry.

Dockumb,

The following Churches are of the ancient Patronage of the Prior and Convent of Christ Church at Canterbury.

The Churches of St. Mary Aldermchurch, St. Dunstan, St. Vedast and Amand, St. Mary Magdalen in Milk-Street, St. Denis, All-Saints in Bread-Street, All-Saints in Grace-Church-Street, Pater Noster Church, St. Michael Crooked-Lane, St. Wereburg, St. Pancrace, St. John Evangelist, St. Mary Bothaw, the Collation whereof particularly belongs to the Prior, St. Leonard Berking. Of which the Archbishop has in Exchange for certain Portions in the Churches of Eastrey and Monkton the Advowsons of three Churches, among the said Churches, viz. of St. Dunstan, St. Pancrace, and All-Saints Bread-Street, as appears in the Letters of our Lord King Edward the 3d, in the 39th Year of his Reign. And for the Appropriation of the Church of Godmersham, the Lord Archbishop has the two Advowsons of the two aforesaid Churches, viz. of St. Vedast and Amand, and St. Michael Crooked-Lane. And for the Appropriation of the Church of Westwell, he has the Patronage of the Church of St. Mary Aldermary Church. A. D. 1400.

The Temporalities of the Prior of Canterbury.

	l.	s.	d.
The Manors of Berton with its Revenue in little Canterbury, Hardres and Blene, with their Appurtenances.	105	08	09
The Manor of Seasalter, with Whitstaple.	10	03	00
The Manor of Monkton, with the Appurtenances	62	00	00
The Manor of Adisham, with the Appurtenances.	55	00	00
The Manor of Ickham, with the Appurtenances.	72	00	00
The Manor of Chartham, with the Appurtenances.	34	00	00
The Manor of Godmersham, with the Appurtenances.	36	00	00
The Manor of Estrey, with the Appurtenances.	65	03	00
The Manor of Broke, with the Appurtenances.	22	01	10
The Manor of Bocking, with the Appurtenances.	15	00	00
The Manor of Merfham, with the Appurtenances.	18	00	00
The Manors of Hagene and Orgarewick	19	00	00
The Manor of Apeldore, with Obery and Fayrefeld.	43	00	00

The

The Manor of <i>Great Chart</i> , with the Appurtenances.	l. s. d. 32 00 00
The Manor of <i>Little Chart</i> , with the Appurtenances.	08 00 00
The Manor of <i>Westwell</i> , with the Appurtenances.	38 00 00
The Manors of <i>Copton</i> and <i>Ham</i> , with the Appurtenances.	25 00 00
The Manors of <i>Berkfone</i> and <i>Leyfdown</i> , with the Appurtenances.	46 01 04
The Manor of <i>Holingburn</i> , with the Appurtenances.	46 09 08
The Manor of <i>Losc</i> , with the Appurtenances.	18 00 00
The Manor of <i>Clyne</i> , with their Appurtenances.	130 00 00
The Manor of <i>Eastfarligh</i> , with the Revenue of <i>Huntington</i> .	42 00 00
The Manor of <i>Petham</i> , with the Appurtenances.	10 00 00
The Manor of <i>Mepham</i> , with the Revenue of <i>Fernyngbam</i> .	46 00 00
The Manor of <i>Orpynton</i> , with the Revenue of <i>Restan</i> , <i>Hele</i> and <i>Ockhalt</i> .	50 00 00
The Manor of <i>Westfarligh</i> and <i>Trastram</i> .	17 00 04

The Sum total of the Taxation ---- 1065 01 11

The Reverend Mr. Hearn, our great Oxford Antiquary, among the Fragmenta Sprottiana, p. 127, has given us the following particular of

The Temporalities of the Archbishop and Prior of Canterbury.

Hearnii
Frag. Sprot.
p. 127.

- Anno 616. King *Edbald* gave *Adelham*.
 629. *Lochar* gave Land in *Thanet Westane* to *Brithwald* Abbat of *Reycolvere* with 12 Manfures at *Sture*.
 680. *Cedwall* gave *Pagaham* with *Dangemere*.
 687. The same *Cedwall* gave *Goddynge* to *Theodore*.
 694. *Withred* gave to *Brithwald* the Archbishop four Plows at *Limene*, call'd *Holmiston*.
 741. King *Edbrict* gave the Fishery at *Limene*.
 718. *Eadbert* gave to the Abbat of *Reycolvere* the Duty and Custom of one Ship at *Fordwyc*.
 784. *Edmund* gave to the Abbat of *Reycolvere* 12 Plow Lands, call'd *Schelwysh*.
 785. *Kenolph* gave *Tenham* 21 Plow Lands.
 788. *Cenolse* gave *Cherring*, *Chasch* and *Bourne*.
 804. *Ceneulf* King of the *Mercians*, and *Cudred* King of *Canterbury* gave 6 Manfures at *Limene*.
 774. King *Offa* at the request of Archbishop *Lambert* gave *Lyde*.
 805. *Cuthred* King of *Kent* gave *Bokholte* and *Bennessam*.
 809. *Cenulph* King of *Kent* gave *Berham* and *Ibbingtoun*.
 811. *Wlred* the Archbishop bought *Gravene*, *Casingborn*, *Elinefede*, and 2 Meadows on the East of the River *Sture*.
 814. *Cenulph* gave, viz. 30 Acres.
 815. The same King gave *Bixle* 9 Plow Lands.
 821. The same King gave *Companstan*, *Greasenearse* and *Stealdeford*.
 822. The same King gave *Meleton*. The same Year King *Beornolph* gave *Godmersham*.

824. Archbishop *Wulfere* gave *Stertam* and *Langedon*.
 829. *Wylaf* King of the *Mereians* gave *Bokewell*.
 830. *Werhard* gave *Tamcham* in *Midelfexh*.
 832. King *Atulph* gave *Cablere*, *Misternham*, *Langebourne*, *Blofsebourne*, *Plegwynham*, *Osneham*, and *le Borton*. King *Baldred* gave *Mallynge*.
 835. Archbishop *Ceolnod* gave *Clare*.
 844. Duke *Oswolf* gave *Eastire* and *Hamfede*.
 790. King *Offa* gave *Linghefte*, *Geddyng*, *Toungham*, ---- *Lecham*, *Phamfede* and *Rothinge*.
 ---- gave *Boching* and *Mersege*.
 927. *Edelstan* gave *Folston*.
 940. Duke *Edulf* gave *Tarente* and *Mepeham*.
 949. King *Eldred* gave *Reyculvere*.
 941. King *Edmund* gave *Tering* in *Southsex*.
 959. One *Chelward* gave *Melton*. And the same Year Queen *Ediwa* gave *Mepeham*, *Culinge*, *Lenham*, *Pecham*, *Fernlegh*, *Monketon* and *Alton*.
 979. King *Egelred* gave *Sandwyke* and *Quary*.
 980. King *Edelstan* gave *Holyngbourne*.
 987. Queen *Elgiwa* *Newington*, *Brutewell* and *Exene*.
 925. The Dutcheffs *Elfeda* gave *Hetleg* in *Southfolc*.
 934. Queen *Egelfeda* gave *Hamme* in *Southsex*.
 964. Archbishop *Dunstan* bought *Fengge*. The same Year *Edelstan* gave *Wrotham*.
 1010. Archbishop *Alfeg* acquir'd *Werhorne*, *Frennyeham* and *Woleton*.
 1018. *Edelstan* gave *Mersham* and *Schorham*, and King *Knute* *Heseleherst*.
 1035. King *Knute* gave the Church of *St. Martin* in *Canterbury*.
 1036. One *Torod* gave *Horslege*. The same Year one *Halileve* gave *Hiethul*.
 993. *Brynoth* *Sellynge*, *Illige* and *Hathleg*.
 1048. Duke *Godwyn* *Stifede*, and *Coggeshal*.
 1049. King *Edward* *Sok* and *Sak*, *Tol* and *Team*. The same King gave *Chertham* and *Walewyde*.
 1054. *Tostan* gave *Wynclyff* and *Lofwarer*.
 947. *Wlfric* gave *Pratinge* in *Wittlesey*.
 1037. *Eyghnoth* the Archbishop purchas'd *Godmersham*.
 1038. *Wolstan* gave *Tolrolte*.
 1021. King *Knute* gave *Sandwic*.
 1101. King *Henry* gave *Stlyndon*.

King *Edward* the III, going over to his Wars in *France*, took up Mony from all the Monasteries in *England* that were any way able to contribute towards his Expence, by way of Loan, never to be repaid; and if they were not able to raise the Mony demanded, oblig'd them to deliver up their Plate to be Pawn'd, not sparing the Church Plate, as will appear by his Receipt of such Plate and Promise to restore the same *ad Kalendas Grecas* in the *Appendix*, Vol. 2. NUM. XLV. A.

NUM. XLV. B. is a Grant of King *Edward* the IV, confirming to the Monks the Liberty granted by his Predecessors, as he says, of importing 30 Tuns of Wine from *France* Yearly, Custom-free.

NUM. XLV. C. Is a short Account of a Grant to this Church by King *Cnute*, from Mr. *Hearn*'s Edition of *Tertus Rossensis*, p. 37.

St. M A.



St. Mary's Abbey near York.

St. MARY'S

Abby of BENEDICTINS near the
City of York.

OF the Foundation of this Abby, we have a very full Account in the *Monasticon*, Vol. I. p. 383, and in the *English Abridgment*, p. 47, where also follows, the building of the Church and some Lands given to the same, then the Charter of King Henry the II, mentioning the great number of Donors and their Donations; next, the Charters of King William Rufus, Stephen Earl of Britany, Conan Duke of Britany, and five others; and next a short Catalogue of some few Abbats. In the 3d Vol. of the *Monasticon*, p. 9, and in the *English Abridgment*, p. 242, is the Pedegree of Ivo Tailleboise, and a Grant of his to this Monastery.

We shall here add several Particulars relating to this Abby, and more especially, a great number of Donations, having had the perusal of a large Register Book of the Lands belonging to the same; which Book being given by Mr. Hildyard Bookfeller in the City of York to the Library of the Cathedral of St. Peters there, is preserv'd among their other Manuscripts. It is a very large Folio Volume, and yet imperfect both at the beginning and end, besides some Leaves wanting in several other Places.

The Grants and other Deeds taken from the said Leiger Book are as follows. The Deed of Richard the Son of Ralph de Camera, or Chambers, grants to this Monastery his Capital Messuage, with the buildings thereon in the Town of Shupton and six Oxgangs of Land in the Territory of the same, with the Demesne of the 3d Part of that Town, the Yearly Revenue of five Shillings, and the Homage and Service of William the Son of John for two Oxgangs of Land with Appurtenances in the same. Also the Yearly Revenue of three Shillings, with the Homage and Service of Lawrence of Etton, and his Wife Cecily, and their Heirs for two Oxgangs of Land in the same; and the Yearly Revenue of four Pence, with the Homage and Service of Peter the Son of Adam le Goaler for four Acres of Land in the same; and the Yearly Revenue of six Pence, with the Homage and Service of William the Son of Simon for four Acres of Land with Appurtenances in the same. The same Richard by another Deed granted to the same Monks a Toft and a Croft with Appurtenances in the same Town of Shupton.

Hugh de Lango Campo, or Longchamp gave to Helen the Daughter of Richard of Richmond, two Oxgangs of Land in the Territory of Shupton, she paying Yearly for the same to this Monastery two Shillings.

David Longchamp gave to these Monks all his Land, with his Messuage, &c, at Shupton.

Stephen Shupton gave to them two Carucates of Land in the same Town, which the Abbat Lett to Farm for 16 Shillings Yearly.

The same Stephen by another Deed gave to them two Oxgangs of Land, with Appurtenances, and five Tofts, with their Crofts in the same Town.

William Gaoler gave a Toft and a Croft and one Oxgang of Land with Appurtenances at Shupton.

The same William resign'd to them all his Right to the Lands given them by his Uncle Adam Shupton, at Smitheton and Shupton.

Cecily the said William's Daughter gave two Acres of Land at Shupton.

Roger Thornton gave a Toft and a Croft, and one Oxgang of Land at Shupton.

Emma Kent one Acre and one Rood of Land at Shupton.

Marjory the Widow of Roger Wighton one Toft, two Oxgangs of Land and four Shillings Yearly at the same Place.

William Conthorp four Acres of Land at Shupton.

John Fitz-Water six Oxgangs of Land with the Tofts and Crofts at Geryngburgh.

Walter Fitz-William confirmed the same.

The aforesaid John Fitz-Walter confirm'd it again, as did William Fitz-Henry.

William Fitz-Walter gave one Oxgang at Geryngburgh.

Robert White all his Land in the same Place.

Peter Gruse six Oxgangs in the same.

Roger Lovel four Perches at Corhou.

Walter Fitz-William three Oxgangs at Geryngburgh.

John Nittel all his Land in the same Place.

Robert Ufegate Rector of the Church of the Holy Cross at York, three Acres and three Rood of Meadow in the same.

Robert Mainil gave the Town of Miton, confirm'd by Stephen Maisnil.

Robert Moubray granted, that the Monastery should be exempt from all Exactions for Castles or Fences, and that they should have a Mill and a Mill Dam and Fishpond, and a Ferry-Boat at Miton, &c.

Eustace Canesfacius quitted all his Claim to Lands between Miton and the Highway to York.

Stephen Fitz-Ralph gave 5 Acres of Land in Miton Fields.

John Young 5 Acres of Land and one of Meadow in the same.

The Abbat and Convent of St. Mary at York granted to John Young one Carucate of Land at Miton, for which he was Yearly to give them 8 Hens at Christmas, and 60 Eggs at Easter, and to furnish one Plow in Winter and another in the Spring, and one Harrow in Winter, and 7 Shillings Rent, and 3 Shillings Tillage, &c.

Richard Miller of Miton gave one Toft, six Acres of Land and one of Meadow at Miton.

William Grampton two Messuages and 60 Acres of Land at Miton.

John Hellebeck 4 Tofts and 4 Oxgangs of Land at the same.

The Monks of St. Mary were allow'd a Right to Place a Chaplain in the Chapel of Miton, who was to receive the Tithes of all the Parishioners, and bury the Dead, paying 3 Shillings Yearly to the Treasurer of the Cathedral of York, &c.

Nicholas Miton gave one Toft, 2 Acres and 3 Rood of Land, and half an Acre and a Rood of Meadow at Miton.

William the Son of Stephen Young, one Messuage and 3 Acres and an half of Land.

After this is a Copy of the Abbats Mandate for inducting a Vicar into the Chapel of Miton.

Elias Flamvil of Dalby, Knight, gave to this Abby all his Land at Dalby, with the Villains and their Offspring, the Mill and the Advowson and Patronage of the Church, &c.

Emma Humate gave 20 Marks Yearly out of the Church of Shireshton to be paid by the Parson of the said Church, which was confirm'd by her Sons, and the said Parson oblig'd himself to pay the

G g g g same;

same; for which 20 Marks yearly, the Abbot and Convent quitted the Church to the said *Emma*, &c.

It will be needless here to mention all the other particular Charters, Grants and Deeds, taken from the abovemention'd Register Book at *St. Mary at York*, being so many, we must therefore refer the Reader for them to the *Appendix, Vol. 2. from NUMB. XLVI. to NUMB. LXXXVII.* inclusive. The other Deeds following them belonging to the same Abby, from *NUMB. LXXXVIII. to NUMB. XCII.* are from those two worthy Persons Sir *Walter Calverley* of *Calverley*, Baronet, and *Ralph Thoresby* of *Leeds*, Esq; both in the County of *York*,

Of the Abbats of this Monastery there are some nam'd in the *Monasticon*, Vol. 1. p. 394; but that being an imperfect Catalogue, a compleat one shall be here given, tho' we have found very little to say of them, besides their Names, and the Times when they presided.

The Catalogue of the Abbats of the Monastery of St. Mary at York.

1. STEPHEN WHITTEBY, the first Abbat after the Foundation of this Monastery, govern'd it 24 Years, and dy'd in 1112.

2. RICHARD, the second Abbat of this Place, a Man of singular Learning, succeeded the former, and dy'd the Day before the *Kalends of Jan. Anno 1131*, so that he presided 18 Years.

3. GODFRY succeeded *Richard* in the Abbacy, the afore said Year 1131. In his Time, on the 2d of the *Nones of October 1132*, twelve Monks Priests, and one a Sub-Deacon, went out of this Monastery, who the same Year founded the Abby of *Fountains*, and of the 13, eight came to be Abbats, viz. two of *Fountains*, that is, *Richard* the Prior, and *Richard* the Sacrist; two of *Kyrksted*, *Robert of Stutevill*, and *Walter* the Almoner; two of *Park Gervaise*, the Sub-Prior, and *Ranulph* of *Norway*; of *Kyrkstal*, *Alexander* and *Geoffry* of *Melsa*. The Abbat *Godfry* dy'd on the 16th of the *Kalends of August 1132*.

4. SAVARIC. He dy'd on the 3d of the *Nones of April 1161*, by which he appears to have rul'd long.

5. CLEMENT, being elected, prov'd a ravenous Wolf, wasting all that others had obtain'd, and dy'd on the 15th of the *Kalends of September 1184*.

6. ROBERT HARPHAM, elected Abbat the same Year, dy'd the 13th of the *Kalends of May 1189*.

7. ROBERT LONGCHAMP, chosen the same Year, according to the Manuscript in the *Bodleian Library*, quoted by *Dugdale*; yet Mr. *Wharton*, Vol. 1. p. 684, says, he was not elected till *March 1197*; but it is not likely that the Abby should be vacant so long. He dy'd the 3d of the *Ides of January 1239*, when he must needs be of a great Age, since, according to *Wharton*, he must have been Abbat 42 Years, and according to *Dugdale* 50.

8. WILLIAM RONDELE, succeeded the

same Year, and dy'd the 3d of the *Kalends of December 1244*.

9. THOMAS WATERHILLE, was promoted the same Year his Predecessor dy'd, and dy'd the 16th of the *Kalends of January*, which Mr. *Willis* says is a mistake, and ought to be *June*, but he gives no reason for his Assertion, 1258.

10. SIMON WARWICK, elected on *Midsummer Day* the same Year, dy'd the 4th of the *Nones of July 1296*. Mr. *Willis* adds from *Leland's Collect. Tom. 1. p. 23*, that he began in the Year 1266, to build a Wall about the Monastery, and in the Year 1270, new made the Choir of the Abby, and was in divers Respects a good Benefactor to his Convent.

11. BENEDICT MELTON, or rather MALTON, chosen the Day after the Feast of *St. James*, that is, the 26th of *July*, the same Year. Resign'd on the 7th of the *Kalends of August 1303*.

12. JOHN GILLYNGS, elected the 6th of the *Ides of August*, dy'd the 9th of the *Kalends of June 1313*.

13. AILAN NESSE succeeded the former on the 4th of the *Nones of July*. The *Monasticon* goes no farther, and since Mr. *Willis* in his History of *Mitred Abbies*, has given us the remaining Part of the Catalogue, as he has collected it, and we have nothing to add to the same, the Justice must be done him, to acknowledge our selves indebted to him for it. This Abbat dy'd *Anno 1331*, and was succeeded by

14. THOMAS DE MULTON, elected the same Year. He dy'd *Anno 1359*, and was succeeded by

15. WILLIAM DE MARCYS, who dy'd *Anno 1382*, and was succeeded by

16. WILLIAM DE BRIDFORD. He dy'd *August 9.* and was succeeded by

17. THOMAS STAYNGRAVE, On whose Death, which happen'd *Anno 1398*,

18. THOMAS PYGOT was confirm'd Abbat on the 24th of *May 1398*. He dy'd *Anno 1405*, and was succeeded by

19. THOMAS SPOFFORD, confirm'd Abbat the 19th of *June* the same Year. *Anno 1422* he was translated to the See of *Hereford*, where having sat Bishop 26 Years, he voluntarily resign'd that Dignity; after which returning hither, he ended his Days, and was bury'd in this Abby. During his Residence at *Hereford*, he spent much Money in building and repairing his Episcopal Palace at *Sugwas*, near the City of *Hereford*, where he made a neat Chapel, and adorn'd it with painted Glass, as appears by the Initial Letters of his Name in all the Windows. This is now the Seat of *Thos. Symonds*, Esquire. This Abbat was also one of King *Henry* the 5th's Embassadors to the Council of *Constance*, as appears by that King's Letter, to be seen in the *Appendix, Vol. 2. NUMB. XCII.* upon his Promotion to *Hereford, Anno 1422*.

20. WIL.

20. WILLIAM DALTON was substituted in his stead. Who deceasing the same Year, had for his Successor

21. WILLIAM WELLS, upon whose Nomination or Consecration to the See of Rochester, Anno 1436.

22. ROBERT KYRBY, became Abbat. He dy'd Anno 1438, and was succeeded by

23. JOHN COTTINGHAM, confirm'd Abbat November 1438. He dy'd Anno 1464, and was succeeded by

24. JOHN ROTHE, confirm'd Abbat by the Chapter of York, October 16, 1464. I do not find when he dy'd, but he occurs Abbat 1481, and as *Antony a Wood* tells us, had for his Successor

25. WILLIAM SEVER alias SIVEYR, born at *Shinkly* in the County of *Durham*, who I find was made Abbat Anno 1485. Ten Years after which, viz. 1495, being elected Bishop of *Carlisle*, he obtain'd leave to keep his Abbathip in *Commendam*, which he did till the Year 1502, when he was prefer'd to *Durham*, and was succeeded in his Abbathip, in *December* the same Year, by

26. ROBERT WANHOP, confirm'd Abbat December 20, 1502. He was succeeded Anno 1507 by

27. EDMUND THORNTON, confirm'd Abbat May 6, 1507. I do not find when he dy'd, but his Successor

28. EDMUND, or EDWARD WHALLEY, as appears by the Register of *York*, was confirm'd Abbat Anno 1521, March 12. He presided in the Year 1529, and was, I presume, succeeded in the next Year by

29. WILLIAM THORNTON, formerly Prior of *Wederhall*, Co. *Cumberland*, confirm'd Abbat March 2, 1530. I take him to be the same Person as *Will. Dent*, *Thornton*, being probably the Name of the Place of his Birth, and *Dent* his proper Surname. This *Dent* continuing Abbat till the Time of the Dissolution, Anno 1539, surrender'd up his Abby into the Hands of the King's Visitors, November 26, and obtain'd a Pension of 400 Marks per Annum, which was vacated by his Death before the Year 1553; at which Time there remain'd 110 l. 1 s. 8 d. in Annuities and Corrodies, payable out of the Revenues of the Convent; besides Pensions to 24 Monks.

Thus Mr. *Willis*. And so much being said of this Abby here and in the *Monasticon*, it only remains to be wish'd, that some better Account may be found of the Abbats and their Lives, this being no other than a bare Catalogue.

ELY

Monastery and Cathedral in Cambridgeshire.

MR. *Wharton* in *Anglia Sacra*, Vol. 1. p. 593, and the *Monasticon*, Vol. 1. p. 87, give us exactly the same History of the Church of *Ely*, writ-

ten originally by *Thomas*, Monk of *Ely*, taken from the M.S. in the *Cotton Library*, the Substance whereof is in the *Englisch Monasticon*, p. 20, for which Reason it will be needless to repeat the same. Therefore only hinting at the Foundation, we shall proceed to the Catalogue of the Abbeesses, Abbats and Priors, and some other particulars not to be found in those Books.

The first Christian Church we know of in this *Wharton* Place, was built by St. *Augustin*, the Apostle of Ang. Sac. the Saxons, in the Year 607, being the 11th after P. 594. his Arrival in *England*, in Honour of the Blessed Virgin *Mary*, at a Place call'd, *Cradunde*, or *Cratundene*, King *Ethelbert* being the Founder; where in he plac'd Ministers to perform the Divine Office, whom the Army of King *Penda* afterwards drove from thence, and reduc'd the Place to a Solitude. There was in the whole Island only one Church, built by St. *Augustin*. Mr. *Willis* treating of *Ely*, in his History of Abbies, Vol. 1. p. 265, says, he doubts, the *Monasticon* tells us St. *Austin* built this Church, without the least Ground; but he does not not inform us, what ground he has himself to question the Truth of it. Both the *Monasticon* and Mr. *Wharton* go upon sufficient Authority, which as has been said above, is the History of *Thomas* Monk of *Ely*, a Work in all probability compos'd 600 Years ago, when it is likely there was more Light in the Affairs of that Monastery then flourishing, than so long after, when so many Records are destroy'd. Nor is it improbable that St. *Augustin* might erect a Church in the Isle of *Ely*, 11 Years after his Arrival, and a Year or two before his Death. Thus much I beg leave to observe, without intending thereby to lessen so learned an Antiquary as Mr. *Willis*.

Anno 673, the Virgin *Etheldreda*, Daughter to *Anna*, King of the *East Angles*, built a Monastery in the Isle of *Ely*, on the higher Ground, near the River, and gather'd a Congregation of both Sexes under the Religious Habit; and was herself made the first Abbess by St. *Wilfrid* the Bishop. The Monastery continu'd under Abbeesses 190 Years, (or rather 197) till the Year of our Lord 870, when the Church of *Ely* was burnt by the Pagans. Eight of the Priests that belong'd to the Church, returning some Years after, and others joining them, they patch'd up the Church Porch, chose themselves an Archpriest; and thus the Church continu'd 100 Years.

To pass by the rest, as spoken of in the *Monasticon* above quoted, we will now come to the Succession of the Abbeesses.

The Catalogue of the Abbeesses of the Monastery of Ely.

1. ETHELDRED,

The third Sister, born among the *East Angles* at a famous Place call'd *Exnyng*, as *Bede*, testifies in his fourth Book and 17 Chapter, was Daughter to *Anna* King of the *East Angles*, her Mother's Name *Herefwyda* or *Ereswytha*, who was ask'd for Comfort to *Tombert*, Prince of the Southern *Girvii*, and tho' against her Will, espous'd to him, two Years before her Father *Anna* was kill'd, 652 Years after the Incarnation of our Lord, and receiv'd from that her Husband, with whom she liv'd almost three Years under the Yoke of Matrimony in a State of Virginitie, the Isle of *Ely* as her Dower, according to *Bede*, as above quoted. *Elge* was so call'd from the Multitude

titute of Eels taken there in the Marshes; which name afterwards was turn'd into *Ely*. Others will have it to have been deriv'd from two Hebrew Words *El*, God, and *Ge*, Earth or Land, that is, *the Land of God*. The Island well deserves that Name since from the first Entrance of Christianity and the Faith into *England*, it presently began to believe in and worship CHRIST. After the Death of *Tombert*, the Virgin *Etheldred* retir'd to her own House at *Ely*, where she continu'd five Years in an holy Widowhood, leading a Life remote from worldly Honours, as it were in a Desert, that Place being Woody, and only affecting the Company of such as she knew to be most Religious. At that Time *Egfrid* King of *Northumberland* fell in Love with her, to whom she was given in Marriage by her Kindred, the sixth Year after the Death of her Father. Having continu'd 12 Years in the State of Matrimony, she would no longer defer performing what she had intended, and having obtain'd her Husband's Consent, being a Queen and Virgin, she enter'd into the Monastery of the Abbess *S. Ebbe*, who was Aunt to King *Egfrid* at *Coludi* (or *Canode*, seven Miles from *York*.) There she was veil'd by Bishop *Wilfrid*, and continu'd a Year, learning to bear the easy Yoke and light Burden of our Lord. King *Egfrid*, repenting that he had let her go, thought to have forc'd her back to him; but she by the advice of the Abbess fled to her House at *Ely*, and with two Servants of God call'd *Sewenna* and *Sewera*, ascended an high Hill near *Coldebut Cheveshed*, in Latin call'd *Caput Coldebirti*, or *Coldebirt's* Head, where God pour'd down plenty of Water, which encompass'd the Place where the Holy Virgins were, and they, as the Inhabitants report, were protected there seven Days in Prayer, without Meat or Drink, till King *Egfrid*, not knowing how to come at them, went away, full of Amazement, to *York*, and took *Ermenburga* to his Wife, and being incens'd against *St. Wilfrid* on this Account, soon after expell'd him from his Bishoprick.

The Nuns wanting Water at the Top of the Rock, and offering up their Prayers to God, a Spring gush'd out there and continues to this Day. It is also wonderful that the Prints of her Feet as she went up and down are still shown on the side of the Hill, as if they had been left on soft Wax. (We will now pass by many other Particulars of her Life, in which there are several Miracles, and come to her founding of this Monastery of *Ely*.)

The Holy *Etheldred* after many Labours and Perils, return'd to her own Lands at *Ely*, with her two Maids, in the Year our of Lord 672, where she resolv'd to build a Nunnery. The Church which had been there formerly built by *St. Augustin*, had been destroy'd by King *Penda* 67 Years before her coming to that Place. She rebuilt the same quite new in honour of the Blessed Virgin *Mary*, and with the Assistance of her Brother King *Adulf*, Erected a large Monastery, over which she presided, allotting the whole Island to the same, which Grant she procur'd to be confirm'd at *Rome*, by Pope *Benedict*, by means of her belov'd holy Bishop *Wilfrid*. But before his Return from *Rome*, *St. Etheldred* departed this Life. The Latin and English Chronicles inform us, that the Blessed Virgin *Etheldred* began to build Structures at *Ely*, in the Year of our Lord 673, and gather'd a Congregation of both Sexes, fearing God, and living regularly, which continu'd in the same manner till the coming of the *Danes*. *St. Etheldred* dy'd on the ninth of the Calends of July, in the Year 679.

2. SEXBURGA.

Sister to *Etheldred* succeeded her as Abbess. She was first marry'd to *Erconbert* King of *Kent*, by whom she had two Sons Kings, *Egbert* and *Lothair*, and two Daughters, *Ermenilda* and *Erkengota*. After the Death of her Husband, who reign'd 14 Years, she gover'd discreetly for some Time, till her Son *Egbert* was of Age. Then quitting the Rule to him, she lay'd aside the Pleasures of the World and took upon her a mournful Habit, and retiring to the Isle of *Shepey*, there founded a Monastery, and had 77 Nuns under her Direction. She left that Dignity and retir'd from thence to the Isle of *Ely*, where she was lovingly receiv'd by her Sister *St. Etheldred*, then Abbess, and after her Death promoted to her Place, in the Year of our Lord 679. She spent whole Days and Nights in Prayer. Being cloath'd in Sackcloth, and abhor'd all Bathing, as inciting to Lewdness. At length having fought a good Fight, and given up her Soul to her Creator, she was decently bury'd next her holy Sister.

3. ERMENILDA,

Daughter to *Sexburga*, was marry'd to *Wulfer* King of *Mercia*, the Son of King *Penda*, by whom she had *Werburga*. The aforesaid *Wulfer* departing this Life 17 Years after, Queen *Ermenilda* retir'd to the Monastery of *Shepey* in *Kent*, where her Mother *Sexburga* govern'd a Society of Virgins, and under her she took the Habit of Religion. *Sexburga* going away, as has been said, she remain'd Abbess, and her Mother dying in *Ely* Monastery, she also succeeded her as Abbess there. Her Life and Death give Testimony of her extraordinary Sanctity. She dy'd on the Ides of February, and was bury'd in the Monastery of *Ely* with her Blessed Mother and her Virgin Aunt *Etheldred*.

4. WERBURGA,

The Daughter of *St. Ermenilda* enter'd into the Monastery of *St. Etheldred* at *Ely*, after the Death of her Father, before her Mother came to it. Her Uncle King *Ethelred* understanding her Sanctity, took her thence, to place her over several Monasteries; but after the Death of her holy Mother she was made Abbess of *Ely*. She desir'd that after her Death, her Body might be bury'd in the Monastery of *Hehanburge*; however her Body was deposited in the Nunnery of *Trytengeham* (or *Trykkehngam*) but that very night, being the third of the Nones of February, those of *Hehanburge* came and carry'd her away to their Church. Nine years after her Body and Garments were all found entire, and she was translated to *Chester*, where she still lyes.

After the Death of these holy Abbesses that Monastery continu'd under others (whose names we have not,) in the full Observance of Monastical Discipline, till the Year 870, when the Church of *Ely* was burnt by the Pagan *Danes*, *Inguar* and *Hubba*, and all the Nuns destroy'd, 197 Years after the Place had been founded by *St. Etheldred*. One of those *Danes* attempting to break down the Tomb of that Holy Abbess, believing some Treasure to be therein conceal'd, both his Eyes are said to have dropp'd out, which deterr'd the rest from meddling with the same. Thus the Place was depriv'd of the Divine Service; but some Years after, 8 Priests, who had before belong'd to it, returning, repair'd there as much as was necessary for their Habitation, and to perform the Duty of their Function. Thus the Church fell into the Hands of Secular Priests, who

who afterwards led disorderly Lives, yet continu'd in Possession till the 10th Year of the Reign of King *Edgar*, of whom St. *Ethelwold*, Bishop of *Winchester*, purchas'd the whole Isle of *Ely*, for ever, quit of all Regal Subj. tion. Then that Bishop expell'd those loose Priests, rebuilt the Church that had been destroy'd by the *Danes*, and put Monks into the same, appointing *Brithnoth* their Abbat, in the Year 970, from the first Foundation of the Place by *Etheldreda* 297, and an Hundred after the Destruction thereof. We will now proceed to the Abbats of the same.

1. BRITHNOTH.

This Abbat being appointed by the King, and consecrated by St. *Dunstan* the Archbishop, and *Ethelwold* Bishop of *Winchester*, govern'd the Flock of our Lord with Discretion, Diligence and Moderation. He was a Man of extraordinary Prudence and singular Abstinence; expert in managing of Business, and now new founded the Place, adding many Lands to it. He made the Images of the Blessed Virgins, which he most richly cover'd with Gold, Silver and precious Stones, placing two on the right and two on the left of the Altar, which were strip'd at the Inauguration of King *William*, and all the best Ornaments of the Church taken away, so that they remain to this Time nothing but naked Stocks. In short, this Abbat rebuilt all that had been destroy'd by the *Danes*, and the Church being finish'd, was Consecrated by St. *Dunstan* Archbishop of *Canterbury*, attended by many other Prelates and Pastors of Churches, on the day after the *Purification* of St. *Mary*. They also bless'd all the Offices of the Monastery, and confirm'd their Possessions and Privileges by their own and the Authority of King *Edgar*. The Church was Dedicated to St. *Peter*, and on the South side of it was erected a Memorial in Honour of the Virgin *Mary*, and thus they spent seven days in rejoicing.

This same Abbat *Brithnoth* translated the Body of St. *Withburga* from *Derham*, in the Year 974, on the 8th of the *Ides* of *July* and bury'd it by her Sisters, where it rested 132 Years, till the Year of our Lord 1106, when the Abbat *Richard* translated it to the new Monastery, as shall be shewn hereafter. A Spring of most pure Water gush'd out in the Place, where she had been before bury'd at *Derham*.

Brithnoth not being able to attend all Business himself, with the consent of the Brethren, appointed *Leo*, one of their number, a good Man, to assist him in the Affairs abroad, and made him Steward of the House. He began to survey the Bounds of the Isle of *Ely*, and shew'd by what Title the same was held. He also made the Silver Cross which was call'd the Cross of *Leo* the Superintendent, wherein the shape of the Body of CHRIST being artificially made hollow, contain'd the Relicks of the Saints *Vedast* and *Amand*, the which the Bishop *Nigellus* took away from the Church. The Abbat suffer'd Martyrdom, in the Year 981, after this manner: It hapned that *Bridnod* was one day going to the Court of King *Edelred* upon Business, being on this side of *Geldesdune* in the Wood call'd the *New Forest*, he there sought out for some private Place to ease Nature, cautiously looking about him, as being a Man of singular Simplicity and Modesty. there he accidentally found Queen *Aelfritha* under a Tree employ'd about her Sorceries. The Man of God being much surpriz'd thereat, made away as fast as he could, and coming to the Kings Court,

where he was honourably receiv'd, soon finish'd the Business of his Church. Rejoycing at the Kings Bounty, he set out to return home, and tho' with much Reluctancy, repair'd to the Queen's Court, whom he hapned to find quite alone, and she hearing of his coming, order'd that no other should be present with him, because she would treat with him concerning the Affairs of her Soul. When he came in she spoke to him in a very lascivious manner, with much Familiarity and Immodesty, endeavouring to bring him to her Lure by Intreaties and Promises, like the Holy *Joseph*, thinking to induce the Holy Man of God to commit Sin with her, as fearing that he might discover the Wickedness he had seen her act. He withstood, refus'd and abhor'd her Design. This put her into a Rage, so that she call'd in her wicked Servants, and having conceiv'd Sorrow she brought forth Iniquity, ordering the Holy Man to be slain, resolving he should not live, who might one day discover her Wickedness. She contriv'd how to destroy him in such manner that no hurt might appear in his Body. She directed them to heat two sharp Irons in the Fire, and to thrust them up under the Holy Abbats Armpits till he dy'd. This done, she cry'd out, as if she had been frighted at the Misfortune, whereupon the Abbats Servants and other Monks that came with him ran in, and to their Grief were told, that he had dy'd suddenly. They with great Sorrow and Lamentation lay'd his Body on a Wain and convey'd it to their Church at *Ely*, where they committed it to the Grave without perceiving any Wound therein. Thus the First Abbat of *Ely* suffer'd Martyrdom, choosing rather to fall by Human Hands than to transgress the Law of God. No Man durst to cast the least Reflection upon the Queen, so that this Affair might have been long conceal'd; but that she, through Gods mercy, repenting of her Sorceries and other Crimes, and particularly for the Murder of the Glorious King *Edward* her eldest Son, whom she openly confess'd she had made away, that her own Son *Ethelred* might Reign; for which she built the Nunnery of *Werewelle* at her own Expence, where she continu'd all the remainder of her Life in Weeping and Penance, and with Sighs and Compunction declar'd after what manner she had kill'd *Bridnod* the Abbat of *Ely*, as has been said.

2. ELSIN.

Bridnod, or *Brithnoth* the first Abbat being dead, Bishop *Ethelwold*, by Order of King *Edelred* appointed another, call'd *Elsin*, in his Place, and blessed him. This Man was much belov'd and honour'd by the King, and very solicitous to advance his Church; so that being desirous to encrease the Reputation of the same, he brought the Relicks of the Holy Virgin *Wendred* from the Village of *Merch* to *Ely*, and laid them in a Shrine decently adorn'd with Gold and precious Stones. He also purchas'd of the King 19 Cassates at *Cadenhyo*, *Strethele* and *Lynton*, for the which he paid to the said King a Quantity of the purest Gold by the great *Norman* Weight. Afterwards the same King dying was succeeded by his Son *Edmund*, surnam'd *Ironside*, who by the help of God boldly met the *Danish* Army at the Hill call'd *Asendum*, where he play'd the Part of a valiant Soldier and an able Commander, and would have vanquish'd all his Enemies, had it not been for the Treachery of the perfidious Duke *Edric*, so that almost all the *English* Nobility was slain there, having never receiv'd so great a Blow in any War. There *Ednod* Bishop of *Lincoln*, once

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perior of *Ramsey*, and *Wulfin* or *Wlufst* the Abbat, who came to pray for the fighting Soldiers, were slain; and the Brethren of *Ely*, who according to Custom came thither, were slaughter'd, and the Relicks of St. *Wendred*, which they had brought with them, were carry'd away, and never after restor'd to the Church; for it is reported, that they were offer'd by *Cnute* himself, and laid up at *Canterbury*. Not long after King *Edmund* returning to *London*, was kill'd by the Treachery of the aforesaid *Edric*, having an Iron-Spit run up his Fundament, as he sate eating himself, and was bury'd with his Grandfather *Edgar*, at *Glastonbury*, his Sons and Brothers having no part of the Kingdom; but *Cnute* was enthron'd by all the People of *England*. Three Kings reign'd in *England* within the Space of two Years, that, what St. *Dunstan* had said to King *Ethelred* in the word of the Lord, might be fulfill'd; whose Queen *Elgiva*, by another Name call'd *Emma*, the same King *Cnute* took to Wife, and she continu'd to enrich this Church, as she had done in the other's Time. She also made a notable Purple Cloth, embroider'd all about with Gold, and adorn'd the several Parts of it with Gold and precious Stones, with wonderful Workmanship, as it were in Panes, which she offer'd there, the like for Workmanship and Value, not to be found in *England*; for the Workmanship seems to excell the Materials. She also offer'd to each of our other Saints a Piece of Silk, tho' of not so great value, yet wrought with Gold and Gems, which are still with us. She likewise made Altar Cloths, a large green Pall with Gold Plates, for the Front of the Altar, on solemn Festivals. Over all a Scarlet Silk stretching the Length of the Altar to the Ends, and hanging down to the Ground, with Gold Embroidery to the Top, and of a most costly appearance. The aforesaid Abbat *Elfin*, after living in much Honour, and acquiring many Possessions to the Church, dy'd, when he had rul'd 37 Years, and was bury'd by his Predecessor in the Church, in the Year of our Lord 1019.

p. 608.

Mr. Wharton here subjoyns at the bottom of the Page, what follows in Relation to this Abbat *Elfin*. In this Man's Time a notable Accession was made to the Church of *Ely*, which I will give in the Words of the Register of *Ely*. In the Year 1019, a certain rich Man, whose Name was *Leowyn*, the Son of *Aldulf*, being excessively enrag'd against his Mother, kill'd her in the Time of the Abbat *Alfius*. For which enormous Crime he went Sighing and Groaning to Rome, where it was enjoy'd him to give much Alms, &c. who gave to the Monastery of *Ely* his Son *Adelmer* with Possessions, viz. *Congestune*, *Rodyng*, *Undeleyan*, *Lalrynggheth*, and the third Part of *Withlessey*, and the Land of *Ofrey*, *Cotenham*, and *Abboteshay* in *London*, and *Glenstord*, the *Fisbery* of *Upstane*, the Farm of *Hatfield*. He began to extend the Walls of the Church, and enlarge them towards the South, and finish'd them joyning to the rest of the Work, at his own Expence.

3. LEOFWYN

Succeeded the former (call'd also *Ofkitel* in the Register of *Ely*) who being depos'd by his Convent, went to Rome with *Egelnod* Archbishop of *Canterbury*, going thither for the Pall, and in the Presence of Pope *Benedict*, clear'd himself of the Crimes laid to his Charge, and so was again restor'd to the love of his Monks. When he had presided 3 Years, he dy'd.

4. LEOFRIC

Succeeded him, being Superiour of the Place. These two Abbats receiv'd their Benediction at the Hands of *Alwyn* Bishop of *Elmham*, King *Cnute* so ordaining, and the whole Convent desiring it. He dy'd in the 7th Year of his Government.

5. LEOFFIN

Succeeded him, and was by Command of King *Cnute*, consecrated by *Egelnod* Archbishop of *Canterbury* at *Walewych*. He bestow'd notable Ornaments on his Church, viz. a curious Alb, with the Amice, the Vestment, Stole and Maniple wrought with Gold and Gems; as also a red Mitre of wonderful Workmanship, of Flowers above and below; and adorn'd with a Pane of Gold and Precious Stones. Then with the King's Consent and Favour he appointed particular Farms for the yearly Sustainance of the Church. *Shelforth* or *Schelforth* Farm for two Weeks; *Stapilford* for two, *Litilbury* for two, *Trippelawe* for two, *Hauchestone* for one, and *Newton* for one, *Meldeburne* for two, *Grantedene* for two, *Tostes* for one, *Cotenham* for one, *Wynelyngham* for one, *Dittone* for two, *Hornyngesey* for two, *Stewchewerch* for two, *Bothesham* (or *Balesham*) for two, *Catenho* for four, *Swasham* for three Days, *Spaldewyke* for two Weeks, *Somerham* for two, *Bluntesham* for one, *Colne* for one, *Hertest* (or *Hertherst*) for one, *Brenchestone* for one, *Batelesdene* for two, *Hecham* for two, *Berkyng* for two, *Nedyng* for one, *Wederyngsete* for one, *Brecham* for two, *Pulham* for two, *Thorpe* and *Derham* for two, *Northwolde* for two, *Feltwelle* for two. *Merham* to carry the Farm of the Church of *Northfolke*, and to entertain the Comers to and Goers from the Monastery. And in case these yielded less than was appointed at their proper Times; the Island deputed to that purpose to supply the rest. The aforesaid Abbat *Leoffin* having done p. 609.

much for the Advantage of his Church, which he govern'd 15 Years, dy'd in the 2d Year of King *Edward*, and of our Lord 1044, and was bury'd in the Church by his Predecessors.

The Obituary of *Ely*, *Bibl. Cot. Vespasian A. 6.* informs us, that he dy'd on the 26th of November.

6. WILFRICK.

Leoffin being Dead, the aforesaid King *Edward*, caus'd his Kinsman *Wilfrick* to be consecrated Abbat of this Monastery, in the 2d Year of his Reign and of our Lord 1044. This Abbat purchas'd the Manor of *Bercham* for 25 Marks of Gold. He had a Brother call'd *Gudmund*, whom he too carnally lov'd, to whom he, without any Title, or Testimonial in Writing, demis'd the following Manors, and this not openly, lest it should be known to the Monks, viz. part of *Markam*, with the Court of the Town of *Lyvermere*, *Nachentune*, *Aholt*, *Bedenesdene*, *Gerbaldsham*. (The Register of *Ely* says, he dy'd for Grief, soon after he had alienated the Lands of the Monastery.) When this Abbat dy'd, his aforesaid Brother *Gudmund*, did not quit the aforesaid Lands; but contracted with his Successor the Abbat *Turstan*, to hold them as long as he liv'd. But the Normans possessing themselves of the Kingdom, one *Hugh Monford*, a Knight of theirs, invaded the Lands, and still detain'd them from the Church. After the Death of the Abbat *Wilfrick*, who rul'd 22 Years, *Stigand* Archbishop of *Canterbury*, took to himself the Abby of *Ely*, and several Bishopricks and Abbies, and confer'd them

them on whom he pleas'd. At his Suggestion, King *Arold*, (or *Harold*) caus'd the aforesaid *Turstan* to be bless'd by the said *Stigand*, in the Year of our Lord 1066. The aforesaid *Stigand* made one Chasuble, or Vestment, of inestimable Workmanship and Value, which he bestow'd on the Church of *Ely*, than which none in the Kingdom was esteem'd more costly, and which was afterwards taken away by King *William*, and laid up in the Treasury at *Winchester*. He also made the great Cross all over silver'd, with the Image of our Lord J E S U S C H R I S T, almost as big as the Life, and such like Images of the Mother of God, and St. *John Evangelist* of Brass; which afterwards the Bishop *Nigellus* took from the Church; with many other Things.

7. TURSTAN,

The abovemention'd Abbat was born at *Wyche-ford*, and well instructed both in *English* and *Latin*, in the Church of *Ely* from a Boy. In his Time, King *Arold*, the Son of Duke *Godwin*, was slain by the Army of *William Duke of Normandy*, Nephew to King *Edward*, and with him the Prime Men of *England*, on the Feast of Pope *Kalixtus*, in the Year of our Lord 1066. Afterwards the same *William Duke of Normandy*, being Conqueror, on *Christmas-Day*, that is, on *Monday*, was consecrated King of *England*, by *Aldred* Archbishop of *York*; because *Stigand* Archbishop of *Canterbury* was suspended by Pope *Alexander*, as a Schismatick. Therefore the said *Stigand* flying from the Presence of King *William*, came to *Ely*, pursuant to whose Command, *Egfrid*, whom he had before appointed Abbat of *St. Alban's*, came also into the Island, with the Treasures of that Church, and the Relicks of that Saint. The Nobles also of *England*, for Fear of the said King fled to *Ely*. Among whom was *Herward* (or *Hereward*) a bold Man, and they long held out in Rebellion against the King, by reason of the Strength of the Place, whereupon the King being much incens'd, caus'd all the Treasure of the Church to be plunder'd; and by the Advice of *William* (r. *Walter*) Bishop of *Hereford*, and others his Counsellors, divided among his Knights all the Estate and Farms of the Church abroad. The Monks of *Ely* were much griev'd to see the ill Disposall of their Goods, and having consulted together, repair'd to the King at *Warwick*, in the 7th Year after they had rais'd Sedition against him, and gave the King 1000 Marks to recover his Favour, the Liberty of the Place, and Restitution of their Lands. For payment of which Money, they took all that was of Gold and Silver in the Church, viz. Crosses, Altars, Shrines, Books, Chalices, Patens, Basons, Caskets, Pipes, Cups, Porringers, &c. also the Image of the Blessed *Mary*, sitting on a Throne, with her Infant of wonderful Workmanship, which the Abbat *Alfinus* (or *Elfus*) had made of Gold and Silver, and strip'd the Images of the Holy Virgins, of many Ornaments of Gold and Silver. These Things hapening in the Days of the aforesaid Abbat *Turstan*, he ended his Course, and was laid to his Fathers, in the Year of our Lord 1071, and the 5th of his Promotion, the aforesaid *William* reigning. Who hearing of the said Abbat's Decease, sent to *Ely*, and caus'd all the best that was there in Ornaments, and other Things, to be carry'd away to his Treasury; as also a considerable weight of Gold and Silver, that had been found at *Wynteworde*, wherewith

the Brethren thought to have made good the Vessels of the Altar taken away, and the Damages of the Place. He also took away, as has been said before, the famous Chasuble, or Vestment, which Archbishop *Stigand* had given them for St. *Etheldred*, and plac'd it in his Treasure at *Winchester*.

(Mr. Wharton here Notes, That King *William* subdu'd the Isle of *Ely*, and led away Prisoners the English Prelates and Nobility, in the Year 1071; and that Abbat *Turstan* did not dye before the Year 1072; for he was present in the Synod held at *Windsor*, at the Feast of Pentecost 1072, and subscrib'd to the Synodal Decree there made, concerning the Primacy of the See of *Canterbury*. *Malmibury* l. 3. f. 66.)

8. THEODEWYN.

Afterwards the same King appointed *Theodewyn*, Monk of *Jumieges*, well known in the Courts of *Normandy*, Abbat of *Ely*, who would not accept of the Abby, unless the King would restore all he had taken from it. The Ecclesiastical Spoils being restor'd, he receiv'd the Abby of *Ely*, and caus'd to be made a very curious Milk white Cope, and a Frontal before the Altar of Gold and Silver of wonderful Workmanship, in the middle of which was a Throne, with the Image of our Lord, and about it Silver Images all gilt, and adorn'd with Circles of precious Stones. This was valu'd the most precious of the Wealth of *England*, which the Bishop *Nigellus* afterwards broke in Pieces, and all that was of value in the Church. This Abbat dy'd two Years and an half after, without having been consecrated, Anno 1074, leaving the Monk *Godfrey*, who had been his inseparable Companion, as it were Vicar in his Place, and he remain'd a Faithful Procurator of the Church almost 7 Years after; advancing its Interest no less than if he had been Abbat. He prevail'd with the King to have all the Possessions of the Abby recorded upon Oath. Accordingly in the Year of our Lord 1080, the Liberty of the Abby of *Ely* was taken into Examination, which had been 14 Years neglected by King *William's* Prohibition. At which Inquisition were present 4 Abbats, and many *French* and *English* approv'd Sheriffs and Knights of the four Counties of *Essex*, *Hertford*, *Huntingdon* and *Bedford*. The venerable Decision of this Liberty was; that the Holy Queen possess her own entirely from the Beginning, as is approv'd by the Charters of the King's *Edgar*, *Eadelerd*, and *Eadward*; that these Things were restor'd by the Endeavours of Holy Men, and particularly of *Edelwold*, and fully resum'd from any secular Power interfering, and a Curse of Damnation laid on such as shall maliciously oppose the same. This most valid Decision and provident Institution, was secur'd by the King's gracious Favour, to the End it might not be disturb'd by any Claims; the same being ratify'd by Precepts, confirm'd by Edicts, encreas'd by Benefits, secur'd by his Charters. The aforesaid Procurator *Godfrey*, caus'd such Things as he found in the Treasures of his Church to be put into Writing, and was himself by King *William* translated to the Government of the Church of *Malmibury*, without Consecration, in the Year of our Lord 1081.

(In the Time of this Abbat, *Thomas*, our Monk of *Ely*, has err'd one Year, as well as in the former; for *Theodewyn* was present at, and subscrib'd to the

the Council at London, in the Year 1075 (as appears in the *English Councils*, Vol. 2. and the Register of *Canterbury*) and he seems to have dy'd about the end of the same Year; for the Obituary of Ely says, he dy'd on the 4th of December.)

9. SIMEON.

p. 611.

Simeon, Prior of *Winchester*, Brother to *Walkelin* Bishop of that same Church, was appointed Abbat of the Church of *Ely*; who contrary to Custom and the Dignity of the Place, and the King's Precept, without the Knowledge of the Sons of the Church, receiv'd the Benediction of *Remigius* Bishop of *Lincoln*. For King *Edward* Decreed, and it was confirm'd by Pope *Victor*, that the Abbats of *Ely*, should be ordain'd by any Bishop they would, without Subjection of Obedience, the which Immunity the preceding Abbats made use of till his Time. But at his Ordination he obtain'd this Condition, that the Bishop should not Claim this Right against the next succeeding Abbat. Having obtain'd possession of his Office, he added new Works to his former Contrivances, building the Church of *Ely* on a new Foundation, and at the same Time built the other Offices with the utmost Diligence. In his Time *William* Earl of *Warren* dy'd miserably, because he violently detain'd certain Lands from the Brethren of *Ely*. In his Time also one Brother *Edwyn*, who was distracted, was cur'd by the Merits of *St. Etheldred*. (*I here pass by many other Miracles mention'd in the History.*)

p. 612.

This Abbat being reproachfully reprov'd by the Monks, for having unduly receiv'd the Benediction from the Bishop of *Lincoln*, obtain'd leave of the King to bring 10 Monks from *Winchester*, whom he put in all Offices both within and without; the Damage whereof the Church still grievously laments. In his Time also all *Scotland* rebell'd against King *William*, for which reason he order'd a Guard of 40 Soldiers to be kept in the Island; whereupon the Abbat hir'd Soldiers; and arm'd several of his Followers and Friends to the number appointed by the King, who daily receiv'd their Food and Wages by the Hand of the Cellarer in the Hall of the Church, which was an intollerable Oppression. Not long after the King dy'd in *France*, and his Son *William Rufus* succeeded him, who violently exacted of the Churches the Service impos'd on them by his Father. He oblig'd the Abby of *Ely* to furnish him with 80 Soldiers. The Abbat therefore grieving and calling upon God to judge of what was done to him, when he had rul'd 7 Years, was totally disabled, and for 7 Years more languish'd under his Distemper. The Abbat's Slaves and the rest in whom he confided, their Head being disabled retir'd to their own Place, and he was left alone languishing and pining. One of them, whom the Abbat rais'd from the lowest Station, perceiving that his Lord was burdensome and despis'd by all, usurp'd to himself from the Church a certain Portion of Land for his Maintenance; several others seiz'd other Things, whose Posterity to this day affirm they hold the same of the Gift of the Abbat *Simeon*. At length the Abbat bethought himself to humble the Pride of his own People. He call'd to him the Judges of the Kingdom, that they in his stead might protect what belong'd to the Church against its Enemies. They immediately entring enquire after the Treasure, abuse many, and appoint the Monks a short allowance in this manner, 70 Pounds a Year for clothing of the Brethren, 60 Pounds for their Kitchen, for Bacon 200 Hogs that feed in the Court, and all the Cheese and Butter,

except that which is in the Stewards Farm, and 6 Treys of Wheat and 10 Treys of Malt; for the Lights of the Monastery the present Church with the Burials of the Town, and all that is at *St. Botolph's* with the Festival, and if there be so much Wine, they shall have an Allowance at the 12 Lessons and on *Saturday*, if not they shall have half *Methor* or *Metheglin*. Thus Strangers dispos'd of all Things both within and without the Monastery, till the Death of the Abbat, who being much weakned having liv'd above an hundred Years, he departed to our Lord, in the 13th Year of his Government, which was of our Lord 1093, on *St. Edmund's* Day, and left his Office destitute of an Abbat for 7 Years after his Death, till the Year 1100.

10. RICHARD

p. 613.

Afterwards the Abby of *Ely* was given to *Richard* Monk of *Bec*, by King *Henry*, Brother to the afore-
said King *William*, who succeeded him in the Kingdom, on *Sunday* the Nones of *August*, in the Year of our Lord 1100, he was consecrated at *Westminster* by *Maurice* Bishop of *London*, and Crown'd by *Thomas* Archbishop of *York*, and on the same Day of his Coronation he gave the Abby of *St. Edmund* to *Robert* the Son of *Hugh* Earl of *Chester*, and the Abby of *Ely* to *Richard* the Son of Earl *Gilbert*, both whose Parents being descended of Royal Blood dedicated their Offspring to a Monastical Life in the Monastery of *Bec*. The said *Richard* being thus in Process of Time promoted by the aforesaid King to the Government of the Church of *Ely*. *Robert* Bishop of *Lincoln* accosted him, alledging that it was his Right to bless him as Abbat, and that his Predecessor *Simeon* had yielded to that Right of his Predecessor *Remigius*. *Richard* protesting that the said Benediction had been irregular and forcible in *Simeon*, defended himself against him with the Rights of his Church and much Authority; fearing lest he should incur a Curse instead of a Blessing, if he should suffer himself to be bless'd contrary to his own Right. After the Contest with the Bishop he labour'd under the King's Displeasure, through the Malice of his Enemies, accusing him of three particulars, viz. that he came to the Kings Court in too stately a manner, that he would in no wise obey the Kings Commands; that he scornfully turn'd out of the House a Buffoon of the Kings that was reproaching him. For these Reasons the King turn'd him out of the Abby, and order'd his Crosier to be brought to him. He appealing to *Rome*, left his Crosier in the Church of *Ely*, with the Consent of the Brethren. The Abbat being thus oppress'd by the King went to *Rome*, and laid his Case before Pope *Paschal*; by whom being receiv'd into Favour, and much esteem'd, he obtain'd his Request, and was by Apostolical Authority restor'd to the Church of *Ely*; where he built the Church begun by his Predecessor, to which Church he translated the Body of *St. Etheldred*. This Translation was in the Year of our Lord 1104. At the same Time were also translated, *St. Sexburga*, *St. Withburga* and *St. Ermenilda*; the first and last of which were found reduc'd to Ashes like all other human Bodies; but that of *St. Withburga* was not only whole and entire, but the Limbs pliable, the Breasts full and a lively colour in the Cheeks, which
was seen by *Herbert* Bishop of *Thetford* and many more. This Abbat being much perplex'd by the Bishop of *Lincoln*, who us'd all means to bring the Abby under his Jurisdiction, privately obtain'd of the King, that it should be converted into a Bishoprick, and sent to have the same transacted at
Rome

p. 614.

Rome, but he left the finishing of that Affair to his Successor, for he dy'd in the seventh Year of his Government, and was bury'd in his Monastery.

This Richard was the last Abbat of Ely; for his next Successor was made Bishop, and therefore, as we have not undertaken to write the Lives of the Bishops, we shall pass from the Abbats to the Catalogue of the succeeding Priors, who were the Heads of the Monastery, under the Bishops.

The Catalogue of the Priors of Ely.

After the Death of *Richard*, the last Abbat of *Ely*, in the Year 1107, *Hervey*, Bishop of *Bangor*, govern'd the Abby two Years. In the Year 1109, the Abby being converted into a Bishoprick, the Abbats Power was transferr'd to the Bishops, and by them the Superintendence of the Monks committed to Priors. *Robert Steward* has given us the Names and Succession of the Priors of *Ely*, in a Catalogue at the end of his History; the rest we have collected elsewhere.

1. VINCENT was the first of the Priors of *Ely*, (after the Abbats were no more.) He dy'd before Bishop *Hervey*.

2. HENRY succeeded whilst *Hervey* was still Bishop, and seems to have dy'd between the Years 1131 and 1133.

3. WILLIAM had the Priorship, of the Gift of the Bishop *Nigellus*, Anno 1133, and was not long after wrongfully put by the Administration of the Affairs of his Monastery. *Richard*, in his more particular Life of *Nigellus*, relates the matter in these Words. *The venerable Monk William, at that Time was Prior of the Church of Ely; having been appointed Prior by the same Bishop in the first Year of his Pontificate; because having been approv'd in Ecclesiastical Rule and Monastical Conversation, he had been Beneficial both within and without, and faithful to his Lord. That fatal Ralph (to whom the Bishop had committed the Administration of the Bishoprick) fearing that such a Man might surpass him in the Favour of his Lord, depriv'd him of the Management of Affairs without Doors, by a wicked Artifice; assuming to himself a Tyrannical Power, in the Affairs of the Brethren, neither fearing God, nor honouring the Saints, to whose Service those Brothers were devoted. Ralph flying two Years after, William was entirely restor'd. Mr. Willis makes Ralph abovemention'd of the Number of Priors, but I choose to follow Mr. Wharton.*

4. TOMBERT, oftner call'd COMBERT, presided between the Years 1144 and 1154.

5. ALEXANDER succeeded before the Year 1154, and dy'd in the Year 1169.

6. SOLOMON, before Precentor of the Church, sent to *Rome* by the Convent, between the Years 1149 and 1154, succeeded in the Time of the Bishop *Nigellus*, and was created Abbat of *Thorney* in the Year 1177, as *John* Abbat of *Peterburgh* relates in his Chronicon.

7. RICHARD, Subprior of the Place, became Prior in the Year 1177, a Man not unlearned

for the Age. He writ the History of *Ely*, and other Things mention'd by *Bale*, Cent. 3. cap. 82. That he was prefer'd to the Priory of *Ely*, we have from *Bale*, who seems to have taken the same from *Leland*, according to his Custom. But what *Bale* writes, that he flourish'd in the Year 1220, is plainly false; for this Prior *Richard* had left his Place to his Successor *Robert*, before the Year 1196, nor was there ever any other *Richard* Prior of *Ely*.

8. ROBERT LONGFEILD, Brother to *William* Bishop of *Ely*, had the Priory of *Ely* of the Gift of his Brother, after the Year 1189. After the decease of his Brother, he was elected Abbat of *St. Mary* at *York*, on the 17th of *March* 1197; receiv'd the Benediction at the Hands of Archbishop *Hubert* at *Colchester*, on the 23d of the same Month, as *de Diceto* testifies in *Imag. Hist.* p. 696. But an ancient Note in the Margin of the History of *Ely*, says he was chosen Abbat of *York* whilst his Brother was yet living, and translated to that Abby after the Death of his Brother. Thus the Bishoprick and Priory of *Ely* were both vacant together. The King commanding the Monks to choose a Bishop, they answer'd, they could not without a Prior; then *Hubert* Archbishop of *Canterbury*, requir'd them to choose a Prior, which being done, they chose *Eustace* for their Bishop.

9. JOHN STRATFELD, or STRAGET, on the first of *March* 1198, pray'd to have his Election made by Bishop *Eustace*, confirm'd by Archbishop *Hubert*. He dy'd before the Year 1215.

10. HUGH succeeded the former, in the Time of Bishop *Eustace*.

11. ROGER, chosen in the Time of Bishop *John*, outliv'd Bishop *Geffrey*. Mr. *Willis*, Vol. i. p. 272. says, *Wharton* calls this Man *Geffry*, which is a Mistake, for he calls him *Roger*, as it is here.

12. GEFTRY BRIGHAM succeeded after the Year 1229, dy'd before the Year 1254. *This is the Man Wharton calls Geffry, whereas Mr. Willis calls him Ralph.*

13. WALTER succeeded, *Hugh Normold* being Bishop, and dy'd the 13th of *May*, after the Year 1254. Mr. *Willis* adds his Surname, which he says was *Horsham*.

14. ROBERT LEVERINGTON was the next Prior, and dy'd on the 12th of *September*, at the the Year 1258.

15. HENRY BANS succeeded. I find he was Prior in the Year 1272, and dy'd before the End of 1273.

16. JOHN HEMINGSTON, was elected Anno 1273, presided in 1286, and dy'd on the 9th of *November*. He gave to the Convent 40 Shillings to celebrate his Anniversary.

17. JOHN SHEPRED, or SCHEPE. REDE, succeeded in the Time of Bishop *John Kirkby*, and outliv'd him.

18. JOHN SALEMAN, or SALMON, was prefer'd to the Bishoprick of *Norwich*, by Pope *Boniface*, on the 15th of *July* 1299.

19. ROBERT ORFORD was chosen Bishop of *Ely*, on the 14th of *April* 1302. Mr. *Willis* adds, that he took a Journey to *Rome*, and was consecrated there by the Pope, and dy'd the 12th of the *Kalends* of *February* 1309. He gave to the Church a Pall embroider'd with Figures, a Vest and two Tunicks of the same, and two fine Ash-colour Copes.

20. WILLIAM CLARE, succeeded and liv'd but a short Time.

21. JOHN FRESINGFELDE was Prior about the beginning of the Year 1310. Resign'd on the 16th of *February* 1320, when he had govern'd the Priory almost 18 Years.

22. JOHN CRANDENE succeeded in the Year 1320; dy'd the 15th of *September* 1341. Built a fine Chapel and Chamber at the Prior's Apartment, had a good Study of Books, procur'd two Mass Books, and gave many Ornaments to the Church, and was an able Divine. He also founded an House at *Cambridge* for the Monks of *Ely* to Study in.

22. ALAN WALSINGHAM, before Sacrist, was chosen Prior on the 25th of *October* 1341, and confirm'd by the Bishop on the 19th of *November*. He was living in 1345. *Walsingham*, Anno 1314, commends him for his Skill in the Goldsmith's Trade. By his Epitaph it appears that he was 20 Years Sacrist, and above three Prior, during which Time he almost quite rebuilt the Sacristy, gave *Mephale* and *Brame* to the Church; the old Tower falling, rebuilt the same, and built the Prior's Lodgings.

23. JOHN BUCTION succeeded.

24. WILLIAM WALPOLE voluntarily resign'd the Priorship, in the Year 1401.

25. WILLIAM POWCHER, before Abbat of *Walden*, was install'd Prior of *Ely*, on the 12th of *October* 1401. He built the Hall of the Monks Infirmary in the Year 1417, and the same Year adjusted an old Difference between the Bishop and the Monks of *Ely*, about Ecclesiastical Jurisdiction, and other Articles. Among other Things it was agreed, that the Sacrist of *Ely* should for ever have Ecclesiastical Jurisdiction over the Hospital of St. *John Baptist*, and over the Chaplains of the Chantry of *le Grene* in the City of *Ely*, as the Bishop's Vicar, as also over two Parish Churches in the City of *Ely*, formerly appointed to the Office of the Sacrist, likewise over the Manors of the Church of *Ely*, near *Ely* viz. *Tyrbitsey*, *Brame*, *Stunteney*, *Thorney*, *Northney*, *Quaveney*, and *Shepey*, excepting only Causes of Heresy.

26. EDMUND WALSINGHAM succeeded him.

27. PETER of ELY, chosen Bishop about the End of the Year 1425, was put by the Bishoprick, by the Pope's conferring the same on *Philip Morgan*.

28. WILLIAM WELLS was the next Prior, and held it in the Year 1438.

29. HENRY PETERBOROUGH, resign'd the Priorship on the 26th of *July*, 1475, and dy'd on the 10th of *August* 1480.

30. ROGER WESTMINSTER being Sacrist, was chosen Prior on the 28th of *July* 1478, and install'd the next Day.

31. ROBERT COLVILE succeeded. During his Priorship, the Church of *Ely* (both Sees being vacant) was visited by the Chapter of *Canterbury*, on the 30th of *October* 1500.

32. WILLIAM WITLESEY presided in the Year 1515, when the Church of *Ely* was visited by *William Warham*, Archbishop of *Canterbury*.

33. JOHN COTTINGHAM succeeded, and dy'd before the Year 1522.

34. ROBERT WELLYS alias STEWARDE, the last Prior. He us'd the first Name, which he seems to have taken from the Place of his Birth, till the Subversion of the Monastery of *Ely*, as appears in many Instruments in *Cranmer's* Register. In the Year 1536, he was presented to the King, together with *William More*, to be made Suffragan Bishop of *Colchester*; but the King prefer'd *More*. About the Year 1539, the Resolution being taken to destroy all the Monasteries throughout *England*, he freely surrender'd the Monastery of *Ely* to the King, and took much Pains to persuade other Abbats and Priors to do the same. Secular Canons being soon after brought into the Church of *Ely*, instead of the Monks, he was by the King appointed their first Dean. Having got that Dignity, the vain Man took the Name of his Family; and being puff'd up with the Conceit of his noble Extraction, writ the Genealogy of his Family.

The following Description of the Church of *Ely*, is from Mr. *Willis*, Vol. I. p. 266, who says he had it from Doctor *Tanner*, one of the Prebendaries of the same.

Length of the whole Church, from the West Door to the East End of the Presbytery, is 518 Feet from inside to inside. Length of the North Isle from North to South, is 182 Feet. The East part of the Church call'd the Presbytery, being behind the Partition at the Altar in the Choir, is in Length 134 Feet, (as corrected by Mr. *Willis* himself, p. 327, tho' at p. 266 it is 270) and in Breadth, including the two Side Isles 77 Feet. This was built in 17 Years by Bishop *Hugh Norwold*, at the Charge of 5400 l. 18 s. 8 d. and was finish'd Anno 1252. It is a well built lightsome Fabrick, tho' us'd now only for Burials, and is adorn'd with many Monuments, ancient and modern, viz. Bishops, *Kilkenny*, *de Luda*, *Hotham*, *Barnet*, *Luxemburg*, *Gray*, *Redman*, *Heton*, *Lany*, *Gunning*, *Patrick*, and *More*, which last Bishop's Monument is now working here. Here are also Tombs of *Tiptoft* Earl of *Worcester* and his Lady, several Knights and others of the Family of *Steward*; Deans, *Cesar* and *Tindal*. In this Place were also interr'd several of the Priors, &c. whose Gravestones remain, tho' for the most Part depriv'd of their Brasses, as are the Gravestones of the Bishops, *Norwold*, *Goodrick*, *de Fontibus*, *Kirby*, *Cox*, *Balsam*, *Walpole*, *Orford*, *Keton*, these four last are in a Row before the High Altar, which formerly extended two Pillars more Eastward

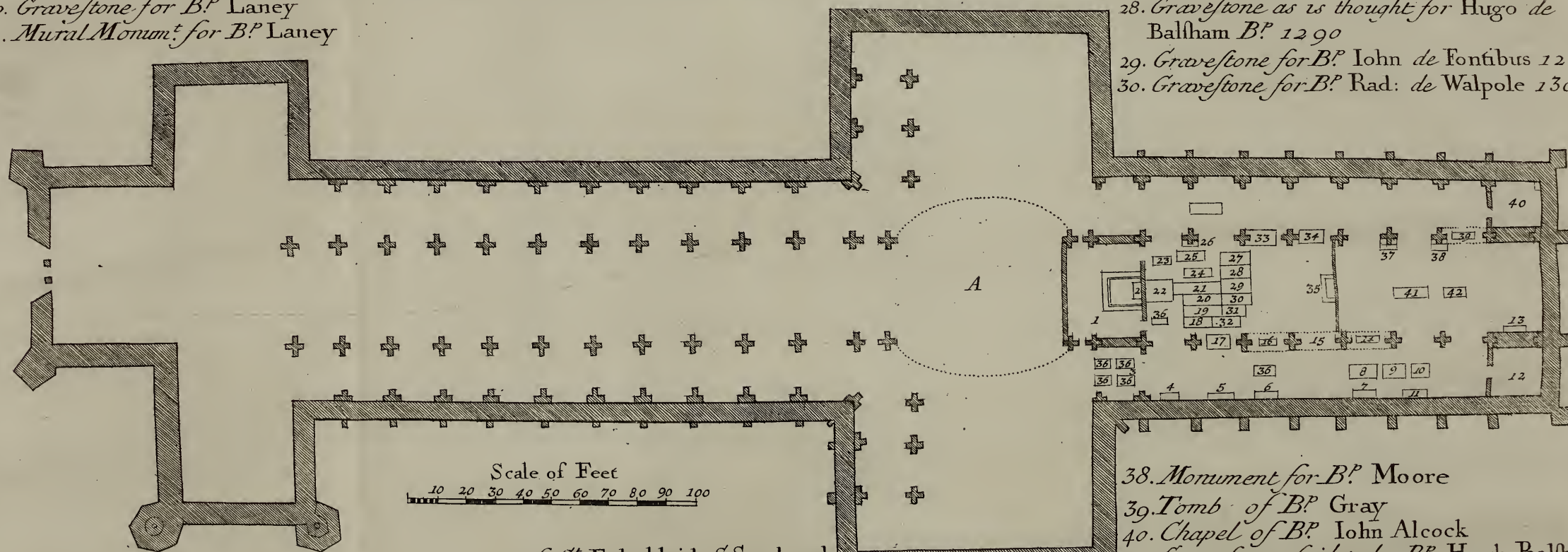
The Ichnography of ELY Cathedral

A. The Lantern

1. Part of the Choir
2. The Altar in the Choir now the High Altar
3. Entrance into the Presbitery
4. Tomb of S.^r Mark Styward
5. Tomb of Rob.^t Styward
6. Tomb of B.^p Heton
7. Tomb of B.^p Gunning
8. B.^p Gunnings Gravestone
9. Gravestone for D.^r John Nelson Prebendary.
10. Gravestone for B.^p Laney
11. Mural Monum.^t for B.^p Laney

12. B.^p Wests Chapel and Tomb.
13. Tomb for Cardinal Lushborgh 1414
14. Tomb. for Tipstoft Earl of Worcester between his two Wives
15. Tomb for John Barnet B.^p of Ely 1388
16. Chapel and Tomb of B.^p Will: Luda 1302
17. Gravestone for Rob.^t Styward last Prior & first Dean.
18. Gravestone for D.^r John Bell Dean
19. Gravestone for B.^p Cox
20. Gravestone for B.^p Goodric

21. Gravestone for John Cranden Prior
22. Tomb of B.^p Hotham 1343
23. Gravestone for Kingsmill Lucy Esq.^r
Son to the B.^p of S.^t Davids
24. Gravestone for M.^r Beaumont Wife to D.^r Beaum.^t
25. Gravestone for Dean Cæsar
26. Monum.^t & Effigies of Dean Cæsar ag.^t y^e Pillar
27. Gravestone as is thought for B.^p
John de Ketene 1335
28. Gravestone as is thought for Hugo de
Ballham B.^p 1290
29. Gravestone for B.^p John de Fontibus 1228
30. Gravestone for B.^p Rad: de Walpole 1308



31. Gravestone for B.^p Rob: de Orford
32. Gravestone for Dean Tindall
33. Tomb and Chapel of B.^p Redman
34. Tomb. as is said of B.^p Will: de Kilkenny R. Hen. III.
35. Old High Altar, near which are y^e Shrines

of S.^t Etheldrid, S. Sexburgh,
S.^t Wiltsburgh, S.^t Ermeruld,
now all leveled.

36. 36. &c. Old Marble Gravestones of Priors or other
Religious whose Brass Inscip.^{ns} are reeved off.
37. Monument ag.^t a Pillar for B.^p Patrick

38. Monument for B.^p Moore
39. Tomb of B.^p Gray
40. Chapel of B.^p John Alcock
41. Gravestone said to be B.^p Hugh Ballhams
(but he was buried before y^e Altar) but y^e Brass
Effigies here seem'd to have had a Sword, so
that probably it was S.^r Will: Thorp of Loll
worth who built the Presbytery
42. Broken marble perhaps for B.^p Hugh Nonsold

Eastward than the present Altar. Deans, *Steward* and *Bell*, with many Prebendaries. Two pretty Chapels still remain, tho' their Painting, fine Carvings, and Imagery, &c. are much defac'd, viz. One at the East End of the North Isle, built and adorn'd by Bishop *Alcock*, Founder of *JESUS* College in *Cambridge*, wherein he lyes bury'd; as does Bishop *West* in the other Chapel, which is of the same Bigness, and stands at the East End of the South Isle. This last has in many Places, both inside and outside, these Words, *Gra. Dei sum quod sum*. In the *Presbiterium* near the High Altar was formerly the Shrine of *St. Etheldred*, more Eastward were the Altar of Relicks, and the Shrines of *St. Sexburgh*, *St. Withburgh*, *St. Ermenild* and *St. Alban*; and on the South Part the Chapel of *St. Mary*.

The Choir is about 100 Feet long (*so Mr. Willis corrects it, p. 327. having before said 120, p. 267*) and 34 Feet broad, 'twas pav'd with black and white Marble, about thirty Years since, chiefly by a Legacy from Bishop *Gunning*; at which Time several large Marbles, with deep Crosses cut on them, were remov'd into the South Cross Isle. No Brasses or Letters remain on them, but perhaps they were the Gravestones of some of the old Priors. The Stalls are old, probably the same that were made upon the rebuilding the Lantern, *temp. Edw. 3.* Indeed this Octagon building, which we now call the Lantern, does well deserve to be nicely survey'd by some good Workmen, who must find out great Skill and Art in the framing the Timber Work, so as to support a Roof of that Breadth and Weight without any Pillar.

On the Chapters of the great Pillars, supporting this Dome, are finely carv'd some of the Story and Miracles of *St. Etheldreda*.

In the Wall of the Choir, next the great Cross Isle, are painted four or five old Bishops, a Saxon Nobleman, whose Bones are said to be there included, viz. *Adelstan* and *Alwin* Bishops of *Elmham*, &c.

Between the Choir and the Nave, is an ancient Stone Gallery from Pillar to Pillar, cross the middle Isle; on which toward the East, is plac'd the Organ, and on the West Part are Seats for the Bishop, Dean, Prebendaries and other Members of the Church, to hear the Sermons.

The Nave is well pav'd with broad Freestone, towards which one Mr. *Clopton*, Rector of *Downham* gave 200 *l.* about 40 Years since. Scarce any Monuments, as I remember, are in this Part of the Church. Just at the Entrance of the Choir is a very large Marble Gravestone, on which has been a Brass Effigy of a Bishop, with an Inscription; but all is now gone, nor any Tradition whose it was.

Between two of the Pillars, towards the West End, is a very handsome white Marble Font, the Gift of Dr. *Spenser*, late Dean of this Church.

At the West End of the Church is a strong and high Tower, about 250 Feet in Height, tho' but five small Bells in it; built as it seems by *Geffry Ridel* Bishop, who dy'd Anno 1189; and the Wood-part made Stone by *Hugh Norwold*.

From this Tower Southward, there now extends a large Building as high as the Top of the Church, and the like seems to have reach'd as far Northward, tho' part is now down. This I take to be the *Galilee*, mention'd to be built by Bishop *Eustachius*, as may be seen in *Anglia Sacra*, Vol. I. p. 634.

The Body of the present Church, with the North and South Cross Isles, seems to be the same which

Simeon the 10th Abbat begun, and was finish'd by his Successor *Richard* the 11th Abbat.

Some remains of *St. Ethelwold's* Church, seem to be in the Arches and Pillars, that are still visible between the Lodgings of the first and sixth, and of the second, third and fifth Prebendaries.

Where *St. Etheldred's* Foundation was I know not, much less where *St. Austin's* Church at *Cratendene*, or *Cratendune*.

Opposite to the Church, on the North Side the *Presbiterium*, stands a very fine Chapel of *St. Mary*; 'twas begun by *John Wisbich* (one of the Monks of this Convent) Anno 1321, to which Bishop *Simon de Montecuto* was a great Benefactor, and is therein interr'd, as was Bishop *John Fordham*. There is a Tradition at *Ely*, that the Chapel was the Pattern of *King's College* at *Cambridge*. It is now us'd as the Parish Church for the Inhabitants of *Trinity* Parish in this City.

The Dortor, or Dormitory Cloisters, and other Offices of the Monastery, have been down a long Time. The common Hall is still standing, and was in *Oliver's* Time turn'd into a pretty good House, which is now, with the old Prior's Lodgings, converted into the Deanry.

The Prebendary of the first Stall has the Cellarer's Lodgings.

The Prebendary of the second has the *Camera sacristæ infra Infirmariam*, built by *Alan de Walsingham*, while he was Sacrist, as may be seen in *Anglia Sacra*, Vol. I, p. 646.

The Prebendary of the third Stall has the Hostre.

The fourth the Sextry.

The fifth the Infirmary, and

The seventh the Almonry.

The Charters of this Church in the Monasticon, are one of *King Edgar*, one of *King Edward the Confessor*, the Bulls of *Pope Victor* and *Pope Paschalis*, and two Charters of *King Henry*; to which here are added two more of *King Edgar*, one of *King Ethelred*, and one of *King Cnut* see the Appendix, Vol. II. NUMB. XCII. A. XCII. B. XCII. C. and XCII. D.

FOLKSTON,

First a Nunnery, and afterwards a Monastery of Monks of *St. Benedict*, in Kent.

ERected by *Eanswide*, the Daughter of *Eadbald* King of *Kent*, for Religious Women, of which she became the first Priotess. She dedicated her Church to the Honour of *St. Peter*, and replenish'd her House with black Nuns; she continu'd herein Priorefs a long Time, and so dy'd a vail'd Virgin, about the Year 673. This Foundation was long ago swallow'd up by the Sea; and another built by *John Segrave* and *Julian* his Wife, the Daughter and Heir of *John Sandwich*, who was Lord of this Town, together with *John Clinton*, in the Reign of *King Henry* the 3d, who consecrated this their holy Fabrick to the Honour of *St. Peter*, and *St. Eanswide*, whose Relicks they translated into their new Church; where they were gloriously enshrin'd, and she honour'd for a Saint.

This is what we find in *Weever*. The Monasti-

con takes no Notice of its having been so ancient a Nunnery, and only gives us the Deed of *William de Albrincis*, which confirms and recites that of *Niggellus de Muniville*, Lord of *Folkstone*, wherein it appears, that he gaveto the Abby of *Lonley* in *Normandy* this Church of *Folkston*, with all its Appurtenances, by which it became an alien Priory, and this in the Year 1095, and the Reign of King *William Rufus*, and consequently, that *Weever* has in every respect, as to the second Foundation of this Monastery, given a supposititious and groundless Relation, both as to the Founders, and the Time of the Foundation, which is too often to be found in him.

Mr. *Willis*, in his History of Abbies, p. 101, has no more of this, than that *Thomas Barret* was the last Prior, Anno 1534, and Anno 1539, 15 Nov. 27 Hen. VIII, surrender'd his Convent to the King, and had a Pension of 10 l. per Ann. granted him.

ST. JOHN EVANGELIST'S

Priory of Benedictins in the Town of Brecknock, in the County of the same Name, in Wales,

M. S. Collections of Mr. Hugh Thomas.

STands adjoyning to the now Parish Church of *St. John Evangelist*, (which was formerly the Church of the Monastery, as well as the Parish Church) for its Greatness and Enclosures of strong embattled Walls, looks more like a Town than a private House, as it now is, having three Gates for Entrance into the outward Courts. It was originally a Monastery of *Benedictins*, but at the Dissolution of those Religious Societies given by King *Henry the 8th*, to the great *Welsh* Antiquary Sir *John Price*, and now in the Possession of *Jeffrey Jeffreys*, Esq; late Burgess of Parliament, for the Borough of *Brecknock*.

Of this Monastery the *Monasticon* gives some Account, Vol. I. p. 319, which may be also seen in the *English* Abridgment thereof, p. 41. To what is there said, we have here to add, a Composition made between the Prior of this House, and the then Vicar of the Parish, in the Year 1527, just before the Suppression, with the Confirmation of the same by the Bishop of *St. David's*, in the Year 1529, and the Ratification of the same again, by the Dean and Chapter of *St. David's* in the Year 1575, some Time after the Suppression, as the same is now to be seen in the common Coffer of the Town of *Brecknock*, and there copy'd by Mr. *Hugh Thomas*. The Confirmation being in *Latin*, and the Composition in *English*, as it would not be proper to dismember them, it is thought convenient to insert them together in this Place.

The Composition made between the Prior of the Monastery of St. John Evangelist of Brecknock, and the Vicar of the same Church.

De imo die mensis Augusti Anno Domini 1575, apud Aberwillie coram Reverendo in Christo Patre Domino Ricardo permissione divina Menevensi Episcopo comparuit Mereducius Thomas Notarius

Publicus, & tam nomine Ballivi Ville Brechonie & Aldermannorum ejusdem, ac comunium Concliariorum dicte Ville, quam etiam nomine Thome Wigstam Clerici Vicarij moderni Ecclesie Parochialis Sancti Johannis Evangeliste ville predictae presentavit & exhibuit prefato Reverendo Patri quandam Compositionem realem, factam inter Robertum Salder, Priorem Prioratus sive Domus Sancti Johannis Evangeliste ville Brechon predictae, nuper Dissolute & Suppresse, & Conventum ejusdem ex una parte, & quandam Thomam ap Jenkin Groge Clericum, nuper Vicarium Ecclesie Parochialis Sancti Johannis Evangeliste predictae ex altera parte, actam sub Sigillis dicti Prioris & Vicarij in cera viridi impressis respective sigillatam & roboratam, quam etiam sub Sigillis Reverendi Patris Ricardi nuper Menevensis Episcopi, ac etiam Decani sive Presidentis & Capituli Ecclesie Cathedralis Menevensis in etiam cera impressis confirmatam, manibusque eorundem (ut apparuit) subscriptam, super appensis cujuslibet Sigillis, sic, (viz. per me Ricardum Menevensensem per Capitulum Menevense, per me Robertum Salder Priorem, per me Thomam ap Jenkin Vicarium de Brechon) & petiit eandem registrari, & in Archivis publicis Registri dicti Reverendi Patris ad perpetuam rei Memoriam pro temporibus perpetuis futuris fideliter custodiri, ac originale sibi retradi. Ad cujus humilem petitionem dictus Reverendus Pater Ricardus Menevensis Episcopus, attendens requisitionem hujusmodi fore justam & rationabilem, decrevit prout est petatum; & dictam Compositionem sic exhibitam, & tam in Scriptura quam Sigillis predictis, sanam, integram, illesam & omni Suspicionem carentem inventam & compertam fideliter registrari mandavi. Cujus compositionis verus Tenor sequitur in hec Verba.

We it known to all that been now, and shall come hereafter, which shall hear, see, or read these presents, That Robert Salder, Prior of the House or Priory of St. John Evangelist of Brecknock, within the Diocese of St. Davids, and the whole Convent of the same place of the one Party, and Sir Thomas ap Jenkin Groge, Vicar of the Parish of St. John Evangelist aforesaid in Brecknock, of the other Party, have made a final Peace, End, Translation and Composition real, through the Assent and Consent of their Ordinary, and of all other having, or pretending to have any Right, Title, or Interest in this behalf, for the said Parties and Successors for ever more, by such Covenants and Agreements, as hereafter particularly followeth, That is to say, the aforesaid Robert Salder Prior, and the said Convent, of their own express assent and consent have bounden themselves and their Successors, under their Conventual Seal, to the said Sir Thomas, Vicar, and his Successors for ever; And the aforesaid Thomas hath bounden himself and his Successors, in likewise unto them and their Successors under his Seal, for the true keeping and performance of all the singular Articles and Covenants hereafter ensuing. First, the said Prior and Convent willeth, and by these presents granterh, for them and their Successors for ever, that the said Sir Thomas now Vicar, and his Successors there to come, shall have all manner of Titles, Offerings, Emoluments longing or appertaining to the aforesaid Church of Saint John Evangelist of Brecknock, with all the Chapels annex'd unto the aforesaid Parish, or to the said Prior and Convent by reason of the same, except and reserved always to the said Prior and Convent, and to their Successors, as hereafter followeth; First, the said Prior and Convent do except and reserve

reserve to themselves, all manner of Grains, that is to wit, Wheat, Rye, Oates, Barley, and also Hay, with all other offerings that come to the Wood Woller within the said Church. Also they do except all Offerings and Emoluments done within the Monastery of Saint John the Evangelist in Brecknock; also they do except the Chapels of Bartle, Monkton, and St. Eyles, with all the Tithes, Offerings and Emoluments belonging to them; also they except and reserve to themselves, and to their Successors, the Manor and Grange of the Poole, with their Appurtenances, that is to say, the Tyth Lamb, Cheese, Wool and Hay, remitting and giving all other Tythes growing within the said Parish, to the aforesaid Vicar, and to his Successors for ever more. Also they except and reserve all Offerings and Emoluments done within St. Lawrence Chapel, being within the Parish Church of Brecknock, from the first Evensong upon St. Lawrence Eve, unto the last Evensong upon St. Lawrence Day. Also that it is agreeably covenanted between the said parties, that the said Prior and Convent, and their Successors, shall cause all Sacraments and Sacramentals to be administered within the three aforesaid Chapels, and to all the Inhabitants and Dweller within the precincts of the aforesaid Chapels, at all Times necessary, when they shall be called upon, on the proper cost and charges of the aforesaid Prior and Convent and Successors. Moreover, that it is between the said Parties agreed and covenanted, that the aforesaid Sir Thomas and his Successors, shall elect and find a Curate, to serve and to bear Cure and Charge for the aforesaid Prior and Convent, and their Successors, of them that dwell within, in Precinct and Limits of the Chapel of our Lady, set within the Walls of the Town of Brecknock, upon the Cost and Charges of the said Vicar and his Successors. In like manner also, the said Vicar and his Successors, shall find Bread and Wine within the aforesaid Chapel and Parish Church, at all Times necessary. Also that it is covenanted, that the said Vicar and his Successors shall have both Meat and Drink at the said Prior's Table daily continually and daily, unless there be strangers with the said Prior, and when there is no stranger, then he to use his said place at the Table (the said Vicar paying every Quarter for his Meat and Drink, six Shillings and Eight-pence Sterling). Also when that shall please the said Vicar to come, he to have his Beaver, at two of the Clock at Afternoon; and also after Supper, that is to say, a Cup of Ale at the Buttery Hatch, if he demand it. Also Covenant is, that the said Prior and Convent, shall have all manner of Offerings done within the Chapel of St. Nicholas, being within the Castle of Brecknock; and the said Prior and his Successors, shall find Masses to be sung or said within the said Chapel, according to the old Custom there. And also Covenant is, that the said Vicar and his Successors shall have no manner of Tythe Corn, Meal, neither Malt of any Mill belonging to the said Prior, or House of St. John Evangelist; nevertheless he to have parbie Tythes of the Farmers there at every Easter, according to their Conscience.

In Witness whereof the said Parties hath caused and procur'd this present Writing of Composition, to be made Tripartite, whereof one part to remain in the Custody of the said Prior and Convent, the second to be in the Hands of the said Vicar, and the third to be kept and reserv'd in the Register of St. David's, and to each of the same hath put their Seals, and severally subscrib'd their Hands. And also, for the more assurance of the Premises, the Reverend Father Bishop of St. David's, Ordinary and Diocesan of the said parish of Brecknock, and the whole Chapter of the Cathedral Church of St. David's giveth their Consent and Assent, ratified, corroborated, and confirm'd with their Seals and Writing. Given the first Day of August in the Year of our Lord God a Thousand five Hundred seven and twentieth. Also it is

covenanted, that the said Prior and Convent, shall have and enjoy for ever more, to them and to their Successors, the parish Church Ward of St. John Evangelist, and all that shall grow therein, with all manner of Offerings that shall be done to all Images within the precinct of the parish of St. John Evangelist aforesaid.

Nos itaque Ricardus permissione divina Menevensis Episcopus compositionem ante dictam inter partes memoratas, de assensu & consensu omnium & singulorum jus sive interesse in ea parte habentium realiter factam, ac omnia & singula in eadem contenta & specificata, Rata & Grata habentes, eandemque & singula in eadem contenta hujusmodi, quia pacem & quietem perpetuam inter subditos nostros promoveri, litesque reprimere noscuntur, animo deliberato & ex certa scientia nostra, Autoritate ordinaria, tenore presentium Confirmamus, Ratificamus, Corroboramus & Approbamus, nostrumque expressum Consensum pariter & Assensum eisdem prebemus, ac nostre Autoritatis robur & munimen adjicimus per presentes, sigilli nostri appensione communitas. Dat. in manerio nostro de Lantefey, nono die mensis Aprilis, Anno Domini Millesimo Quingentesimo Vicesimo nono, & nostre consecrationis anno sexto.

Nos insuper Decanus sive Presidens, & Capitulum Ecclesie Cathedralis Menevensis, quia prelibatam, Compositionem realem, post maturam deliberationem ac diligentem tractatum inter nos in domo capitulari dicte Cathedralis Ecclesie, ad hoc ibidem capitulariter congregati desuper habitam & factam, rationabilem & justam, pacisque & quietis motivam esse comperimus, eandemque Compositionem, & omnia & singula in eadem contenta & specificata de unanimi consensu pariter & assensu nostris Approbamus, Ratificamus & Comprobamus, eisdemque nostrum unanimem consensum pariter ac assensum adhibemus, nec non eadem firma & rata in perpetuum fore censemus per presentes, sigilli nostri communis appensione communitas. Dat. in domo nostra Capitulari, decimo die Mensis Aprilis, Anno Domini Millesimo Quingentesimo Vicesimo nono, per me Ricardum Menevensem, per Robertum Salder, Thomamque Jevan.

Registrata fuit presens infrascripta Compositio realis modo & forma suprascriptis per Georgium Arblaster, notarium Publicum deputatum Albani Stepney Armigeri Registrarij Principalis Dioceseos Menevensis, & concordat cum originali, ac examinatum per eundem Arblaster.

Arblaster N. P. Deput. Regr.

Mr. Hugh Thomas above quoted among his Manuscript Collections, concerning Brecknock, has also the following short Account of Monuments in this Church of St. John Evangelist, which being somewhat peculiar, take as I there find it.

Thomas Churchyard, in a little Book, dedicated to Queen Elizabeth, Anno 1587, titled the Worthines of Wales; in his Description of the Town of Brecknock, which he avers he had seen, describing the Monuments in the Priory of the Church of St. John Evangelist hath these Words:

Within this Church there lyes beneath the Quere, These Persons two, whose Names now shall ye hear.

K k k k k

In

In Tombe of Stone, full sayre and finely
wrought,
One Waters lyes, with Wife fast by his Side;
Of some great Stock the Couple may be thought,
As by their Armes, on Tombe may well be tride,
Full at his Feet a goodly Greyhound lyes,
And at his Head there is before your Eyes,
Three Lebboys Heads, three Cupes, two Ca-
ples displaid,
A sayre red Crosse; and further to be said.

The Arms of Waters.

A Lyon Blaque, a Serpent freely made,
With Tayl wound up; these Armes thus ended so.
Crosse legg'd by him, as was the ancient Trade,
De Breos lyes, in Picture as I reoe,
Of most hard Wood; which Wood, as divers
say,
No Worme can eate, nor Time can weare away.
A couching Hound, as Harrolds thought full
meet,
In Wood likewise, lyes underneath his Feet.

His Name was Reynold de Breos.

Just by the same Meredith Thomas lyes,
Who had great Grace, great Wit, and Worthip
both,
And Wold him thought, both happy, blest, and
wile;
A Man that lov'd good Justice, Faith, and Troth.
Right o're his Tombe of Stone, to his greate
fame,
Good Store indeed of Latin Verses are,
And every Verse set forth in such good frame,
That truly doth his Life and Death declare.
This Man was lik't for many Graces good
That he posselt, besides his Birth and Blood.

The *Monasticon*, which, as has been said above,
gives an Account of this Monastery, has no other
Charters relating to it, than one of the Founder
Bernard Newmark, four of Roger Earl of Here-
ford, one of Maihel of Hereford, one of William
de Braiosa, one of Herbert Fitz-Peter, and one of
John Fitz-Reginald. To these we will add the
other Grants we find in the Collections of the above
quoted Mr. Hugh Thomas, contain'd in an Inquisi-
tion taken 13 Hen. 4. which may be seen in the
Appendix, Vol. 2. NUMB. CXLVI.

I find nothing more concerning this Priory, nor
any Account of the Priors thereof, any farther than
that William Westfield Prior of Brecknock, was
chosen Abbat of Battle Abby, on the 25th of Septem-
ber. 1. 1503.

Mr. Willis, Vol. II. p. 303. of his History of
Abbies, tells us as follows.

Robert Halden Prior (of this Priory of Breck-
nock) John Guhurst and four others, subscrib'd to
the Supremacy, Aug. 8. 1534, 26 Hen. 8. Note,
The same Person, viz. Robert Halden, continu'd
Prior till the Dissolution, and had a Pension assign'd
him of 16 l. per Annum, which he enjoy'd Anno
1553.

It is here to be observ'd, that this Person whom
Mr. Willis here calls Robert Halden, is in the Com-
position above, between the Prior of St. John. and
the Vicar of the same, several times call'd Robert
Salder, as may be seen in the said Composition, un-
less Halden succeeded Salder, for the Composition

is dated 1527, and the Surrender was in the Year
1539; and this may be likely, but cannot be deci-
ded by me.

Mr. Willis in his M S. Collections farther informs
us, that, The Priory Church of Brecknock, with
its Cloisters, is still standing, and is one of the best
and noblest Churches in Wales.

EYNESHAM or EGNE- SHAM

Abby of Benedictins in Oxfordshire.

OF this Monastery the *Monasticon*, Vol. I. p. 258
gives us King Ethelred's Foundation Charter,
and some others, which are therefore here omitted,
the Substance whereof is also in the *English* Abridg-
ment, p. 36. The other Deeds and Charters, taken
out of the *Cotton Library*, *Vespasian*. B. X. 2.
and communicated to me by that worthy Encou-
rager of the Study of Antiquity, Richard Graves
of Mickleton, near Campden, in the County of
Glocester, Esq; are all inserted in the *Appendix*,
from NUMB. XCH to NUMB. XCIV, being
mark'd, for Distinction sake, with the Letters A.
B. C. &c. The first Piece that occurs there, is the
several Quantities of Corn the Monastery receiv'd
from divers of their Lands, with the Prices each
Sort of Grain then bore, well worth the Observati-
on of the curious; to which are added some parti-
culars of Lands these Monks had in divers Places,
this is the first mark'd, as said above NUMB.
XCH, and then follow the others as has been
said.

It is to be observ'd, that after the Grants mark'd
in the *Appendix*, NUMB. XCH. D. the last
whereof is concerning the Mills at Wiggewald, there
follows in the Register Book, from which all these
Deeds are taken, the underwritten Account con-
cerning the Manor of Erdington, viz.

A..... by the Grace of God Abbat of Egnesham,
&c. done in the Year of our Lord 1215.

The Manor of Erdington continu'd a long Time
in the Possession of the Church of Egnesham, and
one Remigius then Bishop of Lincoln, desir'd that
Manor should be lent him, that he might reside
there for some Time, and it was granted him; and
soon after the same Remigius departed this Life,
being seiz'd of the said Manor, as lent him, and
the Lord Henry the 2d, King of England, seiz'd
the said Bishop's Barony, and the said Manor of
Erdington, the which Manor the said King deli-
ver'd to one Bernard of St. Waleric, whom God-
frey Abbat of Egnesham, often summon'd to appear
before the King, to prove his Right, but it avail'd
him nothing; for Bernard offer'd to do his Ho-
mage; but the Abbat Godfrey refusing, Robert the
2d, Bishop of Lincoln receiv'd the same, saving the
Right of the Abbat and Convent of Egnesham.
That Godfrey dy'd, and was succeeded by one Robert,
Abbat, who impleaded the said Bernard, in the
Court of the same William then Bishop of Lincoln;
but the Bishop dying before the Decision of the Suit,
the Abbat Robert pleaded in the Court of King
John; and twelve Iegal Men were chosen of the
Neighbourhood, who being conducted to the Court
at Southwark, and ready to give their Oath for
the said Manor, all Suits were suspended till the

Return

Return of the King from the Parts beyond the Sea. The Abbat *Robert* soon after departed to our Lord. The Abbat *Adam* succeeded him, who by Writ of Right summon'd *Thomas* of *St. Waleric*, into the Court of the Lord Bishop of *Lincoln*, and when he should have appear'd, there hapened a Disturbance in the Kingdom by the coming into *England* of *Lewis*; and during the War, the Proceedings at Law ceas'd. *Thomas* also dying not long after, the Inheritance was by his Daughter transfer'd to *Robert* Earl of *Brus*, who being by the King's Letters brought into the King's Court to Tryal, when the Justices were come to *Oxford*, and the Jury present, and the Day to be appointed to decide the Cause, the King's Letters were brought that *Robert* had been disseis'd of all that he possess'd in *England*, and that the Custody of his Lands was given to *Richard* the King's Brother.

After this Account follow the other Charters which are in the *Appendix*, mark'd NUMB. XCIII. E. &c.

The Additions to this Abby above refer'd to, in the *Appendix* are very considerable, in other Respects we have not much more to say of it in this Place, besides the bare Catalogue of the Abbats, taken from Mr. *Willis's Hist. of Abbies*, Vol. 2. p. 176, and which he informs us he had from the Registers of *Lincoln*, and Dean (now Bishop) *Kennet's* Collections.

1. ADAM.
2. NICHOLAS --- who occurs Anno 1115, as does
3. WILLIAM, Anno 1138.
4. RICHARD.
5. GODFREY. He occurs Anno 1188, and was succeeded by
6. ROBERT, Prior of *Dour*, C. *Hereford*, An. 1197. He occurs An. 1205, and was about that Time succeeded by
7. EUSTACHIUS.
8. ROBERT the 2d.
9. ADAM the 2d, An. 1228. About 8 Years after which one
10. NICHOLAS occurs Abbat, An. 1234. He resign'd An. 1239, and was succeeded by
11. JOHN DE DOVER.
12. GILBERT, Cellarer of *Glocester*, elect-ed An. 1241. He dy'd Anno 1264, and was succeeded by
13. ALEXANDER DE BRAKELEY. Admitted June 10, 1264. On whose Death
14. JOHN DE OXFORD became Abbat the 7th of the Ides of April 1268. He dy'd An. 1281, and was succeeded by
15. THOMAS.
16. ADAM the 3d. He occurs Abbat Anno 1309, and dying Anno 1316, had for his Successor.
17. THOMAS DE CHELTENHAM, elected Abbat the 17th of the Ides of January 1316. He resign'd on the 6th of April 1330, to
18. JOHN DE BROUGHTON, who likewise resign'd, 1338, to
19. NICHOLAS DE UPTON. Upon whose Resignation, Anno 1344.
20. WILLIAM the 2d de SAUNFORD, was made Abbat May 20, 1344. How long he govern'd I find not, nor the Admission of
21. JEFFRY DE LAMBORN. On whose Death, Anno 1388,
22. THOMAS the 2d de BRADING-STOCK, was confirm'd Abbat October 3. 1388. His Successors were

23. THOMAS OXINFORD, elected the 8th of February 1431. To whom, as I guess, succeeded

24. JOHN EVERINGTON.

25. WILLIAM WALWIN. He receiv'd the Benediction from the Bishop of *Lincoln*, 15 October, 1469. When he dy'd or resign'd I find not, but his Successor was

26. MILES SALLEY, about the Year 1498, who being prefer'd Anno 1500, to the See of *Landaff*, held this Abbacy in *Commendam*, till the Time of his Death, which hapned Anno 1516.

27. THOMAS CHAUNDELER. Professor of Divinity (call'd in Dr. *Tanner's* Collections CHAMBERLEY) Abbat of *Wymondham*, Co. *Norfolk*, was promoted hither February 21. 1513. He was succeeded by the last Abbat

28. ANTONY KITCHIN, alias DUNSTAN, who, in the Year 1534, August 20, with *Edmund Ellis* his Prior, *George Adderbury* Subprior, *John Wynterton*, and twelve others, subscrib'd to the King's Supremacy, and afterwards surrendering his Convent, December 4. 1539, obtain'd a Pension of 133 l. 6 s. 8 d. per Annum, which I presume he quitted on his Preferment to the See of *Landaff*, Anno 1545; for tho' he was alive Anno 1553, I find not this Monastery tax'd with any Pension to him.

In a Draught of the Ruins of this Monastery, *Ibid.* p. 333. taken about 60 Years ago, in one of Mr. *Antony Wood's* Manuscripts, there is a Representation of the West End of this Church, which consisted of two very spacious Towers, with a large West Window in the middle between them, under which was a spacious Door to give Entrance, as there were two lesser under the two Towers. Here were then standing, besides the Walls of these Towers, some Pillars of the Church, and Walls of the Cloister, which stood on the North Side. This I mention because nothing is now remaining, except some old Foundations, and a Gate-house, as we are inform'd by Mr. *Hearn* in *Leland's* Itinerary, Vol. 5, p. 92.

One particular more relating to this Abby, being the Disasters attending the Persons who possess'd one of its Manors after the Dissolution, from so great a Man as Sir *Henry Spelman*, may be acceptable to some Readers.

Lodwick Grevil, Owner of *Micletin*, a Manor belonging to *Ensham* Abby in *Oxfordshire*, had two *Hist. Sacr.* Sons, whereof *Edward*, the younger, shooting a p. 128. Piece, by chance slew his elder Brother, and thereby succeeded in the Inheritance. *Lodwick* himself, in the ----- Year of *Elizabeth*, standing mute upon his Arraignment, for poisoning of -----, whose Will he had counterfeited, was press'd to Death. *Edward*, afterwards Knighted, mortgaged the Abby to ----- *Fisber*, a Skinner of *London*, for a small Sum, and growing farther in with him by borrowing, and Use upon Use, it came at length by Forfeiture and Entanglement to be *Fisber's* absolutely; and Sir *Edward Grevil* having wasted his whole Patrimony, and sold some Part thereof in *Warwickshire*, to the Lord Treasurer *Cranfeild*, became Bailiff to the Lord Treasurer of the same Land. Old *Fisber* put over the Abby to his Son Sir *Edward Fisber*, who with extreme Suits, Bribery, &c. so consum'd his Estate, that he was judg'd to be Eleven or Twelve Thousand Pounds in Debt, and driven to sell his great Lease of *Wrongay*, *Blackbury*, and *Grandcourts* in *Norfolk*, and yet liveth in Fear of Bailiffs, &c. 12 Octob.

1644. *Ex relatione John Wrenham partim Rob. Mordant. Mil.*

Sir Edward Grevil had a Son, that breaking his Leg over a Stile, dy'd; his Daughters are one marry'd to Sir Arthur Ingram, to whom he sold the Reversion of his chief Seat *Milcote, &c.* and hath an hundred Pounds *per Annum* during his Life and the House.

BURTON

Monastery in Staffordshire.

THE *Monasticon*, Vol. I. p. 265, and Vol. II. p. 869, gives so full an Account of this Monastery, and so perfect a Catalogue of its Abbats, down to the Time of the Dissolution, which I do not remember that it does of any other, and the Heads of that Account being in the *English* Abridgement of the said *Monasticon*, p. 37 and 216, there is scarce any thing left to be added concerning it in this Work; and not being allow'd to repeat what is in the former, I shall here only give the Reader the Valuation of this Monastery as rated for a Tenth to be paid to King Henry the 3d, in the Year 1254, taken from the *Annals of Burton*, p. 360.

ANNALS
BUMAST.
Burton. p.
360.

The manner of the Taxation of the Tenth for the use of the King, made by the Bishop of Norwich, Anno 1254.

The Immoveables of the Parish of the Church of Burton, tax'd to the Tenth for the use of our Lord the King, by Order of Pope Innocent the 4th, excepting such as are in the Hands of our Lord the King, during the Time of the Vacancy.

The Church of Burton is worth 14 Marks.

The Tenth deducted thence is 18 s. 8 d.

The Abbat answers for the one half 9 s. 4 d.

The Sacrist for his Part 4 s. 4 d.

The Cook for his part 5 s.

The Revenue of the Vestry assess'd 5 s.

The Tenth thence deducted 6 d.

The Goods of the Kitchin is worth 5 l. 5 s. The Tenth 10 s. 6 d.

The Goods of the Chamber 5 Marks. The Tenth 6 s. 8.

The Goods of the Infirmary 2 Marks. The Tenth 32 d.

The Goods of the Refectory 30 d. The Tenth 3 d.

The Goods of the Chantry 2 s. The Tenth 2 d. ob.

The Goods of the Almonry 40 s. The Tenth 4 s.

The Sum total 27 l. 14 s. 6 d.

The Sum of the Tenth 43 s. 5 d. ob.

The Church of *Thum*, with Chapels worth 10 Marks.

The Tenth thence deducted 1 Mark.

The Kitchin answers for the half, that is half a Mark.

The Convent answers for 40 d.

The Chamber answers for 40 d.

Item, for the Church of *Onfra* 20 s. The Vicar of *Onfra* answers for a third Part. For the Church of *Sapch* 1 Mark. In the Déanry of Derby.

For the Church of *Broml* 16, by the Dean of *Blitlefeld*.

For *Appelb.* for all Goods 14 s. 8 d.

The Tenth of *Hampton* 28 d.

This Tenth was granted to the King by Pope Innocent the 4th, to continue three Years, in this manner; and after his Decease by Pope Alexander the 4th his Successor fully confirm'd.

RAMSEY

Abby of Benedictins in the County of Huntingdon.

SO much is said of this Monastery in the *Monasticon*, Vol. I. p. 231 and Vol. II. p. 869, that there seems to be little to add concerning it, yet in regard that the Catalogue of the Abbats there reaches no lower than the Year 1468, and that imperfect Catalogue being wholly omitted in the *English* Abridgement of the *Monasticon*, I will here insert the same whole, supplying the Deficiency from Mr. Willis's *Mitred Abbies*, and adding from them some other Particulars: To which shall be subjoyn'd, what I have found concerning the same in Mr. Hearn's *Sprottus*.

The Catalogue of the Abbats of Ramsey.

1. A EDNOTH, the first Abbat, sent thither by St. Oswald from *Westbury*, a Cell in *Worcestershire*, Anno 970, and three Years after St. Oswald came with 12 Monks of *Westbury*, whom he plac'd in this Church, which was dedicated by St. Dunstan Archbishop of *Canterbury*, and St. Oswald of *York*, in the Year 974. This Person was Prior of *Ramsay* for the space of 22 Years, that is, till the Year 992, in which Year Earl Ailwin, the Founder of the Monastery dy'd. The next Year he was chosen Abbat, and bless'd by St. Elpheg, and Wlfus was made Prior, and continu'd Abbat 16 Years, till the Year 1008, when he was chosen Bishop of *Dorchester*, and was Bishop 8 Years, till 1016, when he was kill'd in the War by the Danes at *Effsdon*, when he was praying for the *English* Army; and thus he was Prior, Abbat and Bishop 36 Years. About the latter End of his 9th Year of being Abbat, hapned the Invention of St. Ivo, and his Companions at *Shepe*, and the same Years those Saints were translated to *Ramsay*.

2. WULFIUS, the next Abbat was chosen in the Year 1008, and slain by the Danes with the said Bishop Ednoth, and Duke Ethelward, Son to Duke Ethelwin; and the same Year that they were kill'd, Etheric, Monk of *Ramsay*, was made Bishop of *Dorchester*, and held the Bishoprick 19 Years. This Bishop bestow'd many Manors and Estates on the Church of *Ramsay*, and lyes bury'd there by the Corner of the High Altar. This Abbat rul'd 8 Years.

3. WITHMAN became Abbat in the Year 1016, and in his Time the Crown was transfer'd from the *English* to the Danes, viz. from Ethelred, after his Death to Cnute, chosen by the *English*. He was Abbat three Years, and the 4th Year he undertook a Pilgrimage to *Jerusalem*, and returning the next Year, found Ethelstan made Abbat. Ethelstan would have resign'd to him, but he would not, choosing a Solitary Life at *Northeys*, where he liv'd above 26 Years. In his Time St. Edward, King

King and Confessor, Son to King *Ethelred* by *Emma*, through the Instigation of him, *Withman* gave *Ringfede* to the Church of *Ramsay*, with all Appurtenances and Wrecks, and at the Request of *Oswald*, a Monk living with him, and Nephew to St. *Oswald*, he gave *Winebodesham*, with an Hundred and an half, and 60 Socmen, and the Market of *Seham*, with all its Liberties. This Donation was made in the Year 1047.

4. ETHELSTAN was made Abbat in the Year 1020, and under him *Ednoth* the 2d, or the younger was chosen Bishop of *Dorchester*, viz. in the Year 1---4, and continu'd Bishop 16 Years. This Man was Abbat 23 Years, that is, till the Year 1043, when he was kill'd in the Church by an *Irisman*, on the Eve of St. *Michael*. In this Abbat's Time *Etheric* Bishop of *Dorchester*, caus'd St. *Felix* of *Seham* to be translated to *Ramsay* with much Honour, Anno 1026.

5. ALFWIN took upon him the Abbacy in the Year 1043, and was Abbat 36 Years, and in his Time *William Bastard* came into *England*, viz. in the Year 1067, and the same Year dy'd *Aielward* the Golden Bishop.

6. AILSIUS, was made Abbat in the Year 1080, and held it 8 Years, and to him it was reveal'd on the Sea, that the Feast of the Conception of the Blessed *Mary* should be celebrated, and it was by him first invented.

7. HERBERT, chosen Abbat Anno 1087, rul'd 4 Years, and was then made Bishop of *Norwich*, and liv'd there 29 Years. He translated the Episcopal See from *Elmham* to *Norwich*.

8. ALDWIN was promoted in 1091, he made the Affize at *Ramsay*, held the Abbacy 11 Years, and was then depos'd in a Council by St. *Anselm* Archbishop of *Canterbury*, with *Richard* Abbat of *Ely*, and *Godrick* of *Peterburgh*, and remain'd depos'd 5 Years, *Bernard* Monk of St. *Alban's* being made Abbat by the King; but after 5 Years he recover'd the Abbacy, and held it 4 Years, and then dy'd.

9. BERNARD was Abbat during the 5 Years that *Aldwin* continu'd depos'd, and then dy'd. Then *Aldwin*, as has been said, was restor'd, and liv'd 4 Years, after whose Death there was a Vacancy for above a Year.

10. REGINALD being made Abbat in 1114, two Years after began to build a new Church, which the Convent enter'd 7 Years after, that is, in 1123. He was Abbat 16 Years and dy'd.

11. WALTER was promoted in 1133, held it 27 Years. In the 10th Year of his Abbacy, the Monks of *Ramsay* were expell'd by *Geffry Mandevill*, Earl of *Essex*.

12. WILLIAM. In his Time, that is, in the Year 1162, St. *Thomas* was made Archbishop of *Canterbury*, and the next Year *Walter*, Prior of *Ramsay*, became Abbat of *Thorney*. This Abbat *William* rul'd here 16 Years, and was then chosen Abbat of *Clugni*, Anno 1177. The next Year he went from *Ramsay*, liv'd 2 Years, and this Abby was so long vacant.

13. ROBERT TRIONEL, chosen Anno 1180, being Prior of St. *Andrew's* at *Northampton*, and having been Abbat 20 Years dy'd. In his Time Anno 1186, *Ralph*, Prior of *Ramsay*, was chosen Abbat of St. *Benedict Holm*.

14. EUDO, made Abbat in 1200, being Prior of *Peterburgh*, liv'd but one Year, and the same Year *Acarius* Prior of St. *Alban's* was made Abbat of *Peterburgh*.

15. ROBERT DE REDINGES, made Abbat of *Ramsay* in 1202, by the Procurement of *John de Grey*, Chancellor of *England*, afterwards Bishop of *Norwich*. He continu'd Abbat 5 Years, and then resign'd his Pastoral Staff into the Hands of *William* of *Lincoln*, and had for his Maintenance the Manor of *Cranfeld*. In his Time, the Archbishop of *Canterbury* appointed three Monks Receivers of all the Revenues of this Monastery; and from this Time the Monastery continu'd without an Abbat 7 Years. He dy'd at *Reading*, and King *John* kept the Abby in his own Hands seven Years, because the Monks of *Ramsay* would not choose the Prior of *Fronton* for their Abbat.

16. RICHARD, Abbat of *Selby*, was chosen Abbat of *Ramsay*, Anno 1214, by the Procurement of *Nicholas* Bishop of *Frascati*, Cardinal and Legate, the same Year that the same Legate took off the Interdict in *England*. The same Year this Legate depos'd the Abbats of *Westminster*, *Evesham*, and *Bardeney*. The next Year the Church of *Ramsay* was robb'd of much Wealth. This Abbat liv'd two Years.

17. HUGH FOLIOT, Prior of *Ramsay*, was made Abbat Anno 1216, had his Benediction from the Bishop of *Bath*, and liv'd 14 Years.

18. RANULFUS, Prior of this Monastery, was chosen Abbat in 1231, and three Years after King *Henry* came to *Ramsay*, being the first King of *England* that ever was there. He came on the Feast of St. *Matthias*, was treated, and stay'd four Days. In his 8th Year this Abbat was made Justice at *Norwich*. He was Abbat 22 Years.

19. WILLIAM ACOLT, became Abbat in 1253, being blest'd by the Archbishop of *Canterbury*, and liv'd but one Year.

20. HUGH SULGRAVE, chosen in 1154, being Prior of St. *Ives*. The next Year Master *William* of *Kilkenny*, the King's Chancellor, was made Bishop of *Ely*, who having obtain'd the Episcopal Dignity, very much oppress'd the Church of *Ramsay*, but being sent by the King into *Spain*, he dy'd there. The same Year the Pope granted King *Henry* a Tenth of all the Clergy, and the Monasteries of *England*, were unknown to themselves, oblig'd to this Payment, in the Court of *Rome*, by the Bishop of *Hereford*. *Ramsay* was tax'd 624 Marks. In the 4th Year of this Abbat, *William Brito* the King's Justice, by the King's Writ, made a Goal-delivery of *Ramsay* at *Winebodesham*, in the Hundred of *Claclose*, of many Robbers taken within and without the Abbat's Liberty. This Abbat *Hugh* began the Refectory, and made St. *Ivo's* Shrine, and a Silver Gilt Table for the High Altar, and purchas'd *Gravenhurst*, and assign'd a Pittance for the Suppers of the Convent, and acquir'd many other Lands and Tenements, and rais'd Buildings. He govern'd his Church 13 Years and an half, and then dy'd.

21. WILLIAM, was chosen Abbat, and confirm'd by the Legate *Ottobonus*, in the Year 1257. He purchas'd of *Berengarius le Moyne*, the Manors of *Bernewell*, *Hemington*, *Couthorpe* and *Littlethorpe*, with the Advowson of the Church of St. *Andrew* at *Bernewell*, Anno 1276. And this Year the Convent first went into the Refectory, and the next Year he brought the Water from *Ramsay* at his own Cost, and did much more for the Church of *Ramsay*. He was Abbat 18 Years, and the 19th was struck with a Palsie, for which Reason he resign'd his Pastoral Staff, and voluntarily quitted his Office; after which he liv'd a Year and 2 Months, and then dy'd.

L 1111

22. JOHN

22. JOHN took upon him the Abbacy in 1285, went over to the King into *Gascony*, to be approv'd by him, and pay'd as a Fine for the Custody of his House during the Vacancy 2000 Marks. In his Time, King *Edward* had by Extortion of him, the one half of all the Revenues of the Abby, according to the Valuation. In his Time also, *Isabel* Queen of *England*, Daughter to the King of *France*, staid at *Ramsay* 18 Days, to the great Expence of the Abbat. He underwent many Afflictions and Burdens, and acquir'd Lands and Tenements, out of which he assign'd Ten Pounds to the Convent for Hosiery and Shoes. He liv'd 30 Years, and was blind six Years before his Death, but did not resign.

23. SIMON, Professor of the Canon Law, was promoted in the Year 1316. He purchas'd the Land of *Howker*, and contributed to the new Work of the Church which he began, and acquir'd much more in his Time. He govern'd the Abby 26 Years and then dy'd, and was bury'd in the new Building on the left Side of the High Altar.

24. ROBERT, made Abbat in 1342, did many wonderful Things during his Life, was Abbat 6 Years and an half, and dy'd in 1349, in the Time of a Plague, and was bury'd in the new Building on the Right Side of the Altar.

25. RICHARD became Abbat *Anno* 1349, during the Pestilence, being burden'd with his Predecessor's Debts, to the value of 2500 Marks, besides the other Charges at the Time of his Creation. He was elected on the Day after the Feast of *St. Mary Magdalen*, and blest'd on *St. Bartholomew's* Day, *Anno* 1349.

26. EDMUND was made Abbat in the Year of our Lord M. CCC. ----- and dy'd in his 18th Year.

27. THOMAS BOTTERWICK, was elected in the Year 1400, and in his 19th Year, about the Feast of *All Saints*.

28. JOHN TYCHEMARSH, chosen Abbat on the 8th of the *Kalends* of *November*, *Anno* 1419, and dy'd on the Vigil of the *Assumption* 1434, was a noble Father, repair'd what was decay'd, and erected new Buildings.

29. JOHN CROWLAND, elected the 27th of *August*, the aforesaid Year, after which he liv'd but a Year and an half, and dy'd on the 13th of the *Kalends* of *April* 1436.

30. JOHN STOWE, promoted on the 4th of the *Kalends* of the aforesaid Month and Year, at whose Cost, and by his Industry, Licence being obtain'd of King *Edward* the 4th, the Manor call'd *le Mogres Maner* was purchas'd, with its Appurtenances in *Raveley* and *Sautre*. He having govern'd the Abby 32 Years, being disabled with Age and want of Health, resign'd his Pastoral Staff, and liv'd three Years after, when dying, he was bury'd before the Altar of *St. John Baptist*, on the North Side of the Church. *The following Abbats are taken from Mr. Willis, where note, that he makes this John Stowe the 31st Abbat, which is occasion'd by his reckoning Aldwin twice, upon his having been once depos'd, and again restor'd, whereas he is here mention'd but once.*

31. WILLIAM WYTTELESEY, made Abbat in the Year 1468, and succeeded by

32. JOHN WARDEBOYS, in the Year 1472, after whom I find

33. JOHN HUNTINGDON, elected *Anno* 1489 and no more of him, but that his Successor was

34. HENRY STEWKELEY, in the Year 1506, and he govern'd but a small Time, for

35. JOHN DE WARDEBOYS, alias LAWRENCE, occurs Abbat *Anno* 1508. *A. Wood* tells us, that in 1519, he, being then Abbat of *Ramsay*, supplicated for the Degree of Bachelor of Divinity of *Oxford*, which is all I find of him, except continuing Abbat till the Dissolution, *Anno* 1539, he was very forward in procuring not only his own Abby to be surrender'd to the King's use, but influencing others to submit, for which wicked Service he obtain'd a large Pension of 266 *l.* 13 *s.* 6 *d.* per *Annum*, which I find vacated by his Death, before the Year 1553.

This Abby after the Dissolution, met with nobetter Luck than the rest, being now utterly destroy'd that little of it is left, save the Gatehouse, which is Thatch'd, and is said by the Inhabitants to have been a Prison. The Manor House, now belonging to the Heirs of Colonel *Titus*, with the Offices, &c. were built out of the Ruins of the Abby, not far from which is the Parish Church, which is in length 120 Feet, and in Breadth 64. It consists of a Body and Chancel of equal Height, which are Til'd, and two side Isles which are Leaded; at the West End is a Tower, about 64 Feet high, built about the Year 1671 by the Inhabitants, with the Abby Stone; before which Time the Steeple was a low Wooden Building; in it then hung four Bells, which upon erecting the Stone Tower, were with additional Metal cast into five. Here are no Monuments or Arms, I have been so particular in describing the Parish Church, because divers Persons conceive it to have been the Abby-Church; but in this they are very much mistaken, the Abby-Church having been considerably larger, and more magnificent.

What follows concerning this Abby, being late publish'd by Mr. Hearn in Latin, and scarce, is here added in English, for such as have not the other, or would rather read their Native Tongue. The Curious who desire to see the Original, may find it by the Reference in the Margin.

The Abbat of *Ramsay* claims the Privilege of running his Greyhounds in his own Lands, viz. in the Manor of *Gritton*, within the Warren of our Lord the King, belonging to the Castle of *Cambridge*. The which Abbat came and shew'd his Charter, by which it is granted to him that he have free Warren in all his Land belonging to the Hundred of *Hirfington*, and in his other Land, and Wood, and Plain, and it was certify'd that he always hitherto us'd the same undisturb'd. Therefore he is acquitted.

The Abbat of *Ramsay* claims these underwritten Liberties in his Bailiwick, or Liberty of *Ramsay*, viz. the Return of the King's Writs, as well Original Writs, as the Writ call'd *Pone*. And in the Circuits of the Justices in the County of *Huntingdon*, he claims to have the very Original Writs. He also claims to have his own proper Justices, who shall plead those Writs, and other Pleas of the aforesaid Liberty, at a certain Place call'd *Smythescroft*. He also claims to have all the Amerciaments of whatsoever Tenants of the aforesaid Liberty. He also claims to have his own Coroners within the aforesaid Liberty, and the Chattels of Felons and Fugitives, Weyf, Infangenetheff, Gallows, Tumbrell, Pillory, and those things that belong to the View of *Frank-Pledge*, with Judicials, free Chace, free

free Warren, Shipbrech. And that he and all the Tenants of his Fee within his Liberty, be exempted from Suits of Counties, Shires and Hundreds, and Aids of Sheriffs, Murder and Theft. He claims to have Treasures found and Causes. He claims to have the Hearing of Causes, with the Liberty of the Hundred of *Hirfington*, and the Pleas which belong to the Hundred. And he pays to our Lord the King for the said Hundred 8 l. And View of *Frank Pledge* within the said Hundred of all the Tenants of his Fee, viz. in *Wardeboys* with *Caldecote*, *Westowe*, *Little Ravele*, *Ripton* Abbat's with *Wonyngton*, *Houghton*, with *Wyton*, *Little Stinecle*, *Broughton*, the Town of *St. Ives* with *Wodehirst*, *Woldhirst*, *Nidyngworth*, and *Haliwell*, Gallows at *Hirfington*, and at the Town of *St. Ives*, which serve all the Hundred, Infangenetheff, and the Chetels of Fellons and Fugitives, of all the Tenants of his Fee, within the aforesaid Hundred, and the Amerciaiment of the same and Weyf likewise. He claims without the aforesaid Hundred in his Manor of *Hemyngford*, *Elyngton*, with its Members, viz. *Sebethorp* and *Coten*, *Weston* with its Members, viz. *Bryngton* and *Bytherne*, *Wyllington*, *Giddyng* Abbat's, View of *Frank Pledge*, and such Things as belong to View, Infangenetheff, Chattels of Felons and Fugitives, Amerciaiments of his Tenants, Weyf, and Gallows at *Weston*, *Aillyngton*, *Hemyngford* and *Elyngton*.

The manner how the Relief of the free Tenants of the Lord Abbat of *Ramsay* is to be paid and exacted, viz. Knights Fees. And how whole Fees are made up of certain Hides, Hides of certain Rods, and the Rod of certain Acres, viz. that four Hides make an whole Fee; four Rods an Hide, 8 Acres make a Rod, that is, in some Places more, in some less.

An whole Fee pays to the Relief C. Shillings.

One Hide which is the fourth Part of a Knights Fee xxv s.

One Rod, which is the fourth Part of an Hide vis. iii d.

The Inquisition taken by Mr. *William Mucket*, *Geoffrey de Saundycacre*, and *Nicholas de Wassingbourn*, Clerks, Inquisitors by Precept of the Lord *Roger*, concerning several Articles, &c. and by XII Jury Men of the Hundred of *Normancros*, Mr. *Richard de Beynyle*, Mr. *Robert de Beamneis*, *Sirard de Gravele*, *Geffry de Haddon*, *Reginald de Bockynge* de *Comton*, *Robert le Eyr de Sautre*, *John Chaunberleyn de Cestreton*, *William de Hamton* of the same, *Henry de Seleby*, *Roger Thurstan de Staneground*, *Robert Russel de Folkesworth*, and by the Townships of *Jackle*, *Staneground*, *Fanerefhened*, *Flitton*, *Wodiston*. Who say, that the Marsh of *Kyngefeld* is in the Hundred of *Normancros*, and is belonging to *Ramsay* and to *Wytheseye*, and begins where the *Brode Hee* ends, viz. at *Kyngefeld ende*, and extends as far as the Head of the Town of *Wytheseye* for the space of two Leagues, and from *Pokefode* by *Oldeke*, as far as *West-Fen* for three Leagues, and from *West-Fen* as far as *Wishamouth* for two Leagues, and from *Wishamouth*, as far as *Benewik*, for three Leagues, and from *Benewik*, as far as *Shirmere*, for two Leagues, and from *Shirmere*, as far as *Kyngefeld Hende*, for one League, and from *Kyngefeld Hende* as far as *Fincom le brode hee*, where it began for five Leagues.

(The Reader may here observe, that what the Author here calls Leagues, were only Miles, the

Name of Leagues having been brought into England by the Normans, among whom it was always us'd, but the old Measure of Miles still remaining, as may be seen in the Account of the Lands belonging to the Abby of *Croyland*.)

They assign the Bounds between the Counties of *Hunt.* and *Canterbrig.* that is to say, at *Medeswelle de South Bong*, and from *Medeswelle* to *Chifclawe*, and from *Chifclawe* to *Wodehened*, and from *Wodehened* to *Suthumstefmurch*, and from *Suthumstefmurch* to *Olde hee*, and from *Olde hee* to *Fridaylake*, and from *Fridaylake* to *Sadelbome*, and from *Sadelbome* to *Dedemyle*, and from *Dedemyle* to *Wishamouth*, and from *Wishamouth* to *Benewik*, and from *Benewik* along the great River as far as the Bridge of *Erhith*, and from *Erhith* as far as *Haliwell*, and from *Haliwell* as far as *St. Ives*, and from *St. Ives* as far as *Stanton Gisebryth*. ib. p. 104.

The Separation of the Marsh between the Abbat of *Ramsay*, and the Bishop of *Ely*, begins at *Wothinge*, and goes on to *Wanfen*. But the Fishery there is the Prior's of *Huntingdon*, and the Parson's of *Dodyngton*, and so from *Wanfen*, the Separation continues between the said Bishop and Abbat, as far as *Alumbetherst*. So all the Coast from *Weremere*, as far as *Suthemere*, and thence as far as *Ackweredore*, and thence as far as *Parkhallowere*, and thence acrofs as far as *Fentom lode*.

And they say, that *Walter Em*, *Walter Nene*, and *Elias de Benewik*, had the Fishery of *Pollynge*, at Farm from the Abbat of *Ramsay*, by which Farm they had Entrance into the Marsh of *Rammesmeremor*, and Aisment of the same, and other Men of the said Bishop's through them, and the Abbat and Convent of *Ramsay* perceiving this, took the said Fishery into their own Hands, and Let it to their own Men, viz. to *Michael Shortrad*, and *Alan Chirte*. Afterwards the Bishop's Men intending to enter the Marsh, it was not permitted them, and when they enter'd, their Pledges were taken to this Day. (That is, they were oblig'd to give Security to appear to answer for the same.)

At *Medelfen* in the Marsh of *Chateriz*, from *Algereffen* to *Salteres Wyln*, the Abbat of *Ramsay* shall have in the common Field every other Ridge, and the Bishop in like manner every other Ridge.

Redestichemed in the the same Marsh, is separately of the Lord Abbat of *Ramsay*.

The Separation of the Marsh of *Croulandmor*, which is separately of the Abbat of *Ramsay*, in which the Bishops nor their Men are no way to have common, begins at *Parkhale draut*, and goes on to *Fentom lode*.

The Separation of the Marsh of *Cathteriz* and *Dodyngton*, begins at *Algareffen*, and goes on as far as *Salteres Wyln*, and thence as far as *Achene were*, and within the aforesaid Bounds, the Men of *Dodyngton* have no Common, but the Bishop's Men at *Chatriz* have a Part with the Abbat's Men in the Marsh of *Medilfen*, which is between *Algaresfen* and *Salteres Wyln*. And it is to be observ'd, that the Men of *Dodyngton* and *Chatriz* never have Common with their Cattle, but only after the cutting of the Marsh, and then they have Common at *Horn* and *Underhon*.

Memorandum, That when Contention and Discord were risen between the venerable Fathers the Lord *William de Luda* Bishop of *Ely*, on the one Part, and the Lord *John de Sautre* Abbat of *Ramsay*, on the other, on Account of Wrongs and Trespases

passes made on both Parts, and on a Day of Reconciliation held at *Wenelyngham*, being *Saturday* next before the Feast of *St. Mark Ewangle*, in the 22d Year of the Reign of King *E.* after matters were propos'd and discuss'd it was, for the sake of Peace, agreed between the aforesaid Abbat and Bishop, that the Court Leet of *Walsokne* shall be united, and jointly, and in common held of the Tenants of the said Bishop, Abbat and Prior of *Lewis*, and by their Stewards. In such manner, that the Rolls of the said Court Leet, with the Verdict of the Jury, shall be deliver'd to the Bishop's Steward, which Steward shall show the same Rolls to his Fellow Stewards, and immediately deliver the same with the Verdict, to each of his Lord's Tenants, by which Verdict and Rolls, each of them may take and receive the Profits of the said Court Leet from his Tenants. It was also agreed among them, that the Court Leet of *Welle* in the same County, shall for the future be altogether held by the Abbat's Steward, or his Bailiffs, in the Presence of the Bishop's Bailiff, if he will be there, as it peaceably and most fully us'd to be held, till the 14th Year of King *Edward*, Father to the present King, on the Day of *St. Thomas* the Apostle. And that the Bishop hold Court for his own Tenants, without the Hundred of *Clakkelse*, of all Pleas that can be pleaded in a Court Baron. It was also agreed between the same, that by the Grant of the Lord Bishop, the said Abbat and his Tenants of *Wardeboys*, *Upnode*, *Ravele*, *Wistowe*, *Broughton* and *Berg*, have for the future their Common in *Weremermore*, for feeding of their Beasts, viz. Horses, Oxen, Cows and Bullocks only, peaceably without let. It is overmore granted by the aforesaid Abbat, that the Bishop and his Tenants of the Sok of *Somerham*, shall peaceably have their Common at *Croulodemor*, for feeding of their Cattle. And if their Cattle shall enter the aforesaid Abbat's Meadow, and of others at *Chateriz* in the Marsh, they shall not be Pounded, nor shall the Abbat for the future have any Pound there. It is likewise granted on both Parts, that the Cut or Water of *Fentom* be the common Fishery of the Bishop and his Men, of the aforesaid Sok, from the Bank to the *Drauth*, because it is in the Bishop's Land. And that all the residue of that Trench of *Drauth*, as far as the great Bank, be the common Fishery of the Abbat and his Men, because it is on the Abbat's Ground. It is also granted by the Bishop, that the aforesaid Abbat and his Men, of special Favour, have Passage for Beasts to the Marsh of *Hollode* going in and returning, for two Shillings to be paid at *Somerham* at *Easter*. It is also granted by the aforesaid Abbat, that the Trench which leads from *Nidynghworth*, as far as the great Bank, be not made so deep, but that the Cattle of the Bishop and his Men, and of others, having Common there, may pass to their Pasture towards *Haliwell*, and return thence without Let or Molestation, the which Trench is the Common Fishery of all that have Common in the aforesaid Place, besides the Pool, which is the Abbat's Fishery, at the Head of the Trench towards the great Bank. And if it happen that the same Trench be made too deep, that it shall be amended by the View of all that have Common there. It is also granted by the aforesaid Bishop, that the Suit which was enacted of the Abbat of *Ramsley* at *Chatriz*, in the County of *Cambridge*, at the Court of *Ely*, and at the Hundred of *Wicheford*, every three Weeks, for

the future be perform'd by two of the Abbat's Tenants at *Chatriz*, as was us'd to be done formerly. It is also granted by the aforesaid Bishop, that the Abbat and his Men of *Chatriz*, be quit of the Repairs of the Causeway of *Aderhithe*, for two Shillings to be paid Yearly to the Bishop, or to his Bailiff of the Hundred of *Wicheford*, as is contain'd in the Charter of *Geffry* late Bishop of *Ely*, made to that Effect, and is confirm'd by the Chapter of *Ely*. These Writings were indented against the aforesaid Bishop.

The Assize taken at *Huntington* on the Day of *St. Agnes*, Virgin and Martyr, in the 7th Year of the Reign of King *Edward*, the Son of King *Edward*, before the Lord *William de Ormesby*, and *Robert de Madynge*, Justices for taking Assize, it is set forth between *William de Gallynger* and *Margery* his Wife, Plaintiffs, and *John Abbat of Ramsley*, deceas'd, concerning the Half of one Messuage with Appurtenances at *St. Ives*, which was once *Alice Ioke's*, whereof the aforesaid *William* and *Margery* say they have been disseis'd by the aforesaid Abbat, &c. unjustly, &c. The Abbat comes and says, that the aforesaid Tenement is his Villenage, and held it at his Will, so that the said *Alice* had not a free Tenement, &c. And the said *William* and *Margery* say, that the said *Alice* held those things freely, &c. Therefore let Assize be taken. The Jurors say that the aforesaid Tenement is the Abbat's Villenage, &c. Therefore it is granted that the Abbat enjoy the same for ever, and others for Life.

These are the Churches belonging to the House of Ramsley in the Diocese of Lincoln.

Slepe of All-Saints.	The Pension C.
<i>The Prior</i> of <i>St. Ives</i> .	
<i>Shilyngdon</i> of All-Saints.	The Pension X Marks.
<i>The Sacrist</i> of <i>Ramsley</i> .	
<i>Barton</i> of <i>St. Nicholas</i> .	The Pension XX s.
<i>The Almoner</i> of <i>Ramsley</i> .	
<i>Craunfeild</i> of <i>St. Peter</i> .	The Pension XX s.
<i>The Precentor</i> of <i>Ramsley</i> .	
<i>Elyngton</i> of All-Saints.	The Pension III s.
<i>The Precentor</i> of <i>Ramsley</i> .	
<i>Ripton</i> Abbat's of <i>St. Andrew</i> .	The Pension III s.
<i>The Sacrist</i> .	
<i>Houghton</i> of <i>St. Mary</i> .	The Pension XX s.
<i>The Sacrist</i> .	
<i>Wardebois</i> of <i>St. Mary</i> .	The Pension XL s.
<i>The Almoner</i> .	
<i>Broughton</i> of All-Saints.	The Pension I Mark.
<i>The Cellerar</i> .	
<i>Walton</i> of <i>St. Andrew</i> .	
<i>Stinctle</i> of <i>St. Martin</i> .	
<i>Huntingdon</i> of <i>St. Andrew</i> .	The Pension II s.
<i>The Sacrist</i> .	
<i>Hemingford</i> of <i>St. Martin</i> .	The Pension XL s.
<i>The Prior Sacrist</i> of <i>St. Ives</i> .	
<i>Haliwell</i> of <i>St. John Baptist</i> .	
<i>Allington</i> of All-Saints.	The Pension V Marks.
<i>The Sacrist</i> .	
<i>Brington</i> of All-Saints.	
<i>Torfild</i> of <i>St. Mary</i> .	The Pension III Marks.
<i>The Sacrist</i> .	
<i>Bernewell</i> of <i>St. Andrew</i> .	
<i>Giddynge</i> of <i>St. Andrew</i> .	

The Churches in the Bishoprick of Ely.

Quere of St. Mary. The Pension I Mark.
The Sacrist.
 Gritton of St. Andrew.
 Knapwell of All-Saints.
 Ellifworth of the Holy Trinity. The Pension X Marks.
The Prior of St. Ives.
 Gravele of St. Botolph.

The Churches in the Bishoprick of Norwich.

Borrwell of St. Mary. The Pension XL s.
The Sacrist.
 Lanfill of All-Saints. The Pension II Marks.
The Sacrist.
 Wellis of St. Peter. The Pension II Marks.
The Sacrist.
 Walsokne of All-Saints. The Pension XL s.
The Sacrist and Pittancer.
 Helyngeye of All-Saints. The Pension XX s.
The Sacrist.
 Durham of St. Edmund. The Pension III s.
The Sacrist.
 Ryngsted of St. Peter. The Pension I Mark.
The Sacrist.
 Brancestre of St. Mary. The Pension I Mark.
The Sacrist.
 Depedale of St. Mary.
 Brunham of St. Albertus. The Pension I Mark.
The Sacrist.

The Bounds of the Marsh, which the Abbat of Ramsey recover'd in the Court of our Lord the King, on Thursday next after the Feast of St. Michael, in the Ninth Year of the Reign of King Edward, the Son of King Henry at Weresle, before the Lords Ralph de Hengham and John Russel, Justices of our Lord the King, for this Purpose directed to the Abbat and Prior of Ely, and others contain'd in the Original Writ by Affize of Novel Disseisin, there between them taken, viz. these Bounds begin at Gangestede, and extend in a Line as far as Hynde-stake, and from thence as far as the Entrance of Kyngesdelf by Beaurapeir, and thence along Raminesmere, as far as Shirmere, and thence as far as Pokelode, and thence as far as Gosepoles and thence as far as Suthsirth, and thence as far as Suthes, and thence along the middle of Ragereholt, as far as Gangestede.

The Valuation of the Churches belonging to the Patronage of the Abbat and the Convent.

The Church of Hemingford XXX Marks, deducting the Pension. The Tenth whereof II Marks.
 The Church of Slepe XXXVII Marks and an Half. The Tenth LXXXII s.
 The Vicarage of the same C s. The Tenth III s. III d.
 The Church of Haliwell XX Marks. The Tenth XXIII s.
 Wardeboys XXX Marks. The Tenth XXXII s.
 Wistowe VIII Marks. The Tenth XVI s.

The Church of Houghton L Marks.
 The Tenth XXIX s. III d.
 Ripton Abbats XXXV Marks.
 The Tenth II Marks.
 Stinethe Little XVI Marks.
 The Tenth XVI s.
 Broughton XX Marks.
 The Tenth XX s.
 Aillington XL Marks.
 The Tenth XXXIII s. VIII d.
 The Church of Walton X Marks.
 The Tenth X s. VIII d.
 The Church of Giddyng Abbats IX Marks.
 The Tenth VIII s.
 The Church of Bryngton with the Chapel L Marks.
 The Tenth V Marks.
 The Church of Elyngton XXX Marks.
 The Tenth III Marks.
 The Church of Cherfeld L Marks.
 The Tenth V Marks.
 The Church of Shitlyngdon LX Marks.
 The Tenth VI Marks.
 The Church of Barton XVIII Marks.
 The Tenth XVI s.
 The Church of Cranfeld XXX Marks.
 The Tenth III Marks.
 The Church of Bernewell XV Marks.
 The Tenth X s.
 The Church of Huntynghdon not tax'd because of its meanness.

In the Bishoprick of Ely.

The Church of Quere XXX l.
 The Church of Gritton XXXVI l.
 The Church of Ellifworth XXX l.
 The Church of Gravele X l.
 The Church of Knapwell X l.

In the Bishoprick of Norwich.

Dounham Church * IX * Neither
 Borewell XL Marks. Pounds nor
 Lanfill XXXV Marks. Marks spe.
 Depedale X Marks. cify'd.
 Brunham X Marks.
 Brancestre XXVI Marks.
 Ryngstede XXII Marks.
 Helyngeye XII Marks.
 Upwelle XL s.
 Walsokne XL Marks.

Hidages belonging to the Abby of Ramsey in the County of Huntingdon.

Ayllyngton X Hides and an half.
 Weston X Hides.
 Bryngton IV Hides.
 Britherne IV Hides.
 Giddyng VII Hides.
 In the other Giddyng I Hide.
 Saltrey VII Hides and an half and half a Rod.
 Ludyngton II Hides and an half.
 Elyngton IX Hides.
 Dilyngton VI Hides.
 Stinetle VII Hides.
 Ripton with Wenynghon X Hides.
 Upwode X Hides with Ravele.
 Wistowe IX Hides with Ravele.
 Broughton IX Hides.
 The Soc of Slepe XX Hides.
 M m m m m

Houghton

Houghton XIV Hides.
 Wardeboys X Hides.
 Haliwell IX Hides.
 Offord IV Hides.
 In the two Heminyffs XXV Hides.
 Gillynge V Hides.
 Walton V Hides.

In the County of Northampton.

Wichertoun V Hides.
 Dodyngton I Hide.
 Isham I Hide and a half.
 Bernewell VI Hides.
 Hemnyngton III Hides.
 Hale III Rods.

In the County of Lincoln.

Querendown V Hides with Cranewell.
 Erckyngham III Hides with Maringes.

In the County of Bedford.

Craunfeld X Hides.
 Barton X Hides and half.
 Pelesden X Hides.
 Shitlingdon X Hides with V Rods in Meperefbale.
 Gravenhirst I Hide.
 Holwell III Hides and half.
 Clifton I Hide.
 Bereford V Hides.

In the County of Hertford.

Cherfeld X Hides.

In Suffolk.

Lanfill X Hides.

In Norfolk.

Brauncestre X Hides.
 Brunham II Hides with Depedale.
 Rynghede VII Hides with Holm.
 Wynbodesham.
 Downham with the Soc III Hides.
 Helyngeye with Snore VI Hides.
 Walsokne VI Hides.
 Well.

In the County of Cambridge.

Cnapwell V Hides.
 Gravele V Hides.
 Ellsworth IX Hides, I Rod and V Acres.
 Stowe Wye III Hides.
 The other Stowe II Hides and half.
 Brune I Hide.
 Drayton half an Hide.
 Quere IX Hides.

Still in the County of Cambridge.

Gritton VIII Hides and half, and half a Rod.
 Borewell X Hides and half.
 Chatriz III Hides.

The Liberty of *Ramsay* begins at *Humberdale*, and runs on to the little Hill of *Wistowe* through the midst of the Town touching *Raveleye*, as far as *Cnottis rode*, and to a certain Wooden Crofs under *le Barwe*, between the Wood of *Walton* and the Marsh, and enters into the Marsh in the same Place, and goes on through the middle of *Hokefode*, touching upon *Buckmere* and *Ubmere*, as far as *Wrongebette*, through the midst of it, and so to *Saldremere* touching upon *Ashebech*, and so across the Marsh as far as the Common on *Kynghesdelf*, and so it goes on across the Marsh as far as *Hertynges*, and then as far as *Aldrestub*, and then as far as *Pollyngoscote*, through *Pakkelode*, and so to *Wethis* and *Wayfen* by *Weremere*, the whole Length of the Bank of *Weremere*, as far as *Suthmere*, athwart *Weremere*, and so to *Hethwere*, and so as far as *Caldemowebath*, and so to *Colpetslade*, which was down as far as *Humberdale*.

These are the Bounds and Limits between the Liberty of the Bishop of *Ely*, and of the Abbat of *Ramsay*, in the Marsh of *Welles*, us'd all the Time of *W.* of *Ely*, at that Time Chancellor, and of all his Predecessors in the Town of *Welles*. The one half of the Water Course is the Lord of *Ely's*, as far as *Gunnildeslake*, viz. towards the North and the West. The other half of the same, viz. towards the South and the East, belongs to the Abbat of *Ramsay*, from *Gunnildeslake* to *Langebethe*, and from *Langebethe* to *Currencere*, lying between, as far as *Oldehee*, from *Oldehee* to *Byren*, from *Byren* to *Gildenehe*, from *Gildenehe* to *Hidlake*, from *Hidlake* to *Suthernehe*, from *Suthernehe* to *Fretenehe*, from *Fretenehe* to *Rumle*, from *Rumle* to *Dernorthese* in *Wallenehe*, and from *Dernorthese* it is divided in *Wallenehe*, as far as *Wannebech*, from *Wannebech* to *St. Edmund's lode*. And it is to be observ'd, that the aforesaid Ford of *St. Edmund* is divided between the Bishop and the Abbat as far as it lasts.

Here begins the Circuit of *Ely*, and it is sufficiently known to all Men sailing along the Water, that at *Erhithbrigge* begins one Entrance into the Island, which extends as far as *Sotton Grove*, and so at *Mephale*, and so to *Wyckhowbrigge*, and so at *Ely Downham*, and so at *Littleporte*, and so at the Town of *Ely*, and so at *Haveringmere*, and so at *Stratham Lode*, and so at *Andlong Wesche*, on the South Side of the Island, and so at *Alderhithbrigge* and so at *Erhithbrigge*. These are the Entrances into the Island; one at *Littleport*; another at *Stanteneyebritte*; the 3d at *Alderhithbrigge*; the 4th at *Erhithbrigge*. Memorandum, That at *Suranslode* ends the Common of the Marsh, and of *Chateriz*, and so the Common of *Chateriz* runs on to *Mephlehee*, and so at *Andlongbike*, and there the Common of the Island parts from the Common of *Chateriz*. Item, the extreme Part of *Bihe*, runs on to the South Part of *Honneye Holt* to the Fishery of the Abbat of *Ramsay*, and between *Bihe* and *Chateriz* are three Leagues and more.

These are the Liberties and Divisions belonging to the Abby of *Ramsay* at *Wellis*, by *Dodistamslake*, as far as *Curremere*, half whereof belongs to the Abbat of *Ramsay*, and through the midst of *Diche*, and the midst of *Westherfeten*, and the midst of *Childiluke*, and the midst of *Hidlake*, which runs out at the Ford of *Merch*, and by *Suthenehe*, and by *Freschenhe*, and by *Stikebech*, and the midst of *Dorfortheshe*, all this on the East Side belongs to the Abby of *Ramsay*, and on the West to the Bishop of *Ely*. The

*The true Value of all the Profits belonging
to the Church of Ramsey.*

Shitlyngdon C. Marks.
Barton Lx Marks.
Craunfeld Lxxx Marks.
Hemingford Lx Marks.
Broughton L Marks.
Elyngton Lv Marks and half.
Brancestre L Marks.
Ryngstede L Marks.
Helyngeye xli Marks.
Wynbodesham xx Marks.
Walsokne xv Marks.
Chateriz xxx Marks.
Redd-London vii Marks and half.
Sautre iii Marks.
Bernewell vii Marks and half.
Increafe of the Abbat xl Marks.
Sum Total DC. lix Marks and an half.

Aillyngton C Marks.
Waldis C Marks.
Ripton Abbats C Marks.
Wardebois C Marks.
Upwode with *Wistowe* XC Marks.
Houghton C Marks.
Slepe C Marks.
Haliwell L Marks.
Ellisworth with *Knapwell* C Marks.
Gravele L Marks.
Borewell C Marks.
Cherfeld Lxxv Marks.
Sum Total of this Page M. C. xxv Mark.

The Cellerary.

Quere lxxvi Marks and an half.
The Revenue of the Assize of *Ramsay* ix Marks.
The Revenue of the Fishery of *Ramsay*, x Marks,
iii s. vi d.
Welles xvii Marks.
Pensions and other Revenues iii Marks, xi s.

The Grange.

At the Grange xxx Marks.
Sum Total Clvi Marks. vii s. x d.
Lanfill and *Gritton* Cxxxviii Marks x s. viii d.
The Almoner Lxxx Marks iv s. iv d.
The Sacrist Lxxxix Marks and an half.
The Pitanciary xxxix Marks.
The Keeper of the Shrine xxv Marks and an half.
The Infirmarian xviii Marks.
The Keeper of the Chapel xv Marks.
The Warden of the Works xxvii Marks.
Giddyng xxxvi Marks.
The Sum total of this Page from *Lanfill* hitherto,
DC. XXXI Marks IX. s. VI d.
The Sum total of all the aforesaid Sums M. M. D.
LXXXII Marks X s. VIII d.

The Circuit of the Hundred of *Normancrofs*, begins at the Bridge of *Walinsforde*, and thence leads along the Bank of the *Nene* to the Mill of *Neuton*, and includes a certain Meadow which is call'd *Fremannisholt* between *Sillifon* and *Neuton*, and leads from the aforesaid Mill along the aforesaid Bank, as far as the Mill of *Alwolson*, and from the said Mills along the said Bank as far as *Gunefswade*, and from *Gunefswade* along the aforesaid Bank runs along

under *Peterburgh* as far as *Midwell*, and from *Midwell* along the said Bank as far as *Chiselawe*, and from *Chiselawe* along the said Bank, as far as *Wodeslued* of *Stangron*, and from *Wodeslued* along the said Bank as far as *Oldeholthe* under *Wythseye*, and thence as far as *Fridenlake*, and hence as far as *Sadilborne*, and thence as far as *Wislammouth*, and thence to *Benewyk*, and so through the midst of the Town of *Benewyk* to *Shirmere*, and includes all *Shirmere*; and from *Shirmere* along the aforesaid Bank of *Nene* to *Rammisnere*, and so through the midst of *Rammisnere*, including the half of *Rammisnere*, and from *Rammisnere* to *Concles*, along the aforesaid Bank, and thence to *Walton Stok*, including the Marsh of *Glatton* with *Ubmere*, and from *Walton Stok* to the Wood of *Stollynge*, including the aforesaid Wood with the Affarts of the aforesaid Wood, and thence to the Wood of *Ripton*, excluding the said Wood of *Ripton*, and the Wood of *Walton*, and so it parts the Hundred of *Normancrofs* and of *Hirstington*, and so along that Bank as far as *Siwardeskeye* including *Siwardesbeye* by a Ditch under the Wood of *Ripton* to the Angle towards the Wood of *Alkun Mundebury*, and so from that Angle down the same Ditch to the Wood of the Monks of *Sautre*, including the Wood of *Siwardesheve*, under the Monks Wood to *Upton Hange*, and thence to *Stangate*; and so along *Stangate* to the Wood of *Copmanford*, and so along a certain Trench under the said Wood to *Wodeshed*, excluding the Wood of *Copmandorf*, and thence to *Slakemere* along a certain Trench including the Field of the Monks of *Sautre*, and then along another way to *Alound*, and thence to *Glatton Dike* along the said Way, including all the Field of the whole Township of *Sautre*.

The Abbat of *Ramsay* claims the underwritten Liberties in his Manors of *Borewel*, *Gritton*, *Everit*, *Elisworth* with *Knapwell*, and *Gravele*, viz. View of *Frank-Pledge*, and all that belongs to the View; the Assize of Bread and Flesh broke up; and that he and his Men be quit of Shires, Hundreds, and Murders, by Charter of King *John*. He moreover claims the Amerciaments of his own Men, to be rais'd by his Bailiffs, by Charter of the present King *Edward*. He likewise claims *Infangene-thef*, to be quit from the repairs of Bridges, Toll, and Escapes of Thieves by Charter of Holy King *Edward*, and Warren by Charter of King *Henry* the 3d, and *Weyf* of old.

Edward by the Grace of God, &c. to the Assessors and Collectors of the Fifteenth in the County of *Huntingdon*, greeting. For as much as our well beloved in Christ the Abbat of *Ramsay* affirms, that he has such a Priviledge within his Liberty of *Ramsay*, by Charters of our Predecessors, formerly Kings of *England*, that no Justice or Officer of ours from the time of the passing of the aforesaid Charters did use to enter the same Liberty to Exercise any Office, or execute the return of our Writs, but all Things there appertaining to us or our Porgenitors were hitherto wont to be done and executed by the aforesaid Abbats Bailiffs; We command you, that in relation to the present Assesment of a Fifteenth granted to us by the Commonalty of our Kingdom, you attempt nothing within the aforesaid Liberty, by which its aforesaid Immunity be any way intring'd or violated, contrary to the Tenor of the aforesaid Charters. Witness my self at *Afferugge* the xith of *January*, in the xith Year of our Reign.

In the XLVth Year of the Reign of King Henry the Son of King John, on Monday the Feast of St. Valentin Hugh, Abbat of Ramsey came to Hunte-doun before the Lord Nicholas de Thurcy, the Lord Nicholas de Hanlun, and the Lord Adam de Gre-neville, our Lord the Kings Justices, Itinerants, and demanded his Liberty, which he and his Predecessors hitherto have us'd to be granted to him, viz. That the original Writs directed to the Sheriff for Lands and Tenements within his Precinct of Ramsey, be deliver'd to him, and in like manner that he may plead, and decide all Pleadings appertaining to the Crown of our Lord within the same Precinct before his own Justices, which he will appoint to this Pur-pose, and before them full Justice to be done to all Plaintiffs within the said Precinct. And the Knights of the whole Country being likewise requir'd in this particular, remember, that the aforesaid Abbat and all his Predecessors made use of the aforesaid Lib-erty at the Time of every Progress of the Justices in Times past, viz. In the Progress of R. of Lex-toun, W. of York, H. of Bath, and S. of Walton. And therefore that the original Writs be deliver'd to him within the said Precinct concerning the Te-nants. As likewise the Pleas appertaining to the Crown of our Lord the King within the same Pre-cinct be granted to him.

Aillyngton.	whole Farm
Weston, Bitherne with Bryngton.	whole Farm
Ripton Abbats.	whole Farm
Roughton.	whole Farm
Slepe with Hirst and Hirst and Haliwell.	Farm and half
Cherfeld.	III Quarters
Borewel.	whole Farm
Wardeboys.	whole Farm
Wistowe.	III Quarters
Upwode.	II Quarters
Ellisworth with Knapwell and Gravele.	Farm and half

The Jurors say that these Persons owe Cor-poral Service, viz.

Com. Oxon. for Hemingford.
The Fees of Witherpington and Bitherne.
John Engayne for Dilyngton.
Berengere le Moigne for Bernewelle and Nidyng-worth.
The Fee of Beaucamp at Shitlyngdon.
William Holewell.
William le Moigne for Sautre.
Ludington and Giddinge.
Baldwin of Stowe for Stowe and Hirste.
Roger le Botill of Gillynge.
Tynyll Fee at Gænhirist.
John Mowyn of Hirset.
Barnabe Fee at Stinetle.
Philipis Fee at Ripton.
The Fee of Bolbec at Hixeneye.
The Fee of Leyham in Berks.

All these are Corporal Service, when our Lord the King requires their Service, &c.

The Bounds between the Hundred of Clack and the Isle of Ely.

St. Edmund's Wing which is between Surre and Litteport along the great Bank, as far as Bollyn-ger, Gestercingger and so athwart the Marsh as far

as Blakemershale, and thence to Bertungeres Poles, and thence to Prales Were, and thence along the midst of the great Bank to Ebbrillinges Were, and in former Time from Prales Were to Dornorthesbe; and thence through the midst of Dornorthesbe to Stainmere. From Stainmere to Astonbethe, and thence as far as Stonmere. From Astonmere to Stainmere. From Stainmere to Southrine, and thence to Merchillakes Ende; and thence to Ed-warp. From Edwarp to Linerermere, and as far as Henedmere. From Henedmere to Gonnildeslake. And there at the Bridge ends Uthesmere concluding at Wisbeche in the County of Cambridge from Gon-nildeslake to the Bridge along the midst of the great Bank, and through the midst of the Town to Don-tene Dich.

The Revenue of the Assize belonging to the Convent.

For Giddyngé.	xxvi l.
For Bitherne.	c s. x d.
For Ellisworth.	xxxiv s.
Annivers. For the Houses at St. Ives beyond the Bridge the Revenue uncertain,	
xxviii Kal. May For the Abbat Richard.	xl s.
xii Kal. Nov. For his Father and Mother.	xx s.
ii Id. May. For the Brothers and Sisters of the Chapter	xx s.
vii Kal. March. For the Abbat Robert Trianel of the Mill of Ripton Abbats.	xl s.
vii Id. July. For the Abbat Hugh Folioth.	xl s.
vi Id. May. For Master Michael.	xxx i s.
vii Non. Jun. For John the Bishop.	xx s.
xiii Kal. Sept. For Master Hubert.	xxx i s.
Id. Jun. For Benefactors.	xxvi l. viii d.
viii Kal. Sept. For the Countess Ulfuna.	xxvi s. viii d.
xvii Kal. Jun. For the Master and the Arch-deacon.	xxxiii s. iv d.
xviii Kal. Nov. For the Abbat Hugh de Sulgrave.	xl s.
For Bernewell.	xl l.
For Gravenhirst, the Revenue uncertain.	
For some Land at Bitherne	1 pound of Cumin.

By the Hands of the Master of the Works.

By the Hands of the Pitancary.

By the Hands of the Sacrist.

By the Hands of the Chamberl.

By the Hands of the Keeper of the Shrine.

Hides belonging to the Knights of the Abby of Ramsey, concerning which Inquisition was taken by Abbat William by Command of our Lord the King.

Simon de Bello Campo, or Beauchamp, a full Knights Service in all respects, as the Charter of King Henry testifies.

Hugh Beauchamp v Hides at Berkford, and owes one Knights Service.

Guido de Stower, v Hides and an half, and owes one Knights Service.

Harold de Gillynge v Hides, and by his own saying owes half a Knights Service, and by ours a whole Knights.

Earl Ailbrit v Hides and owes one Knights Ser-vice.

Stephen de Stalariis and *Henry de Stalariis*, two Hides and half, and owe half a Knight.

Reg. the Son of *Berengarius* owes one Knight, as the Charter of the Abbat *R.* testifies.

Walter the Son of *Jocelyn* of *Stinetle* and *Ralph Mowyn* of *Hirf*, owe half a Knight, as they say, and as the Tenants say, iv Hides and an half.

Oliver le Moygne holds vi Hides and an half, and owes one Knight.

Henry of *Wichinton* holds at *Wichinton* iii Hides and an half, as he says, and as others iv and Land at *Dodyngthon*, which *William Peverel* held, and which is now in the Kings Hands, whence it is expected. Witness our Lord the King.

Nigellus of *Lovetoft* holds one Hide and an half at *Isham*, and these two owe one Knight.

Richard Engayne holds vi Hides at *Sylyngton*, and at *Stowe*, one Hide and an half, as he says, and others say two Hides and an half, and at *Hemynton* three Hides and an half. In all he says, he owes one Knight.

All these use to have Common with the Peasants in order to performing this Service, except *Simon Beauchamp*, in the Time of the Abbat *William*, in the Time of King *Henry*.

Besides these Knights there *Frankelans*, or free Tenants, who hold half an Hide of Land, some more, some less, and use to help the Knights to perform the Service.

Memorandum. That the Custom of the Abby of *Ramsay* is to give for the Relief of each Hide of Land xx s. as appears in the Roll of the Court of *Broughton* in the xivth Year of Abbat *Ranulph*.

These owe Suit at the Court of Broughton every three Weeks.

Berengarius le Moygne.

John Mowyn.

The Heirs of *Barnabe* of *Stinecle*.

Robert the Son of *Ralph* of *Stinecle*.

The Heirs of *Jordan le Ennoyse*.

Philip of *Ripton*.

Absolon of *Broughton*.

Robert le Eyr of *Houghton*.

Reginald Clerk of *Houghton*.

The Heirs of *Matthew* of *Broughton*.

Richard Berynge of *Wardebois*.

The Lands of *Hugh* the Chaplain.

Thomas the Son of *Ivo* of *Hirf*.

The Heirs of *Adam* the Son of *Hermey*.

The Hide of *Thoford*.

William le Eyr.

William King of *Broughton*.

Nicholas German of *Wodehirf*.

These that follow are to perform two Suits Yearly.

Richard of *Hampton*.

The Fee of *Walter* the Son of *Aucher*.

The Heirs of *William* the Son of *Humphrey*.

Richard *Parys*.

Ralph of *VVynton*.

Peter of *Haliwell*.

The Land of *Absolon*, of *Haliwell*, and *Robert Motel*, jointly owe one Suit.

John Gere shall perform two Suits Yearly.

A certain Land which the Parson of *Ripton Abbats* holds, us'd to perform one Suit in the Time of the Abbat *William Folioth*.

These owe Suit to the Hundred of *Hirfingston*,

as appears in the Roll of the Court of *Broughton* in the xxi Year of the Abbat *Ralph*, which was then granted, as may be seen there.

Absolon of *Broughton*.

Adam the Son of *William Rey* of the same.

The Land of *Matthew* of *Broughton*.

Richard Deryng of *Wardebois*.

The Land of *Richard* the Son of *Walter* of the same.

Ivo of *Wodhirf*.

John Mowyn of the same.

The Hide *Thesard*.

Ralph Bakyn of *Blittisham*.

John the Son of *Robert* of the same.

The Land of *John Ace* of the same.

Jocelin of *Pidele*. These four owe one Suit.

At Nidingworth and Haliwell.

M. Berengarius le Moygne.

William le Hoge.

Absolon of *Haliwell* and *Robert Morlie* owe one Suit.

At St. Ives.

John Ballard.

At Houghton.

Robert le Syr.

At Ripton Abbats

Mr. Philip of -----

In Little Stinetle.

Robert of *Stinetle*.

Henry Fribale.

At Great Stinetle.

The Land of *Walter* of *Midd*.

Memorandum, That all the Knights and other Free Tenants at the Court ----- present in the xxxviii Year of the Reign of King *Henry*.

----- To *William Acholt* the Abbat of *Ramsay* at his first coming ----- half a Mark for Aid. And the aforesaid Abbat ----- to them four Shillings of each Hide ----- they are to pay of each Hide v-----.

The *Monasticon*, as was said at first, having so much of the Foundation, and other Charters relating to this Abby, I have found no more new to subjoin, except the Summons of King *Edward* the First, to the Abbat hereof, to finish his Quota for War, in an Expedition against the *Welsh*, according to the Tenures of his Lands, the like Commands being sent to other Abbats, as they are there nam'd, and may be seen in the *Appendix*, Vol. 2. NUMB. XCIV. A.

As also the Possessions of this Monastery in *Northamptonshire*, in the Days of *William* the Conqueror, taken from *Domesday-Book*, which are likewise in the *Appendix*, Vol. 2. NUMB. XCIV. B.

Where is likewise an Acknowledgement of King *Edward* the 3d, for Plate borrow'd of this Church to be pawn'd, to supply him in his Wars in *France*, NUMB. XCIV. C.

N n n n n

A T H E.

ATHELING, or AETHEL- LINGAEG, or ATHEL- NEY,

Monastery of Benedictins in Somers- setshire.

Affer. Me-
nev. p. 18.

KING *Alfred* frequently reflecting on the Necessities of his Soul, among the many other good Works which he perform'd Daily and Nightly, founded two Monasteries. One of these was of Monks at the Place call'd *Aethelingæg*, which is every way encompass'd with most marshy and impassable Bogs, to which there is no Access but over Causeways, and one Bridge, built of a great Length between two Forts; on the West End whereof there is an impregnable Castle built by the same King, into which Monastery he gather'd Monks of several Sorts from all Parts, and there settled them. For at the first, having none that would voluntarily undergo a Monastical Life, of his own Nation, that was a free Man and well born, except Children, who by reason of their tender Age can neither choose Good, nor reject Evil; the Inclination to a Monastical Life, having for many Years past, being quite extinguish'd, not only in that Nation, but in many others; tho' there are still many Monasteries standing in that Country. None at that Time orderly observing that Rule of Life (the reason of it I know not) either because of the Incursions of Strangers, who most frequently make Invasions by Sea and Land, or else because of the great Affluence of those People in all Sorts of Wealth, which I rather believe brings the Monastical Life into Contempt; he therefore took care to gather Monks of several Sorts into this Monastery. He first appointed *John* a Monk and Priest of the Race of the *Ealdsaxons* Abbat here. Next he plac'd some Priests and Deacons from beyond the Sea, and not having yet a sufficient Number of them, he procur'd many from *France*, among which he caus'd some Children to be instructed in the Monastery, and afterwards to be made Monks. In which Monastery we also saw one of the Pagan Nation educated, living in the Monastical Habit, then very young, and not the last of that Kind. I would pass by in silence a wicked Action perpetrated in this Monastery, but that I find even the Holy Scripture Records the Acts of the Wicked, as well as of the Just, that the good may be imitated and commended, and the bad eschew'd and condemn'd. It hapned once that a certain Priest and a Deacon of *French* Extraction, and of the Number of these Monks, being mov'd to Envy, by the Instigation of the Devil, became so wickedly bent against the aforesaid Abbat *John*, as to circumvent their Lord in a deceitful manner, and betray him. They accordingly instructed two mean Servants of their own *French* Nation, whom they had corrupted, to come arm'd into the Church at Night, when all others were fast asleep, and to shut the same after them, and there wait for the coming of the Abbat, and when he, according to his Custom, came into the Church alone to pray, and kneel down before the Holy Altar, they there should fall upon him and Murder him, and then dragging his dead Body out of the Church, leave it before the Door of a lewd Woman, that it might appear

as if he had been kill'd in pursuit of that Lewdness. Thus contriving one Wickedness upon another. But the Divine Goodness, which always supports the Innocent, in a great Measure disappointed their vile Machination, that all might not happen as they had projected. Accordingly, at Night they shut the two arm'd Villains into the Church, to wait the coming of the Abbat. He coming at Midnight, as usual, to pray, unperceiv'd by any Man, and kneeling down before the Altar, those two Wretches rush'd out upon him, with drawn Swords, and gave him many desperate Wounds. He being of a ready Wit, and as we have been told by those that knew him, not unskilful in Martial Affairs, as soon as ever he heard the Noise of those Miscreants, before he saw them, stood up before he was wounded, made the best resistance he could, and cry'd out as loud as he was able, that they were Devils and not Men; nor did he know otherwise, believing that Men would not presume to be guilty of such an Action. However, he was wounded, but his People being awak'd and frighted with the Name of the Devil, they ran to the Church Doors, and among them the two Traytors. However, before they could get in, the Villains leaving the Abbat half dead, fled to the next sheltering Places in the Marshes. The Monks taking up their Abbat in that Condition, carry'd him into the House, with much Sorrow, nor did the Contrivers of the mischief seem to grieve less than the rest. But God's Justice not permitting so heinous a Crime to go unpunish'd, both the Actors and the Contrivers thereof were discover'd, and put to Death with many Tortures.

This is all our Author has given us concerning this Monastery, nor have I found any more of it in any other, besides the Names of some Abbats in Mr. Willis's History of Abbies, p. 195. where he calls it Athelney.

Abbats of Athelney.

1. JOHN.
2. RICHARD DE DERHAM, Abbat of this Convent, had the Temporalities restor'd him, 27 Nov. 1268, 52 Hen. 3, as had
3. ANDREW DE SACRO FONTE, April 20, 1281, 8 Edw. 1. He dy'd Anno 1301, and was succeeded by
4. OSMUND DE SOWEY, elected April 5, 1301. After him I find no more, till
5. ROBERT, Anno 1446.
6. JOHN PEDERTON, dy'd 1457.
7. ROBERT HILL, who dy'd the 10th of October, 1485.
8. JOHN GEORGE was elected Abbat in his stead, 25th of the said Month. He dy'd An. 1503, and was succeeded by
9. JOHN WILLINGTON elected Abbat July 27, 1503. He dy'd about the Year 1516, and was succeeded by
10. RICHARD DE WROXHALL, confirm'd Abbat, January 17, 1517. His Successor as I judge was
11. JOHN HERTE, who occurs Abbat An. 1525; but how long after I know not, neither the Time of the Admission of
12. ROBERT HAMLYN last Abbat; who with 8 Monks, surrender'd his Convent, 8 Feb. 1540, 31 Hen. 8, and had a Pension of 50*l. per Annum*, assign'd him,

Here

Here I must observe, as I have elsewhere upon the like occasion, that this could not be so inconsiderable an Abby, as to contain only eight Monks, wherefore it is reasonable to believe that a much greater number abhorring so base an Act as to consent to the Destruction of their Monastery and to accept of the Reward of their Wickedness, were turn'd out to starve, and perhaps worse us'd.

The *Monasticon*, Vol. I. p. 202, and the *English Abridgment*, p. 30, have a short Account of King *Alfred's* founding this Monastery, and his Charter for enlarging the same.

B A T H.

Monastery of Benedictins, in Somersetshire.

THE Foundation of this Monastery and the Charters of King *William* the Conqueror, King *Henry* the First, and *John* Bishop of *Bath* are in the *Monasticon*, Vol. I. p. 184, and in the *English Abridgment*, p. 27, and 250, to which there occurs nothing to add, but the Catalogue of Abbats and Priors, with some Account of the Destruction and Restitution of the Church.

The Catalogue of the Abbats and Priors of Bath.

I. ELPHEGE

Osborni Vita S. Alphegi in Ang. Sac. p. 123.

Was born of noble Parents, in the Year 963, as appears by the Account of his Death and of his Age in the History of the Translation of his Body. *ib.* p. 143, tho' Mr. *Wharton* in his Note at the bottom of that Page says, he was born in the Year 1054, which is a most gross Error, for he must then have liv'd under the *Norman* Kings, which it is most certain he did not. His Parents admiring his ready Wit and Innocent Behaviour, took care to have him Educated in Literature and the perfect Knowledge of Religion, in both which he made a wonderful Progress in his Youth. Having earnestly begg'd of God to inspire him what Course to take, he forsook Father and Mother and betook himself to a Monastery call'd *Derherst*; where were few Inhabitants, but those of try'd Virtue. The Youth being encourag'd by their Austerity and Humility, began to cast off all Selfish Inclinations, to love God most fervently, and to give himself entirely up to Fasting and Prayer, endeavouring to be serviceable to others, if he could, and to give offence to no Man.

Having spent some Years in a most Religious Life, and perceiving his Youth to pass away, he resolv'd to embrace a more rigid Course, and accordingly leaving the Monastery, travell'd to a Place call'd *Bathan*, from the hot Water there springing out of the Ground for such as will Bathe themselves. There he erected a Cell, shut himself into it, and practis'd incredible Austerity. Many Persons of Quality resorted to him, discovering their Spiritual Diseases and begging his Advice, and having found what they sought, bestow'd great Gifts on him, for the support of himself and such as follow'd him. Others despising the World, put themselves under his Direction; so that in a short Time, there was a very considerable number of Monks, living in ex-

traordinary Sanctity and Sincerity. These he not only instructed with Words, but much more by his Example. Having erected a very large House, and instructed his Disciples to subdue their carnal Appetites with the Strength of Reason, he withdrew into an extraordinary little Cell, after having appointed a proper Person to overlook his Monks; yet so as to consult him in matters of the greatest Moment.

But as there is scarce any Society of good Men, without some mixture of evil, some of his Disciples not regarding his Holy Admonitions; began again to turn their Thoughts towards Worldly Satisfaction, and to indulge themselves by Night in Eating and Drinking and other Disorders. This it pleas'd God to make manifest to the Holy Abbat in a miraculous Manner, whereupon they were converted and amended their Lives.

About this Time *Athelwald* Bishop of *Winchester* dying, there arose a great Contention about the Election of his Successor, the Clergy, who led scandalous Lives, contending for one, and the Monks who fear'd God supporting another. The Holy *St. Dunstan* Archbishop of *Canterbury* put an end to the Strife, convincing the contending Parties, that he had by Revelation been admonish'd to Consecrate *Elphege* Bishop. They all submitted, and accordingly he was Consecrated on the 14th of the Calends of *Novem.* 984, says Mr. *Wharton*, erring no less again than was noted above, for had he been made Bishop here in 984, he must have sat in the See 22 Years, whereas it appears that he held it but 12, so that Year must be 994. In this Dignity he so behav'd himself, that he was belov'd by all Men, and envy'd by none. It was observ'd that being affectionate and tender hearted towards all others, he only seem'd cruel towards himself; for among other Austerities, he was wont in the hardest Frosts, when all were asleep, to steal out of his Bed into the open Air, his Feet bare and with only a thin Garment on, where he would stand at his Prayers till the Morning Sun eclips'd the Stars; and his Abstinence was so great, that he scarce seem'd to eat any thing.

His Compassion and Munificence was so extensive, that he never permitted any of his own Diocese to beg, or ever sent any away empty that hapned to come to him from others, looking upon it as a most unpardonable Crime to make a Property of that which Nature had appointed to be in common; and therefore he affirm'd, they could be no Members of our Lord's Body, who refus'd to relieve the Wants of the Poor. And so Powerful were the Arguments he us'd, that all Wealthy Persons contributing, there were none that wanted throughout the whole Province.

It is not our Purpose to speak of the Wonders wrought by him whilst he was Bishop, hasting to relate the manner of his Martyrdom, after having mention'd his Promotion to the Archiepiscopal See. *St. Dunstan* then Archbishop, being acquainted with the Sanctity of *Elphege*, earnestly pray'd to God that he might be his Successor, and God granted his Request, for he dying, *Elphege* was unanimously chosen Archbishop of *Canterbury* in the Year of our Lord 1006, and at the Age of 52. Hereupon he travell'd to *Rome*, and being admitted to the presence of the Pope, found great Favour and was much honour'd by him.

After his return to his See, he chang'd not his former Course of Life, but rather advanc'd in it, holding frequent Synods, expounding the Orthodox Faith;

Faith; exciting Sinners to Repentance, bewailing the Crimes of others, and offering up his Prayers to God for them. He added much to the Ornament and Beauty of his Church, and was of such singular modesty, that no Man durst utter an indecent Word, or mention an obscene Action in his presence. He was all Mercy, easily inclin'd to weep through Compassion, a loving Comforter of the Poor, bountiful in giving, and backward in receiving.

About this Time a Multitude of Pyrates, the worst sort of Robbers, as being made bold by Want, hard to be met with by their continual roving, and invincible through Despair, made much Havock in *England*, under the Conduct of the *Danish* Princes, *Swane* and *Turkill*; but *Swane* being kill'd by Almighty God after a dreadful manner, *Turkill* remain'd their Chief. Under him those Pyrates ranging from one Port to another, and landing where they pleas'd, did much harm to those that were near, and struck a Terror into such as were farther off; for they were a People without Religion and spar'd no Man. Nor had they any other good Quality, but that they sometimes kept their Promise. As for any Worship of God they had none, or at least none appear'd in their Behaviour. They knew no Difference of Days, had no sacred Observations, or ever enter'd into a Church; regarded not Matrimony, but had carnal Knowledge of their nearest Relations. Thus being Strangers to Piety, they were devoted to Cruelty; placing no other Bounds to their Mischievous Actions than the want of Power to do more. These meeting with no Opposition spread themselves throughout all *England*, bearing down all before them. The open Country was abandon'd by its Inhabitants, all flying to the great Towns and Cities for Shelter, and leaving their Lands untill'd and expos'd to the barbarous Robbers. *Ethelred* then King of *England*, was a weak Man and more fit for a Monk than a Soldier. His Subjects being debauch'd with Wealth, and devoted to Pleasure, thought nothing honourable but what was delightful to the Body, and therefore look'd upon it, not only as Folly, but even as madness to addit themselves to Arms, to perform any brave Exploits, or to dye for their Country, lest what they had provided for themselves should by their Death fall to others. Thus whilst all provided for themselves, none would expose themselves for the Publick. However some Prime Men defending their own Possessions, sometimes obtain'd glorious Victories over their Enemies, and sometimes were vanquish'd by them.

In this dangerous Posture of Affairs, notwithstanding the extraordinary Difficulties, *Elphege* would sometimes repair to the Enemy, Preach the Word of God to them, redeem some Captives, and relieve such as were in want, and such was the Effect of the Divine Grace in him, that he became acceptable to those Barbarians, and not only deliver'd Captives from their temporal Captivity, but sometimes rescu'd their Oppressors from eternal Servitude, bringing those that were out of it to the true Faith, and reducing such as had receiv'd it, to act conformably. But when a considerable number of them had been added to the number of the Faithful, many others still persisting in their Infidelity envy'd the Salvation of their Companions, and wickedly conspir'd to destroy their Converter.

However the Multitude of the Faithful, deterring the Unconverted from putting their wicked design in Execution, the Devil contriv'd a way to

bring the same to effect. The King had committed the whole care of the Government to one *Edric*, a Man of mean Birth, but who by his Tongue had acquir'd Wealth, and rais'd himself up equal with the Nobility, of a sharp Wit, pleasing Elocution, but surpassing all Mortals as well in Malice and Perfidiousness, as in Pride and Cruelty.

This Man's Brother having wrongfully reproach'd the Nobility of *Kent*, in the Presence of the King, and afterwards unjustly possess'd himself of their Estates, they had kill'd him and burnt his House. *Edrick* thirsting after Revenge, and not obtaining it at the Kings Hands, attempted to exercise it himself with the Assistance of 10000 Arm'd Men he had gather'd to that Purpose; but being repuls'd by the Valour of the injur'd Persons, he had Recourse to the *Danes*, showing them how vainly they had spent so many Years in ravaging, when it was so easy to make themselves Masters of the Country. The *Danes* readily embracing the Proposal, it was agreed, that they should have all the Northern Parts, leaving the *East Angles* under his Dominion.

Thus the *Danes* leaving their Station about *London*, put into the Port of *Sandwich* by Sea, whilst *Edric*, with a Powerful Army of *English*, advanc'd towards *Canterbury* by Land. This put the Inhabitants into the greatest Consternation, as being altogether unprovided for their Defence, and the Time too short to make any Provision. The Nobility advis'd the Holy Prelate *Elphege* to save himself by timely Flight, which he absolutely refusing, and rather choosing to die with, than to forsake his Flock, they all slunk away, some one way and some another, many flying to their very Enemies the *Danes*, in hopes of finding favour among them; but they were deceiv'd in their Expectations. *Elphege* calling the poorer sort together, exhorted them to be of good Courage, to have God before their Eyes, and to fear none but him that can cast both Soul and Body into Hell, and adding many more Christian and Fatherly Admonitions, dispos'd them to receive Death, or whatsoever should be their Lot. Then having given them his Blessing, admitted them to the Kiss of Peace, and distributing the Holy Sacrament among them, he recommended them to the Protection of Almighty God.

When the Day came that the Enemy encompass'd the City, and there was no longer any escaping out of it, the Inhabitants appearing on the Walls, rather pretended to, than had the Courage to make any Defence. On the 20th Day of the Siege, when they had consum'd all that was fit to support Life, the Holy Prelate sent to advise the *Danes* to break up the Siege and spare the innocent City, lest they should draw the Wrath of God on themselves; but the *English* Beliegers being more intent on Mischief than the Strangers, made their Approaches, and casting burning Darts into the Place, fir'd the Houses, and the Flame being spread abroad by a South Wind, began to rage every where. The Inhabitants in that Consternation running from the Walls to save their Families, the Enemies broke into the City, and then all was fill'd with Horror and Desolation.

What a dismal Spectacle was it then to behold? Some were consum'd by the Flames, others slain by the Sword, others cast headlong from the Walls, and what is shameful to be spoke, some hang'd up by the Privy Members. The most noble Matrons, being urg'd to discover Treasures they had not, ran about the Streets with Hair dishevell'd, till at last they perish'd in the Fire. The greatest Cruelty was exercis'd

exercis'd against the tender Infants, being either torn from their Mothers Breasts to be toss'd on the Points of Spears, or crush'd to Death with Carts driven over them. The venerable Prelate no longer able to endure the Sight of such Destruction of his Flock, and being in *Christ Church* in the midst of the lamenting Monks, on a sudden broke loose from those that held him, and running out of the Church to the Place where the dead Bodies lay thickest, began to reprove the cruel Enemy. They, instead of being mollify'd, lay'd hold of him, almost strangling him, binding his Hands, tearing his Cheeks with their Nails, and bruizing his Sides with their Fists and Feet. The Man of God utter'd not one Word of Complaint, tho' his Lips mov'd, as if talking with God. In this Condition he was push'd forward to the Church Door, to suffer many Deaths in the Spectacle he was to behold. Those infernal Wretches approaching to the House of God, setting Fire to many Casks set one upon another, to endeavour to burn the Roof. The Lead being melted thereby, ran down into the Church, when the holy Monks covering their Heads with their Couls, and watering their Faces with Tears, went out to give up their Lives for their Saviour, and were immediately sacrific'd by those bloody Butchers. This was a double Martyrdom to the suffering Pastor. In short, of all the Number amounting to 8000 Men, only four Monks, and 300 of the inferior Rank are said to have been left alive, whom much beaten and abus'd, they either suffer'd to be ransom'd, or carry'd away as Slaves.

The Multitude being thus slaughter'd, the City fir'd, the Temple of CHRIST profan'd, search'd and plunder'd, the Holy Bishop was produc'd bound to be murder'd by the Rabble. As he was dragg'd to the North Gate, he had a Sight of those who, as has been said, surviv'd the Destruction of the City. They beholding their Prelate with Hands lifted up, cry'd out to God to look down upon that Cruelty. He attempting to stop to comfort them, receiv'd such a Wound on his Shoulder, that it look'd as if it had been sever'd from his Body; yet he ceas'd not to pray, or withdrew his Eyes from Heaven. From the City he was conducted to the Fleet, and from the Fleet back to the Goal, where he was confin'd seven Months, in Hopes that he would have deliver'd up the Treasures of the Church to obtain his Liberty.

In the mean Time, the Wrath of God fell so heavy upon those murdering People, that 2000 of them being in a short Space carry'd off with violent Pains, the rest of the Multitude feeling the like Torments, expected very suddenly to follow those that were gone before. During this Interval, being warn'd by the Faithful to Repent in order, by that means to avert the Judgments of the Almighty, they slighted their Advice, being willing to believe it was not the Hand of God, but an accidental Calamity. The Slaughter still increas'd among all those that had contriv'd to Murder the Prelate, and many daily being seiz'd with horrid Tortures in their Bowels, the others began to dread. Hereupon, having consulted together, they had Recourse to him, begging he would intercede for them before the Throne of Mercy. This hapned on *Maundy Thursday*, when he, who had been before most despitiously treated, was brought forth with Honour, and plac'd in a Chair in the Sight of all the People. After a short Exhortation, in which he inform'd them of the Mercies of CHRIST bestow'd on Mankind on that Day, and of the Chri-

tian Duty of praying for Enemies, he call'd for Bread, which having blest'd, he deliver'd out to them, by which they were all cur'd of the Pestilential Distemper. Being thus deliver'd from their Distress, they still persisted in their former Wickedness, and on the *Saturday* following, perceiving none of them dy'd, they sent four Commanders to return Thanks for the Benefit receiv'd, and at the same Time to propose to the Pious Bishop, that if he would enjoy his Life and Liberty, he should pay down 60 Talents of Silver, reckoning every Talent at 50 Pounds weight. Besides that he should promise to persuade the King, that since it was impossible to reconcile the *Danes* and *English* without a great Sum of Money, he should pay down 200 Talents of the same weight as above, and so there should be a League concluded between the two Nations. His Answer was, that neither was there such Wealth left to deliver, nor was it his Duty to persuade the King to deliver up the Flesh of Christians, to be devour'd by Pagans. Nor could any prevail with him to consent to the robbing of other Churches to procure his own Ransom.

His answer being made known, his former ill usage was redoubl'd, and he thrust into a dismal Dungeon; but that Place was fill'd with an heavenly Light, and the sweet Voices of Angels, insomuch, that many of the *Danes* flocking to behold the same were converted. The prime Commanders being inform'd hereof, and fearing lest the Number of Converts increasing, their Forces should be divided, and their Power weakned, they immediately pronounc'd Sentence of Death against him. From the Goal he was carry'd on an Ass to the Place of Execution, where his Judges demanding Gold of him, if he would save his Life, he answer'd, That he offer'd them the Gold of divine Wisdom, exhorting them to turn to the true and living God, which if they refus'd they should miserably Perish. Hereupon they struck him down with their Battle Axes, and almost cover'd him with Stones. Then he raising himself upon one Knee pray'd thus, *JESUS the only begotten Son of the most high God, who camest into this World, thro' the Womb of the unspotted Virgin to save Sinners, receive me in Peace, and have Mercy on these*. Then falling to the Ground and rising again, he added, *Thou good Shepherd, thou singular Shepherd, defend the Sons of the Church, whom dying I recommend to you*. Then one, whom he had baptiz'd, running to him, and seeing him in the Agony of Death, out of an impious Compassion, struck his Battle-Axe into his Head, and thus his Soul flew to Heaven.

The Chiefs of the *Danes* to hide their own Guilt, and obscure the Glory of *Elphege*, resolv'd to sink his Body in the River, but were prevented by the multitude of those he had converted, whereupon it was agreed between both Parties, that in Case an old Oar of a Boat, then set up, did shoot out Roots and Branches by the next Morning, the Infidels should acknowledge their Offence, and suffer the Body to be honourably bury'd, but if on the contrary it continu'd a wither'd Stick, the Converts should confess themselves to be in the wrong, and permit the others to dispose of the Body at their Pleasure. The next Morning the Oar having produc'd Leaves and Branches, all Contention ceas'd, *Elphege's* very Enemies strove to carry his Body to the Place where the new Tree had taken Root, and humbly confess'd their Cruelty. Many Miracles were then wrought, the Blind receiv'd their Sight,

the Deaf Hearing, and the Dumb speech, and a Chapel being erected over him, several considerable *Danes* receiv'd Baptism, and were brought into the Bosom of the Church.

The News of his Death, and of the Miracles wrought by him, being brought to *London*, the Citizens purchas'd the Body for a considerable Sum of Money, and it was conducted thither by about 12000 *Danes* and *English*, where being arriv'd, it was honourably entomb'd in the Church of *St. Paul*, where it lay many Years, till at last translated by the glorious *Danish* King *Cnut* to the Church of *Canterbury*.

Harpfield.
p. 234.

2. STIGAND, was the 2d Abbat of *Bath*, and Successor to *Elphege*, of whom so much has been said above. *Harpfield* in his Ecclesiastical History, from a Catalogue of the Abbats of *Bath*, informs us, that this *Stigand* was Abbat here at the beginning of the Reign of King *William* the Conqueror, and by him taken into *Normandy*, together with *Stigand* Archbishop of *Canterbury*, when he went over into that Dutchy.

Hist. of Mitred Abbies.
p. 219.

3. ALFSIUS, or ELSI, Anno 1275. On whose Death, which hapned *An. 1087*, *John* Bishop of *Wells*, *An. 1088*, obtain'd this Abby, then vacant, and annex'd it to his See of *Wells*, appointing a Prior to govern it, the first of which that I have as yet discover'd, was

P R I O R S.

1. PETER, who presided, *An. 1159* and *1175*. The next to him

2. WALTER, Subprior of *Hide*, who after he had govern'd some Years, enter'd himself a *Carthusian* Monk; but soon return'd to *Bath*, and to his Government. He dy'd at *Wherwell* 31 May 1198.

3. ROBERT succeeded him, and was elected hence to the Abbacy of *Glastonbury*, Anno 1223, and consecrated 21 October, which Dignity he resign'd, *An. 1235*, and return'd hither again, where he ended his Days. After him I find

4. THOMAS possess'd of this Dignity in the Years 1237, 1239 and 1243. As I do

5. WALTER the 2d, Anno 1264 and 1275. And then

6. THOMAS the 2d, Anno 1300. To whom no doubt succeeded

7. ROBERT the 2d DECLOPPECOTE, who presided Anno 1303 and 1321. On his Death, which hapned Anno 1332, the Bishop granted the *Conge d' Live* to the Monks, dated 27 February, who accordingly meeting, elected

8. ROBERT the 3d DE SUTTON for their Prior, whom I find confirm'd by the Bishop in March 1332. However the Pope disliking thereof, nominated and appointed *Thomas Christy* to this Office, whereupon *Robert* was forc'd to quit his Post, which he did the 24th of September 1352, and had assign'd him the Priory of *Dunster*, and a Pension of 20 Marks in the lieu thereof. After which

9. THOMAS CHRISTY, being the 3d of this Christian Name, was admitted Prior on the same Day that *Sutton* resign'd, viz. 24 September 1332; but he presided not long, for one

10. ROBERT the 4th held this Priory in June 1333. Whether he be the same as *Robert Sutton* abovemention'd, I am not certain, but I conclude otherwise. The next in my Series is

11. JOHN DE IRFORD, who being ac-

cus'd of Incontinency and Fornication, *An. 1346*, was forthwith dismiss'd, as appears by the Priory being vacant *An. 1347*. His Successor I presume was one of his Name, for *An. 1363*, one

12. JOHN the 2d, is said to enjoy this Office; after whom another

13. JOHN the 3d, surnamed DUNSTER, occurs Prior about the Year 1403, who dying February 6, 1412.

14. JOHN the 4th DE TELLESFORD was elected the 10th of March 1412, and confirm'd the 23d of that Month. Hedy'd Anno 1425, and was succeeded by

15. WILLIAM SOUTHBROKE. On whose Death, which hapned 7 June, 1447.

16. THOMAS LAKOK, or LACOCK, the 4th of this Christian Name, succeeded to this Dignity, 16 September 1447, and was accordingly confirm'd the 25th of the said Month. He presided Anno 1451, and was probably succeeded by

17. RICHARD, who occurs Prior *An. 1476*, as does

18. JOHN CANTLOWE, being the fifth of this Christian Name, Anno 1489. While he was Prior, the Archbishop of *Canterbury* visited this Monastery in the Year 1494. He dy'd in August 1499, and was succeeded by

19. WILLIAM BIRD, the 2d of this Christian Name, elected 31 August 1499, but rejected by the Bishop. However on the Mediation of the Convent he was admitted, and accordingly instituted to this Office, by *Oliver King* the worthy Bishop of this See; who about this Time, as we learn from *Godwin* and *Fuller*, finding the old Church here ruinous, &c. pull'd the same down to the Ground, and began the Foundation of a fair and sumptuous Building: but being prevented by Death, he left it imperfect. He was greatly assisted in this good Work by the Prior, the said *William Bird*, as appears by some Memorials of his Name, viz. a *W.* and a *Bird* cut in Stone in some Parts of this Church. *Guidot* in his Discourse of *Bath*, p. 84. says, Prior *Bird* dy'd very poor, having been blind for some Time, and that he was much given to Chymistry. Mr. *Wharton* places his Death on May 22, 1525, and tells us he was succeeded on the 2d of July following by

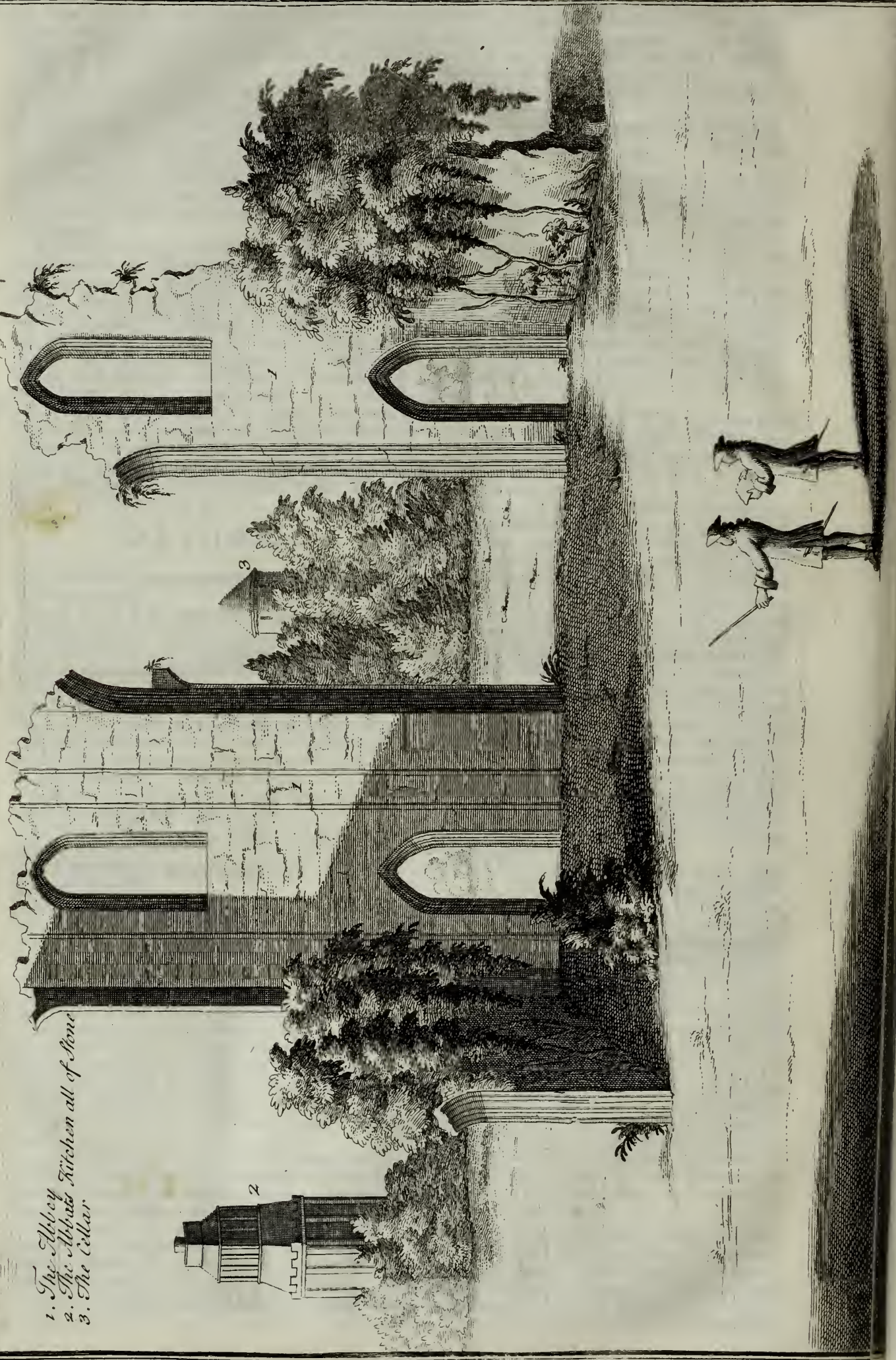
20. WILLIAM HOLLOWAY, alias GIBBES, called, in *Antony Wood*, JOHN, *An. 1534, Sept. 22*. He with *John Pytte* Subprior, *Thomas Bathe* Canon, and 14 others, subscrib'd to the Supremacy. He was, during his Government, a Benefactor to his Church, by carrying on the Building which Bishop *King* and his Predecessor had begun; but the Iniquity of the Times, as my Author says, would not let him perfect the same; for on the 27th of January 1539, he was forc'd to yield up this Monastery, then valu'd at 617 l. 2 s. 3 d. *Dugdale*, 695 l. 6 s. *Speed*, to the King's Visitors, who assign'd him a small Pension of 8 l. for Life, and some Perquisites out of the Revenues of the *Baths*, and would have complimented him with good Preferment, but that he refus'd the same, and concluded his Days in Privacy and Retirement. I presume he deceas'd before the Year, inasmuch, as his Name is not among the rest of the Convent that were entitl'd to Pensions.

This once flourishing Monastery, dedicated to *St. Peter* and *St. Paul*, no sooner became surrender'd into the King's Hands, but the same fell a Prey to Sacrilege; and was, on Account of the Townsmen, being afraid to purchase the Church of the King's Commissioners



A View of the Ruins of the Abbey of Glastonbury as they now are. 1720

- 1. The Abbey
- 2. The Abbots Kitchen all of Stone
- 3. The Cellar



Commissioners, who offer'd it to Sale to them for 500 Marks, entirely strip'd of the Lead, Glass, Iron, Timber, and other Materials, in which Condition it remain'd, with only the bare Walls standing, expos'd to Wind and Weather for near an Hundred Years, till God Almighty put it into the Hearts and Minds of some Charitable dispos'd Persons, to restore the same to its pristine Beauty; by means of which and some late Contributions (which are daily increasing) this stately Fabrick has been so well repair'd and adorn'd, that it yields to few in England for Elegancy and neatness of Structure, and variety of fine modern Monuments.

The Dimensions of the old Abby Church before the Erection of the present Building, according to William of Worcester's Survey, temp. Hen. 6, were in Length upward of 300 Foot.

The present Church is built in the shape of a Cross, with a noble Tower in the middle, being in Height 162 Feet, the Length from East to West is 210 Feet, and from North to South 126. The Breadth of the Body and side Isles is 72 Feet; but what it is chiefly famous for is the West Front, and magnificence of the Windows. See the Cuts of it in the *Monasticon*, Vol. I. p. 184.

GLASTONBURY

Abby of Benedictins in Somersetshire.

OF this Abby, so much celebrated throughout the Christian World, too much can not be said, being a Subject for whole Volumes, as we see some have been compil'd of other Churches, inferior to this in Antiquity, and many other Particulars. This was, notwithstanding the groundless Cavils of some Criticks, one of the first Places where Christianity may be said to have had a Settlement, and tho' the Possession was perhaps for some Time interrupted by the Persecutions of the Roman Emperors, yet as soon as ever the Faithful began to breathe again, they again resorted to this Place, as peculiarly dedicated to God. It was ever honour'd by the British, Saxon, Danish and Norman Kings, and never ceas'd to have the same Veneration paid to it, till it fell by the Hands of Sacrilegious Men, to supply, among the rest, the boundless Profusion of King Henry the 8th, who still assuming the Name of a Christian, overthrew as many sacred Structures, as if he had been an Heathen, Goth, or Vandal. But these Reflections may be ungrateful to many who cannot or will not distinguish between Sacrilege and Reformation, and therefore look upon the Destruction of Churches, and other Places dedicated to God, as Heroick Actions, and glory in converting the noblest Structures, which civiliz'd Heathens would have spar'd, on Account of their Magnificence, into Barns and Stables, or into Heaps of Rubbish, as this once wonderful Fabrick is at present, or else in conveying away that very Rubbish, that no Memory may remain of such sacred Piles, as has hapned in many other Places. To avoid giving Offence, we now proceed to the History of this Abby, which has been more fully treated of in the *Monasticon*, Vol. I. p. 1. &c. and the Abbridgement of the same, p. 1. than very many o-

thers; but we shall here give the following Account of the same from that renowned ancient Writer William of Malmesbury, in regard that where he speaks the same Things with this Author, their concurring Authority is a Confirmation of the certainty of the Facts, and where he does not, it is an Improvement to what the other has deliver'd.

The Church of Glastonbury founded by twelve Disciples of the Apostles St. Philip and Jacob.

After the Ascension of our Lord, the Priests of the Jews, with the Scribes and Pharisees, railing a Persecution at Jerusalem against the Faithful, and having put to Death Stephen the Protomartyr, the rest were all dispers'd into several Nations to preach the Word of God. St. Philip, as *Freulfus* testifies, lib. 2, cap. 4, proceeding into the Country of the Franks, converted and baptiz'd many; and being zealous to propagate the Faith, chose 12 of his Disciples, and laying Hands on them, sent them to declare the Incarnation of the Son of God in Britain. Over these he appointed his peculiar Friend Joseph of Arimathea, who bury'd our Lord, Chief. These coming into Britain in the Year of the Incarnation of our Lord 63, boldly teach'd the Faith of Christ. The barbarous King hearing such strange and before unheard of Doctrine, refus'd to admit of the same, or depart from the Traditions of his Forefathers; but in regard that they came from far, and their modest Behaviour claim'd Favour, he, at their Request, granted them a certain Island in his Dominions, encompass'd with Woods, Thorns and Marshes, call'd *Iniswitrim*, for them to inhabit. Afterwards two other Kings, tho' Pagans, observing their Sanctity of Life, granted each of them a Portion of Land, and confirm'd the same, according to the Custom then us'd, whence it is thought they are still call'd the 12 Hides. The aforesaid Saints residing in this Island, were some time after admonish'd by the Angel Gabriel appearing to them, to build a Church in honour of the Blessed Virgin Mary, on a Piece of Ground mark'd out to them. They accordingly immediately erected a Chapel, the Walls whereof were of Wattle, in the Year 31 after the Passion of our Lord, of very mean Structure, but adorn'd with much Virtue. This Place they tell us was dedicated by CHRIST himself, and here the 12 holy Men spent their Time in Prayer, Watching and Fasting, and are said to have been comforted with the Sight of the Blessed Virgin. The Truth of these Particulars is verifi'd by the Epistle of St. Patrick, and the Writings of ancient Men. One of them a British Historiographer, as we have seen at St. Augustin's, and at St. Edmund's-Bury, begins thus: *There is in the Western Part of Britain, a certain Royal Island, of old call'd Glastonbury, of a large Extent, encompass'd with Marshes and Waters, abounding in Fish, furnish'd with many Things for the Relief of human Wants, and, what is beyond all the rest, dedicated to sacred Functions. In it the first English Converts to Christianity, by divine Direction, found an ancient Church, not built by Men, as they say, but provided by God for the Salvation of Souls, which afterwards, the same Maker of the Heavens, by many Miracles and Wonders, shew'd he had consecrated to himself, and the holy Mother of God, Mary.* But

Hist. Brit. Eccl. Script. T. Gale, Vol. 1. p. 292.

Ib. p. 293.

But to return whence we have digress'd ; the holy Men beforemention'd to have liv'd in that Desert, many Years after were deliver'd out of the Flesh, and that Place, till then the habitation of Saints, became a Receptacle of Wild Beasts, till it pleas'd the Blessed Virgin to bring again her Oratory into the Memory of the Faithful ; which how it came to pass we are now to relate.

How the Saints Phaganus and Devinianus converted the Britons to the Faith, and came to the Island of Avalon or Glastonbury.

It is reported by Histories of good Credit, that *Lucius* King of the *Britons* sent to Pope *Eleutherius*, the 13th in Succession after *St. Peter*, intreating him to dispel the Darknes of *Britain*, by spreading the Light of Christianity. *Eleutherius* sent two most holy Preachers into *Britain*, viz. *Phaganus* and *Deruvianus*, as *St. Patrick's* Letter and the Acts of the *Britons* testify. These Preaching the Word of Life, Baptiz'd the King and his People in the Year of our Lord 166, and so proceeding through *Britain* to Propagate the Faith, came into the Island of *Avallonia*, or *Glastonbury*, where they found an ancient Chapel, built by the Disciples of CHRIST, as is reported. An Hundred and three Years were elaps'd since the coming of *St. Philip's* Disciples into the Island, till the coming of the aforesaid Saints, *Phaganus* and *Deruvianus*, who rejoic'd exceedingly at the finding of the Oratory. There they continu'd praising God nine Years, carefully searching the whole Place, where they found the Ensign of our Redemption, and other manifest Tokens that it had been before inhabited by Christians, they also found all the Relation in ancient Writing, viz. How that the Holy Apostles being dispers'd throughout the World, *St. Philip* coming with a number of Disciples into *France* sent twelve of them into *Britain* to Preach, who by divine Revelation built the aforesaid Chapel, which the Son of the most High afterwards dedicated in Honour of his Mother, and that three *Pagan* Kings had given to them, being twelve in number, twelve Portions of Land for their Maintenance. They also found their Actions written, and therefore they loved that Place above all others, and in Memory of the first twelve, appointed twelve of their own number to inhabit that Island, with the consent of King *Lucius*, the which twelve liv'd like *Anchorites* in the very same Places where the first twelve had been, and often met at the ancient Chapel to perform the Divine Service, King *Lucius* confirming the Island to them, so that there was a continual Succession from these twelve, of twelve others for many Years, till the coming of *St. Patrick* the Apostle of the *Irish*. To the old Chapel they had found, they added an Oratory built with Stone, dedicating the same to CHRIST and the Holy Apostles *Peter* and *Paul*. By these then was restor'd the ancient Church of *St. Mary* in *Glastonbury*, as has been deliver'd down from former Ages.

How Glastonbury first came to be Inhabited.

Having mention'd the Foundation, Dedication and afterwards the finding of this Chapel, it remains to declare how this Island came to be Peopled.

We read in the ancient Acts of the *Britons*, that twelve Brothers came from the Northern into the Western Parts of *Britain*, and possess'd themselves of several Countries, which their Great Grandfather *Cunedda* had held. The Names of these Brothers were *Ludnerb*, *Morgen*, *Catgur*, *Cathmor*, *Merguid*, *Morvined*, *Morehel*, *Moreant*, *Boten*, *Morgen*, *Mortineil*, *Glasteing*. This is that *Glasteing* who following his Sow, found her suckling her Pigs under an Apple Tree by the Church above spoken of. He finding the Island to abound in all Necessaries, settled there with his Family, and there ended his days. From him and his Family that Place is said to have been first Peopled, this is taken from the old Books of the *Britons*.

Of the several Names of this Island.

It was first call'd *Yniswytrin* by the *Britons*, and afterwards by the *Saxons* interpreting the former Name *Glastynbiry*, or from *Glasteing* above mention'd. It is also call'd the Island *Avallonia*, the Original of which Name is this : It has been said that *Glasteing* found his Sow under an Apple-tree near the old Church, where finding Apples, which were extraordinary rare in those Parts, he call'd it in his Language the Island *Avallonia*, that is the Island of Apples ; for *Avalla* signifies Apples in the *British* Tongue ; or else it was so call'd from one *Avallock*, who is said to have liv'd there with his Daughters, because of the Privacy of the Place.

Of Holy Men that resorted to this Place.

This Church, tho' at first made of Wattles, as has been said, became so famous for its Antiquity, and retain'd such a Savour of Sanctity that it was resorted to from all Parts of *Britain*, being visited by the great and wealthy, and made the dwelling of the Religious and Learned. Here *Gildas*, to whom the *Britons* owe their being known to other Nations, liv'd many Years, and dying in the Year 512, was bury'd in the old Church before the Altar. Here *St. Patrick*, after having long preach'd to the *Irish*, took up his Abode in his latter Days, and became the first Abbat, reducing the abovemention'd twelve *Anchorites* to a Conventual Life, and appointing them a Rule, being after his Death bury'd in the old Church on the Right side of the Altar. *St. Patrick* dy'd in the 110th Year of his Age, which was of our Lord 472, and the 47th after he had been sent into *Ireland* ; for he was born in the Year of our Lord 361, and sent into *Ireland* by Pope *Celestin* in 425, being the 64th Year of his Age, and in the Year 433 he converted the *Irish* to the Faith of CHRIST, then returning into *England* he continu'd in an Holy Life 39 Years at *Glastonbury*.

This mov'd many of the *Irish* frequently to come over to visit the Relicks of their Patron and Apostle, among whom *St. Indract* and *St. Brigit* are famous, the first of which suffer'd Martyrdom there, and the latter, after a short stay return'd to her own Country. Likewise *St. Benignus*, Disciple and Successor to *St. Patrick*, of whom we shall speak hereafter. In the Year 504, *St. Columkill* came to *Glastonbury*, and some say he ended this mortal Life there ; as did the most holy and famous *St. David*, Patron of *Wales*.

I shall

I shall pass by the particulars of many Relicks preserv'd there, and the Translations of the Bodies of many Saints, as a subject not acceptable to many, tho' Sir *William Dugdale* has been somewhat free upon it in the *Monasticon*, Vol. I. p. 5 and 6, and therefore I proceed to speak of,

The two Pyramids.

p. 306.

I would willingly explain that which is unknown to almost all Men, if I could expose the certain Truth, and is, what the Design was of those *Pyramids*, which stand some few Feet from the old Church before the Monks Church-Yard. The tallest and next to the Church is divided into five Stages or Stories, and the Height of it is 26 Foot. This, tho' ready to fall with Age, preserves some Monuments of Antiquity, which are plain to be read, but not fully understood. On the highest Story is an Image in Pontifical Vestments. On the Second an Image representing a King, and these Letters, HER, SEXI and BLYSIER. On the Third the names WEMEREST, BANTOMP and PINEPEYN. On the Fourth HATS, PULFRED and EANFLED. On the Fifth and Lowest an Image, and this Inscription, LOGPOR, PESLICAS and BREGDEN. SPELPE, KYIN, BERN. The other *Piramid* is 18 Foot high, and has four Stones, on which are to be read these Words, HEDDE EPISCOPUS and BREGORED and BEORNARD. What these mean I will not rashly determin, but am inclin'd to guess that the insides in hollow Stones contain the Bones of those whose Names are on the outsides. As for *Logpor*, it is for certain concluded to be the samethat gave the Name to *Logperefseork*, now call'd *Montacute*. *Bregden* from whom *Brentamosse* now call'd *Brentamerse*. *Beornwold* was Abbat after *Hemgisel*, of whom and the rest we shall speak hereafter. Now let us proceed to the Succession of the Abbats, and show what was given to each of them for the use of the Monastery.

The Abbats of Glastonbury.

1. JOSEPH of ARIMATHEA.

I will not hesitate to give him a Place here as the first Abbat, for if he was ever here, for which there are as good Authorities as there are for many other uncontested Parts of History, there is no doubt but that he was Head of the twelve *Anchorites* that liv'd in the Island, and consequently their Abbat.

2, 3. PHAGANUS and DIRUVIANUS

May be allow'd to have been the two next, and to have succeeded each other in the Rule, tho' there pass'd a considerable Time, as has been said before, between them and the first, during which Time it may be thought that there were no religious Persons in the Island, or if there were, no Memory of them has been preserv'd.

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These having converted King *Lucius* to the Faith of CHRIST, obtain'd of him a Confirmation of the former Grant made by the Heathen Kings to the first twelve Disciples of St. *Philip*, to themselves, and twelve Brethren they plac'd there, and to their Successors.

4. St. PATRICK

Succeeded after a long interval of Time; yet found there twelve Brethren leading an Eremitical

Life, and reduc'd them to a Conventual Life, and tho' they are unknown to us, it is to be believ'd that he endow'd them with Possessions. The Life of this Holy Man is too long for this Place, a short Sketch of it may be seen in the *Monasticon*, as above refer'd to and therefore we shall say no more of him.

5. St. BENIGNUS

Succeeded him. Who he was and how call'd in his native Tongue is well enough express'd in the following *Latin Verses*, cut on his Tomb at *Ferremere*.

*Hec patris in lapide Beonne sunt ossa locata.
Qui pater extiterat Monachorum hic tempore prisco.
Hunc fore Patricii dudum fortasse ministrum,
Fantur Hybernigene, & Beonnam de nomine dicunt.*

That is,

*Father Beonna's Bones in this Stone lye,
Of old the Father of the Monks here by.
Disciple to St. Patrick so much fam'd,
The Irish say he was, and Beon nam'd.*

Many Abbats of the *British* Nation succeeded there, whose Names as well as Actions have been bury'd in Oblivion, but that the Church of *Glastonbury* continu'd in great Veneration among the *Britons* appears by the remains of them resting there. The Names of three Abbats have been preserv'd. But before we proceed to speak of them, take the following Account.

We read in the Acts of the most illustrious King *Arthur*, that when he had one *Christmass* at *Karleon* Knighted a valorous Youth, the Son of King *Nuth*, whose Name was *Ider*, he took him with himself, to try his Courage to the Hall of *Frogs*, now call'd *Brentenol*, where he had been inform'd there were three Giants much fam'd for their wicked Deeds, in order to Encounter them. The Youth getting before *Arthur* and his Company, unknown to them, fell upon the three Giants, and in a wonderful manner slew them. *Arthur* coming after they were dead, and finding the said *Ider* breath'd out on the Ground, having fainted with the extraordinary Fatigue, he grievously lamented him. Returning home with much Sorrow, he left the Body there, intending to send a Carriage for it, as supposing it dead. And looking upon himself as the Cause of his Death, for having come too late to his Assistance; when he arriv'd at *Glastonbury*, he there founded fourscore Monks for his Soul, generously giving Lands and Possessions for their Maintenance, and Gold, and Silver, Chalice and other Ornaments to the Church.

6. WORGRET

Was the next Abbat that we meet with, in the Time when the *English* were converted to the Faith. In the Year of the Incarnation of our Lord 601, the King of *Devonshire* granted the Land of *Ineswitrin*, to the old Church seated there at the Request of the Abbat *Worgret*, in five Cassats. I *Mawron* Bishop writ this Charter. I *Worgret* Abbat of the same Place subscrib'd it. Who this King was cannot be discover'd by reason of the Antiquity of the Writing; but it may be presum'd that he was a *Briton*, because he call'd *Glastonbury* in his own Language *Ineswitrin*, for so it is known to be call'd in the *British*. The Name of *Worgret* sounds of the *British* Barbarity. He was succeeded by

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7. LALEMUND. The next was

8. BREGORETD, whose Successor was

9. BERTHWALD

In the Year of the Incarnation of our Lord 670, *Kenwald*, call'd also *Kenwalth*, who was the seventh King of the *West-Saxons* from *Cerdic*, and believ'd in CHRIST by the means of the Blessed *Birin* in 29th Year of his Reign, through the Interposition of the Abbat *Berthwald*, gave *Ferrame*, being eleven Hides, to Archbishop *Theodore*. The same King gave *Beokerie*, *Godenie*, *Martynesie* and *Andreyesie*. This *Berwald* having continu'd ten Years in the Government of *Glastonbury* became Archbishop of *Canterbury*.

10. HEMGESEL

Succeeded *Berthwald*, and presided at *Glastonbury* 25 Years. To him, in the Year of our Lord 678, King *Kenwin* granted *Glastingai* six Hides free from all Service, constituting him Abbat there on Account of his good Life, and at the Request of Bishop *Hedde* and the Monks; but upon Condition, that the Brethren of that Place should have the Right of choosing and constituting their Governor, according to the Rule of St. *Benedict*. MUNECA TONE, and by the Wood, says he, which is call'd *Cantuccum* 23 Hides, at *Caric* 20 Hides, and at *Crucan* 3 Hides, these have I bestow'd, mov'd to it thro' divine Fear, for the support of regular Life in the Monastery of *Glastonbury*, &c. The remains of this King rest in the Monks Church-Yard in a *Pyramid* once nobly Carv'd.

In the Year of our Lord 681, King *Baldred* gave *Penward Penger* 6 Hides, *Logpores Beorh* 16 Hides, and the Fishery at *Pedride*, to the Abbat *Hemgil* for a Supply to the honourable Church of St. *Mary* and St. *Patick*, which is seated at *Glastonbury*, with the consent and leave of our Bishop *Hedde*, *Kenwin* likewise consenting. And a little lower, *Hedde Bishop* writ this Charter. *I Aldelin Abbat* consented and subscrib'd the same Year, *Hedde Bishop*.

He also gave to *Glastonbury Lanctocacy* 6 Hides with the consent of *Kenwin* and *Baldred*, which Donation *Cedwall* confirm'd, and, tho' a *Pagan*, with his own Hand made the Sign of the Cross.

The Course of Years now leading to *Ina* King of the *West-Saxons*, we will particularly mention the Lands which that great Man piously bestow'd on *Glastonbury*.

In the Year 620 (here is a mistake in the Year, as appears by the foregoing and following Dates) *Ina* gave to the Abbat *Hemgil*, *Brente* 10 Hides; which Land the Abbat *Berthwald* had of his own accord abandon'd, and without any violence or expulsion on our Part, forsook his own Monastery, and went away against the Will and Prohibition of our Bishop. The lesser Charter of King *Ina*. See in the *Monasticon* Vol. I. p. 12.

11. BERWALD

Succeeded *Hemgesel* in the Year of our Lord 705. King *Ina* gave him 20 Hides at *Tamer*, and 20 Hides at the Place call'd *Bouelt*, *Soey*, or *Sowy* 12 Hides, *Corregs* 6 Hides; *Esford* half an Hide with the Fishery, *Dulting* 20 Hides. *I Aldelm writ this Grant*. King *Ina* also gave *Pilton* 20 Hides to the same Abbat. Bishop *Wilfrid* gave the Island of *Wethmor* 70 Hides, which had been given him by King *Kenwin*, as also the Town of *Cliwere* 1 Hide.

12. ALBERT

Succeeded *Berwald* in the Year of our Lord 712, to whom Bishop *Forthere* Successor to St. *Aldelm* gave *Bledahit* 1 Hide.

13. ECHFRID, or ÆTHFRID

To whom King *Ina*, in the Year 719, gave one Hide, with the Fishery at *Axe*. *Bugu* Abbat gave him *Ora* 3 Hides. Moreover King *Ina* founded the great Church of the Apostles *Peter* and *Paul*, and in regard that there were several Churches, we will speak of the Situation of the several Churches at *Glastonbury* and of their Founders.

The first and ancientest was built by the twelve Disciples of the Apostles *Philip* and *Jacob*, as has been said before; this stood to the Westward of the others. The second was built by St. *David* Bishop of *Menevia* (since call'd St. *David's*) to the Eastward of the older Church, to the honour of St. *Mary*, because having design'd to consecrate the old Church, he was forbid doing it by our Lord, forasmuch as he had consecrated it himself. The third was built by the twelve Men who came out of the Northern Parts, viz. *Morgen Catgur*, *Badmor* and the rest abovemention'd, and this also was to the Eastward of the old Church. The fourth and greatest was built by King *Ina*, in Honour of our Lord and Saviour, and the Apostles *Peter* and *Paul*, to the Eastward of the others, for the Soul of his Brother *Mules*, whom the People had burnt in *Canterbury*. The *Latin* Verses that were by him caus'd to be inscrib'd in the upper part of the Church are in the *Appendix*, Vol. 2. NUM. XCV.

The same King caus'd a Chapel to be made of Gold and Silver, with Ornaments and Vessels in like manner of Gold and Silver, which he plac'd in the great Church. He gave two Thousand six Hundred and forty Pounds of Silver towards building that Chapel, and the Altar consisted of two Hundred and sixty four Pounds of Gold; the Chalice and Paten had ten Pounds of Gold; the Censer eight Pounds and twenty Manks of Gold; the Candlestick seven Pounds and an half of Silver; the Covers of the Books of the Gospel, twenty Pounds and forty Manks of Gold; the Vessels for Water and other Vessels of the Altar seventeen Pounds of Gold; the Basons eight Pounds of Gold; the Vessel for Holy Water twenty Pounds of Silver, the Images of our Lord and St. *Mary*, and the twelve Apostles 175 Pounds of Silver, and thirty eight Pounds of Gold; the Altar Cloth and Priestly Vestments all interwove with Gold and precious Stones. This Treasure the said King *Ina* most devoutly bestow'd on the Monastery of *Glastonbury* for the Love of the Holy Mother of God and Virgin *Mary*. Moreover he confirm'd the Lands and Possessions of the Church by his Royal Charter; which see in the *Monasticon*, Vol. I. p. 13.

After all this the aforesaid King *Ina* directed his Letters under his Royal Seal to the Pope, containing all that has been said above, together with a Gold Cup, and other Kingly Presents, intreating that he would take the Church of *Glastonbury* with all its Appurtenances and Liberties into the Protection of the Holy Roman See, and confirm the same for ever by Apostolical Authority. The same Year that this King went in Person to *Rome*, at his return he brought to *Glastonbury* the Bull with the Apostolical Seal. Afterwards by the instigation of his Queen *Æthelburga*, he again went with her to *Rome*. There, to avoid making a show of his Conversion, that he might be pleasing only in the Eyes of God, he liv'd privately in a poor Habit to his old Age, and at length went the way of all Flesh, not without working great Miracles, as we have been inform'd.

14. CEN-

14. CENGILLE.

Succeeded the Abbat *Æthfrid*, in the Year of our Lord 729. *Edelard*, Successor to King *Ina*, granted to the Family serving Almighty God in the Monastery of *Glastonbury* under the religious Abbat *Cengille*, 60 Hides at *Polonholt*, and ten at *Torric* for ever; and his Consort *Fredogipa* gave *Brunantum* 10 Hides.

In the Year of our Lord 744, *Outhred*, King of the *West Saxons* granted his Charter to *Glastonbury*, confirming all former Grants made to the same, which is in the *Appendix*, Vol. 2. NUM. XCVI.

15. CUMBERT, or TUMBERT.

Was the next Abbat, and said to have presided nine Years. In the Year of our Lord 745, the aforesaid King *Cuthred* gave to this Abbat, *Ure* 3 Hides, *Lulle Baltenesbeorge Scrobbamuth* 10 Hides. The following Year 746, *I Ethelbald*, for the Redemption of my Soul, gave to *Tumbert*, who had presided nine Years, and to the Family who in the Monastery of *Glastonbury* faithfully serve God, for the Price of four Hundred Shillings four Hides in two Places, viz. *Jetelig* and *Brandanlegh*.

16. TICAN.

Anno 754, *Sigebert* for the Price of fifty Shillings in Gold granted to the Abbat *Tican* and to the Monks dwelling in the Town of *Glastonbury* 22 Hides at *Pololt*. The same *Tican* purchas'd of the same King, at the King's Price, viz. five Shillings in Gold, the 6 Hides, which had remain'd to the Westward thereof, for an everlasting Inheritance to *Glastonbury*. He govern'd this Monastery 6 Years, where he was bury'd with his Brethren, as appears by the following Epitath, which I have read.

*Tumba hæc mirifico fulget fabricata decore,
Desuper exculptum condit sub culmine Tican.*

Of which Tomb, in succeeding Ages, the Miracle is related, that a certain Person attempting to destroy it, he was presently made sensible of his Offence by being struck blind. I know not whether he obtain'd Pardon.

17. GUBAN.

In the Year 760, King *Cinewlfe* gave to this Abbat *Guban*, who presided at *Glastonbury* eleven Years, *Sudeton* five Hides; *Hunereburg* on the East Bank of *Petude*. *Ethelard* his Servant gave 3 Hides at *Cedern*. *Sulca* the Servant of CHRIST gave *Culum* 11 Hides, *Cumbe* 3 Hides.

18. WALDUN.

In the Year 772, *Cinewlt* gave to this Abbat *Cunctum* 5 Hides. He govern'd 32 Years (so says *Malmesbury*, Mr. Willis writes 22. which is most likely to be true) for his Successor *Beadewlfe* was Abbat in the 25th Year of Charlemain, King of France, which was of our Lord 793. But doubtless, Dr. Gale's two Volumes of *Historians* have many Errors of the Press, as will appear to all that read them, wherein I do not pretend any Reflection on that Learned Person, who might on several Occasions be obstructed from correcting the Press, and trust to others not so careful as himself.

19. BEADEWLF.

Anno 724, (says the printed Copy, but it must be 794) *Offa*, King of the *Mercians* gave to this Abbat for the Support of his Church 10 Hides at *Espirht*. This Abbat presided four Years. *Ethelmund*, with the Consent of King *Offa*, gave him *Hunefwulle* 1 Hide.

In the Year 726, (here again is a gross Error, for this ought to be 796, *Leo* the 3d, whose the

Bull here spoken of, is, not being Pope till the Year 795, besides what is said above concerning the Emperor Charlemain, and the Reigns of our Saxon Kings prove the same) Pope *Leo* the 3d confirm'd to King *Kinelm* the Liberty of the Donation of the Monastery of *Glastonbury*, of 800 Hides to him and his Heirs for ever; yet so that the Monastery should for ever continue in its Order and Establishment. The said Bull is in the *Appendix*, Vol. II. NUM. XCVII, and the next to it, NUM. XCVIII, is the Confirmation of the same by *Kenwlf* King of the *Mercians*.

What *Kinelm* it was that the aforesaid Liberty was granted to, I cannot decide, for tho' King *Kenwlf*'s Son was call'd *Kenelm*, who was murder'd by his Sister's wicked Contrivance after his Father's Death, when he was scarce seven Years of Age, it cannot be he especially considering this Liberty was granted in the second Year of *Kenwlf*, and that he reign'd twenty four Years: But let us proceed,

20. CUMAN.

Succeeded in the Abbacy in the Year 800, and presided eleven Years.

21. MUCAN.

In the Year 802, *Egbert*, King of the *West Saxons* gave to the Church of *Glastonbury*, and to the Use of the Monks, the Possessions of 5 Manſes close by the River call'd *Toric*, at the Request of the Abbat *Cuman*. *Edgisflus* gave *Budeileg* 20 Hides, by Consent of King *Egbert*.

22. GUTHLAC.

In the Year 824, the Abbat *Guthlac* gave to *Canulfus* a Portion of one Cassate at *Brunhem*, for 500 Shillings, 200 to the Abbat, and 300 to the Monks.

23. ELMUND.

Anno 851, the Abbat *Elmund*, by the Consent of King *Æthelwlf*, acquir'd *Dulting* to the Monastery, and the said King, with the Consent of the Bishop *Alhstan*, added 20 Hides for the Support of the regular Life. The same King is said to have piously granted the Tenth of his Lands to the Churches of his Kingdom. At which Time he gave to the Monastery of *Glastonbury*, *Offainl* 24 Hides, *Rocland* 5 Hides, *Pennard* 19 Hides, *Occenefeld*, *Searamton* 6 Hides, *Sowy* 10 Hides, *Pyrinton*, *Logdereſbeorg*, *Occemund* and *Bedul*, *Branuc*, *Dunold*. Earl *Ethelstan* gave *Clutton* 10 Hides, by the Consent of the same King *Ethelwlf*. The aforesaid Earl made this Grant of his Inheritance, commending at the same Time his Body to the Monastery of *Glastonbury*, intreating in the Name of JESUS CHRIST, that the Brethren never quit the same. Earl *Enulf* gave *Dicheſpite* and *Lottesſhon* 30 Hides, with the Consent of the King *Ethelwlf* and *Honblaperton*, and *Beengeon hangran*. King *Ethelred* Son to *Ethelwlf* gave *Winterburn* 25 Hides to Earl *Wlfere*, which he afterwards gave to *Glastonbury*.

24. HEREFERTH.

Anno 867. (this should be 57, for then he began to reign, and dy'd in two Years after,) *Athelbald*, the Son of King *Ethelwlf*, gave to this Abbat, who presided fourteen Years, *Branucmunster* 10 Hides, at the Salmon Fishery, for the old Church of the Blessed Mother of God *Mary*, and for the Use of the Monks of the Monastery of *Glastonbury*; at which Time King *Alfred*, Brother to *Athelbald*, the Son of *Athelwlf* gave to *Glastonbury* a Piece of the Wood of our Saviour's Cross, which Pope *Martin* had given him.

25. EL.

1b. p. 515,
516.

25. ELFRIC.

Anno 916. (*I am apt to believe this ought to be 926, because Athelstan succeeded his Father in the Year 924.*) King *Ethelstan* gave *Merkesburg* to Duke *Athelm* 10 Hides, which he afterwards bestow'd on *Glastonbury*. Archbishop *Wlhelm* gave *Deberel* 20 Hides, with the same King's Consent. *Offric* gave *Wedeverel*, that is *Munecaton* 10 Hides.

Elfseda, King *Edward*'s Queen gave *Winthurne* 10 Hides.

317. Duke *Ethelstan* gave *Wrington* 20 Hides, which had been conferr'd on him by King *Ethelstan*, the which Possession, that Duke being converted and becoming a Monk, brought with him to the Monastery of *Glastonbury*. He also gave *Weston*, now call'd *Foxcote*, being 5 Hides. He likewise gave him 6 Hides. The Widow *Uffa* gave *Stoke* 5 Hides. At that Time the Abbat *Elfric* presided at *Glastonbury* fourteen Years. All the aforesaid Donations bestow'd on *Glastonbury* by King *Ethelstan*'s Ministers are ascrib'd to that King's Munificence, and the Liberality of his Servants shows his pious Affection to *Glastonbury*; their Devotion often inclining the same Way that they see their Master's Inclinations bent. The same King devoutly confirming these to the old Church in *Glastonbury*, being 86 Hides, added many singular Relicks, as is mention'd in the Life of *St. Dunstan*.

26. STYWARD.

(*Here must be another Error, in the Year of our Lord 922.*) *Styward* succeeded in the Abbacy: His Pictures testify that his Behaviour was answerable to his Name, for they always represent him with a Scourge, or a Broom in his Hand.

27. ALDHUN.

Anno 922. (*more likely 32,*) *Edward* restor'd *Cunton* to the Abbat *Aldhun*.

Having taken notice of the Errors in the Years according as I find them in *Malsbury*. I must here observe that Mr. Willis in his Catalogue inverts the Order of these last Abbats, placing *Syward* next to *Hereforth*, then *Aldhun*, whom he also calls *Athelm*, and then *Eltric*, whereas our Author places *Elfric* next after *Hereforth*, then *Syward*, and then *Aldhun*. Mr. Willis, I suppose has done it to reconcile the Errors in the Years, and he being so knowing in Antiquity, I shall not presume to controvert the Matter, but leave it between them as I find it, and the Reader to his Liberty to discuss the Point.

28. St. DUNSTAN.

I think it is plain he was much in the Wrong, who was so mad as to think *St. Dunstan* the first Abbat of *Glastonbury*; but since we have drawn things out of the Gulph of Antiquity, and are pass'd from the Darknefs of Ignorance into lighter Times, we will now dilate the more upon those Things that were conferr'd on the Monastery of *Glastonbury*, in the Time of this Holy Man, who govern'd *Glastonbury* twenty two Years. The first Reputation of Generosity was gain'd by *Edmund*, Brother to *Ethelstan*, who by Divine Inspiration, had also plac'd him Abbat there. He in the Year of our Lord 940. gave to *Dunstan* *Christemilcsford* 20 Hides, *Hingeston* 8 Hides, *Wudeton* 5 Hides, *Watelea* 4 Hides, restor'd *Wrington* 20 Hides; gave also *Pukelescirkean* 30 Hides, *Escford* with the Fishery half an Hide. His Wife *Epelsled*, by his Command gave *Dom'ham* with *Merton* and *Pendrigton* 100 Hides, *Stane* 8 Hides. These, says he, I bestow on the old Church of the Mother of God on the Hill of *Glastonbury*, for

the wiping off of my Sins, and those of my Grandfather *Eltred* and *Edward* my Father.

Queen *Elfseda*, *Edward*'s Widow, gave *Acford*, *Bocland* and *Plis* 27 Hides, *Hamedeine* 15 Hides, with the Consent of King *Edmund*. *Wilfrid* the said King's Minister, by his Consent gave *Hington* 30 Hides, and *Girlington* 10 Hides, and 5 Hides at *Furnanwrtle*. The same *Wilfrid*, after the Death of his Wife gave *Gretslington* 30 Hides, and *Netelington* 20 Hides; which his Successor taking upon him the regular Habit, confirm'd by his Charter. Then the aforesaid King *Edmund* had given to the same *Wilfric* *Tintankulle* 5 Hides, the which same *Wilfric* afterwards bequeath'd with his Body to *Glastonbury*. *Elfy* gave *Badecumbe* 20 Hides, with the Consent of King *Edmund*. The same King had given to Earl *Ethelstan* *Melnes* 20 Hides, which the said Earl bestow'd on *Glastonbury*. *Sigewlf* gave *Abbedesburgh* 5 Hides, with the Consent of King *Edmund*, *Weleh* gave *Langeford* 11 Hides. All these Lands, viz. 368 Hides and an half, bestow'd by King *Edmund* and his Ministers, express the wonderful Devotion of the same King and his People towards the Monastery of *Glastonbury*, and *Dunstan* its most glorious Protector. The same King to distinguish the said Place by greater Gifts, bounteously bestow'd on *Glastonbury* many Relicks, which he had gather'd in the Country of the *Northumbrians*, and Parts beyond the Sea, which may be found set down in ancient Books, and being induc'd to it by the Holiness of the Place, bequeath'd his Body to it when he dy'd, where he rests till this Day. He likewise granted to it his Charter; which see in the Monasticon, Vol. I. 15.

This Charter was writ in Gold Letters in the Book of Gospels, which he gave to the said Church curiously wrought. Thus much of *Edmund*, who lies at *Glastonbury*, on the left Hand, in the Tower of the great Church.

In the Year 954, King *Edred*, Brother to *Edmund* for fifty Shillings of Gold gave *Baddeburgh* 26 Hides, and one Hide and the Fishery by the Town of *Twinam*, that is *Christescirce*; he also gave *Ternuc* and *Staplewilt*, and Part of *Dennuni* and *Elenberwe*. He likewise restor'd *Pukelescirke* and *Dulting* before alienated, either by some Violence, or Neglect of the Prelates. The same Person gave to *Wilfric* his Minister *Horton* 10 Hides, which he with the Consent of his Lord, bequeath'd to *Glastonbury* after his Death. *Elwin* his Successor in the Inheritance, taking the Regular Habit there, perform'd the other's Will. *Elfred* gave *Camelarton* 5 Hides, with the Consent of King *Edred*.

29. ELSIUS.

Anno 956, *Edwi* the Son of *Edmund*, having banish'd Father *Dunstan*, gave to *Elfus* the usurping Abbat, whom he had thrust into *Glastonbury*, *Pogenebeork* 1 Hide free from all Service. He also gave *Blakeford* 3 Hides, *Ellegus* his Minister, with his Consent gave *Cranmere* 12 Hides. *Eseric*, with the same King's Consent gave *Widcumbe* 6 Hides. *Elwin*, Knight gave one Part of *Sturton*. *Brihtricus* gave *Giffelton* 5 Hides, by the same King's Consent. *Buhtricus* bequeath'd this Charter of the aforesaid Inheritance with his Body to the Monastery of *Glastonbury*, beseeching the Brethren of that Monastery, in the Name of our Lord JESUS CHRIST, never to part with the same. *Buthcere* gave *Widangere*, with the Consent of King *Edwi* his Lord.

30. EGEL.

30. EGELWARD.

Having enumerated the former Abbats, and the Bounty of Kings, we come at length to the most happy Days of *Edgar*; which I therefore call most happy, because they flourish'd with the Rejoycing of Angels, and the promoting of the Holy Father *Dunstan* to the Archiepiscopal Dignity, and consequently, with all that was good, which we will more fully relate. *Dunstan* being at Prayer in the Church of St. *Mary* at *Glastonbury*, at the Time when *Edgar* was born, heard an Heavenly Voice, saying, *Peace to the English Church, in the Time of the Infant now born, and of our Dunstan.* The Truth of which Oracle afterwards appear'd by the Event. This *Edgar* having taken upon him the Government of the Kingdom, honourably recall'd *Dunstan*, who had been banish'd by *Edwi*; and, with much Approbation of the Nobility, promoted him first to the Bishoprick of *Worcester*, then to that of *London*, and lastly to the Archbishoprick of *Canterbury*. The King excellently governing his Kingdom, did not neglect the Peace of the Church: No King of *England* can ever contend in Worth with *Edgar*, he enjoying more Peace than any of them, abounding more in Riches, and being more addict'd to Piety towards God. He did not make an ill Use of peaceable Times, as some do, who laying hold of the Opportunity of Peace to apply it to their own private Satisfaction, either indulge themselves in Pleasures, or heaping up Treasures, set their Hearts on Wealth. On the contrary, he being frequently reviv'd by the Advice of his Instructor and Patron, as it were vy'd to comply with God's Grace, either by himself, or those about him, providing for the Advancement of Monasteries, among which bearing the greatest Affection to that of *Glastonbury*, with the Advice of the Nobility of his Kingdom, he honour'd the same with this Privilege, that none should ever be Abbat there but a Monk of the Place, if any one could be found any way fit for it, tho' he were the meanest of the Monks; but in case, that by reason of the extraordinary Want of one of their own, the Place should require a Monk of another Place, he should be promoted whom the Convent of *Glastonbury* should unanimously elect. That the said Abbat might receive his Benediction at the Hands of any Bishop, and should cause his Monks and Clergymen to be bless'd, and punish the Faults of his own Servants without Impeachment of the Bishop, or the King's Officers. And that no Person, whether Bishop, Commander, or Prince should enter the Island upon any Law Suit, or other Account, as had been enacted by his Predecessors *Kenewin*, *Ina*, *Achelard*, *Cuthred*, *Elfred*, *Edward*, *Ethelstan* and *Edmund*. This Grant he confirm'd with an Ivory Crozier adorn'd with Gold, which he laid on the Altar. The Crozier being cut through the middle in his Presence, he order'd to be carefully preserv'd, that it remain as a Testimonial to Posterity, and the Inclination to steal it might be lessen'd by its being cut in the middle. He also granted another Charter, which see in the *Monasticon*, Vol. I. p. 16.

For a farther Security, lest so much Generosity should be deficient, he prevail'd with *John* the 8th, then Pope, to support the same by his Apostolical Bull, as in the *Appendix*, Vol. 2. NUM. XCIX. The Pope also ratify'd the same by promulgating it in the General Council at *Rome*, and sent it to the King, to be corroborated by his Regal Authority. The King and his Court universally applauded

what the Pope had done in the 12th Year of his Reign, and enjoyn'd the Observance of the same under heavy Curses on the Transgressors.

Anno 963, I *Edgar*, being establish'd King by the Mercy of God alone, for the Renumeration of a greater Reward, have given to the Church of the Blessed and unspotted Virgin *Mary*, in the renowned Place call'd *Glastonbury*, for the Use of the Monks regularly serving God under the Abbat *Egelward*, *Sturres*, 30 Hides, restor'd *Merkesbury* 10 Hides, and given *Midelton* 11 Hides, and *Blakeford* 6 Hides.

Here Mr. Willis adds one Abbat *Ælfstan*, from Dr. Tanner; but as I find him not elsewhere, I do not think fit to deviate from my Author.

31. SIGEBAR.

In the Year 965. I *Edgar* do bestow on the Abbat *Sigebard*, and the honourable old Church for ever, for the Health of my Soul, and for the Soul of my Father *Hamme* 17 Hides, *Dundene* 5 Hides, *Pete-bulle* 3 Hides.

In the same Abbat's Time Duke. *Alfar* gave *Westbury* 40 Hides, and *Othelee* 5 Hides. I Duke *Alfar*, for the Health of my Soul, and of the Soul of King *Edgar*, bequeath this Charter to the Monastery of *Glastonbury*, intreating the Brethren of that Monastery, in the Name of JESUS CHRIST, that they never part with it. *Alwin* gave *Critelington* 25 Hides, *Netelcumbe* 20 Hides, and so fulfill'd the Will of *Wilfric* the first Donor. *Elfar* Alderman, gave *Batamumbe* 20, *Ealdred* gave *Clifon* 11 Hides. This rurall Possession, and the aforesaid *Clifon*, *Ealdred* bequeath'd to the Church of the Blessed Mother of God *Mary*, and to St. *Patrick*, under the Testimony of King *Edgar* and his Nobility. *Ethelm* gave *Dureberge* 11 Hides; *Elfeah* *Cranemere* 10 Hides, *Edelfeda* *Hanandon* 15 Hides, Queen *Elswit* *Winescumbe* 15 Hides and Vestments, a Stole and Maniple, and an incomparable Chasuble. *Hedred* gave *Mildenhele* 15 Hides. *Essebar* gave *Brinsige* 40 Hides, *Healtone* 5 Hides. King *Edgar* by his Royal Authority confirm'd to the venerable Church of *Glastonbury* all these Lands, being 215 Hides.

Besides he plac'd over the High Altar a Cross wrought with Gold and Silver, and large Images, and gave to adorn the Altar his own most costly Coronation Robes. He gave a large Silver Shrine cover'd with Gold and Ivory Images, curiously interspers'd, containing the Relicks of St. *Vincent* and the Head of St. *Apollinaris*, wherein he now rests himself; besides many other Relicks, which he had procur'd in the Countries he had travell'd through, and the Relicks of two of the Holy Innocents of *Bethlehem*, brought over with due Reverence, and by him plac'd at *Glastonbury*. Thus much of the Times of *Edgar*, whose Merits no Age will ever conceal, as having exceeded his Fame in Virtue, and perform'd Actions worthy of several Ages, in scarce 32 Years that he liv'd. He was bury'd in the Chapter-House at the Church Door, but how translated from thence will be shown hereafter.

His Son *Egelred* gave to Abbat *Sigegar*, who govern'd the Abby 28 Years, *Anstamclif* 6 Hides, *Sitteberge* one, restor'd *Pukelescirce* 30 Hides, and in the Year 984 one Manse at *Piltone* purchas'd for 40 Manses of Gold, and *Hanandune*.

Mr. Willis here informs us, that the Time he presided should be but 8 Years, for that it is certain he was made Bishop of Wells, Anno 985.

32. B E R R E D,

In the Year of our Lord 1000, King *Egelred* gave to the Abbat *Berred*, who presided 16 Years, *Fiscwere*, *Alwine* and *Eftun* 20 Hides.

Here again Mr. Willis tells us, the time of his presiding should be 26 instead of 16 Years, and by the Authority of Dr. Tanner, confirms what I observ'd before, that the Dates are often wrong printed, and it may be truly affirm'd, that the Errors are not only in Dates, there being very many visible in other Cases.

33. B R I T H W Y, or B R I T H W I N,

323.

In the Year 1017, *Brithwy* being appointed Abbat, made an Altar Piece adorn'd with Gold, Silver and Ivory, and a Cross, and when he had rul'd 10 Years, was chosen Bishop of *Wells*.

In his Time, *Cnute* King of the *Danes*, rang'd about *England* in an Hostile manner, and tho' sometime repuls'd by *Edmund* the Son of *Egelred*, at length they concluded a Peace, and agreed that *Cnute* should possess *Mercia*, and *Edmund* the Country of the *West-saxons*. Not long after *Edmund* drawing near his End, and bequeathing *Neweton-Kastel* 17 Hides, with his Body to the Monastery of *Glastonbury*, was bury'd there before the High Altar. *Cnute*, in his Progress, coming thither on *St. Andrew's Day*, to honour the Remains of his Brother, he laid his Mantle or Cloak on his Tomb, which seems to have been made of Peacocks Feathers of several Colours wove together, and granted his Charter to the Monastery, to be seen in the *Appendix*, Vol. 2. *NUMB. C.*

34. E G E L W A R D the 2d.

Anno 1027, *Egelward* succeeded in the Abbacy, and govern'd *Glastonbury* 26 Years. To him *Hardecnut* gave the Shrine in which the Body of *St. Benignus* now reposes.

35. E G E L N O T H.

324.

Anno 1053, *Egelnoth* became Abbat. The Government of these two last was pernicious to the Church, the one lavishing the Possessions abroad, and the other squandering the Ornaments at Home. Thus the Affairs of *Glastonbury* began to decline; in short, it is thought some Vengeance hung over the Place, on Account of *Egelward's* Presumption towards King *Edgar*. For having, perhaps with a good Intention, dug up his Grave, 40 Years after his Death, he found the Body no way corrupted, but perfectly entire, and whereas that should have mov'd him to respect, he took occasion thence to be the more bold; for the Coffin he had provided, for it proving too little for the Body, he mangled the Royal Remains; an Action disagreeable to hear, much more to perform. The Blood immediately gushing from the Incision made, struck a Terror into the Spectators, and made them look Pale. Thus the Kings Bones were plac'd in a Shrine upon the Altar, with the Head of *St. Apollinaris* and the Relicks of the Martyr *St. Vincent*, which he having purchas'd at a great Rate, had bestow'd to adorn the House of God. But this was not all the Proof of the King's Sanctity, for one Mad and another Blind were heal'd there. The distracted Person a *German*, having sufficiently approv'd him-

self to be out of his Wits, had been manacled by his Countrymen, thus carrying about with him the Evidence and the Punishment of his Folly: In this manner he had travell'd through several Countries, till at length it was reveal'd to him one Night, that he should repair to *Glastonbury*, where, through the intercession of King *Edgar*, he should be reliev'd of both his Grievances. He came accordingly and found the Success answerable to his Expectation, for as he was at Prayers in that Church, at a Distance from the Body, all his Irons dropp'd off, and he fell down, as if he had been carry'd by a Whirlwind on the Tomb. The blind Man also, well known in those Parts, praying earnestly in the same Place, recover'd his Sight.

36. T U R S T I N,

A Monk of *Caen*, was the first *Norman* Abbat, plac'd here in the Year 1082 (the *Monasticon* says 1081, a small Difference; but *Mr. Willis* has it 1077, the reason I know not) by *William* before Duke of *Normandy*, then King. The same King *William* having conquer'd the Kingdom, gave to his Soldiers many of the Possessions of *Glastonbury*, by which, and what has been said before, may be known, by whom the once most wealthy Monastery of *Glastonbury*, was almost strip'd of its Lands, viz. by the Dilapidation of *Egelward* and *Egelnoth*, and by the Invasion and Oppression of the *Danes* and *Normans*. But the same King *William*, to make some amends for the Wrong before done to *Glastonbury*, confirm'd to the Monks by his Royal Authority, certain Lands, which they complain'd had been taken from them, his Charter is in the *Monasticon*, Vol. I. p. 18.

330.

These things being thus concluded, at the Instance of the Abbat *Turstin*, we will now show how effectually he asserted the neighbouring Abbats of *Muchelney* and *Etheling*, to be subordinate to his Jurisdiction. *Lanfranc* Archbishop of *Canterbury* severely charging them in a General Council of the *English* Nation, upon the false Accusation of *Giso*, Bishop of *Wells*, the Abbat of *Muchelney*, who was best vers'd in Secular Affairs, said, he would answer for himself in the Chapter of *Glastonbury*, when requir'd by the Abbat of that Place. The Abbat of *Etheling* pleasantly evading the Examination, when the Archbishop threatned to take away his Pastoral Staff, answer'd, *I care not, for I have a better, and yet I will not deliver this to you*. Then Abbat *Turstin* being order'd to speak for himself, if he thought it concern'd him, stood up and spoke very learnedly, repeating by heart all the Privileges granted by Kings, from *Kentuin* and *Ina* down to *Edward*, by which he prov'd, that no Man had any Jurisdiction over those Abbats but the Abbat of *Glastonbury*, inasmuch, that no Abbat ought to take Possession of those Churches, unless elected by the Convent of *Glastonbury*. Then the Archbishop turning to the King, and saying, *He would not lessen St. Dunstan's foster Child*, and the King answering, *That neither would he disoblige the Mother of our Lord; but that for the future the Bishop of Wells should decide the Affair in the Chapter of Glastonbury*; Abbat *Turstin* spoke again, alleging that the Privileges of his Church were authentick, that no Man of what Dignity soever ought to come to *Glastonbury* with a Judicial Power, that all Judgments there as well Ecclesiastical, as in secular Affairs, appertain'd to him, and that it was no wonder, that an invincible Prince, and an holy Archbishop, should be pres'd by

331.

OUS

bus Persons to make Innovations; but that for his part, he would never be wanting in defending the Dignity of his Church, with the same Spirit as it had been possess'd by his Predecessors; and therefore that the Bishop of *Wells*, if he thought he had any thing to alledge, should come to *Glastonbury* upon his Summons, and not the King's, nor the Archbishop's. In short, the Abbat carry'd his Cause. The Bishop indeed came to the Chapter, but the Abbats got the better, and he went away dishonourably.

In this Abbat's Time also hapned an unlucky accident, which is not to be altogether pass'd by in Silence; not that therehearsing of an ungrateful Thing, may be look'd upon as a Reproach, but to the end that the Miracle ensuing upon the same, may be produc'd to the Edification of the Hearers. We are inform'd that the Cockle of Discord was sown between this same Abbat and his Convent, and the Cause of this Disagreement is imputed to the Abbat's Negligence, or rather Indiscretion, who letting fall many ancient and laudable Customs of the Monastery, and changing some into those of his Country, tho' he had been in private requir'd to forbear, and in publick reprov'd for the same, yet he neglected to correct those Errors, and would not depart from his positive Temper. Among other Things, disliking the *Gregorian* Song in the Church, he would compel the Monks to leave off the same, and to learn and sing the Notes of one *William* of *Feschamp*. This they resented, as being grown old in the use of this Song, and their Office according to the use of the *Roman* Church, and perhaps were displeas'd with his Conduct, as being a Stranger, and not canonically elected out of the Bosom of their own Church. He therefore one Day entering the Chapter uneasy in his Mind, and talking to the Monks concerning this, and other Affairs in a disorderly Manner, when he found he could not prevail with them, he in a Rage caus'd Soldiers and his Officers all arm'd to be call'd in. Hereupon, the Monks being in a mighty Conternation, fled as fast as they could, taking Sanctuary in the Church, and locking the Doors; but those Ministers of *Baal* breaking into the Church, pursu'd the Monks flying up to the very Altar, and begging the Divine Assistance with Tears, and shot their Arrows at them. Some also went up into the Galleries erected between the Columns, the better to glut themselves with their innocent Blood, not regarding the Holiness of the Place, till they had murder'd two of the Monks, the one of them run through with a Spear, as he embrac'd the holy Altar, the other shot through with Arrows at the Foot of the same Altar, and much wounded 14 of the others. The Monks therefore thus compell'd by Necessity, at length made the best Defence they could, driving their Adversaries out of the Choir. One of the Abbat's Family more obstinate in his Wickedness than the rest, seeing a Monk holding a Cross cover'd with Silver in his Hands, to serve him as a Shield, furiously let fly an Arrow at him; but, God so ordering it, the Arrow wounding the Image of our Saviour on the Cross below the Knees, a Stream of Blood flow'd from it, which falling from the Altar to the Steps, and from the Steps to the Ground, struck a dread of divine Vengeance into those unhappy Wretches. He who had perform'd the wicked Act, seeing this Effect, immediately ran distracted, and going out of the Church broke his Neck and dy'd. The rest observing it, made haste to get out of the Monastery,

lest the like Judgments should fall upon them, but divine Justice would not permit those to escape the Chastisement, who had partaken in the Guilt; some of them losing their Wits and their Senses within, and others without. Complaint being made to King *William* the First, and the Abbat being found most to blame, he was oblig'd to return with Dishonour into *Normandy*, to the Monastery from whence he came; many of the Monks were also sent into Custody in several Bishopricks and Abbies. But that King dying, the same *Turstin* is said, by the Interposition of his Kindred, to have prevail'd with King *William Rufus*, to be restor'd to the said Abby, paying down 500 Pounds in Silver, and being possess'd of the Monastery some Years, and wandering about its Possessions, he ended his Life miserably at a considerable distance from it, as he had well deserv'd. These Things hapned in the Year 1081, and *Orosius* the *English* Historian is Witness thereof.

37. HERLEWIN

332. Succeeded in the Year 1101, and was, as well as *Turstin*, a Monk of *Caen*, famous for Clemency and Generosity, whom King *Henry* the First, with the Consent of the Convent, made Abbat there, and he presided 19 Years. At his first coming, he was ill look'd upon in *England*, on Account of his Parching in Diet; and in reality he was more strict therein than became his great Fortune, not out of a niggardly Temper, but in compliance with the Custom of his own Country from whence he came. But being convinc'd of the Dishonour, that, as has been said, redounded to him, he quite threw down the Gates of the Court, which had been wont to keep out the People resorting thither, to the End that the Access being open, as well by Night as by Day, none might pretend the least Difficulty of coming in. And to convince all Men how much he abhor'd the Scandal of being thought a Miser, calling together all his Officers, he beg'd it of them as a Favour, that they would be assisting to him in retrieving the Reputation of being Generous; threatening the Porter, in case he shut out any Man, not only with the loss of his Place, but of an Ear. Thus it came to pass that he who before was reputed to be a Niggard, came to be look'd upon as Extravagant. The Church which his Predecessor had begun to build, not being answerable to the Greatness of its Possessions, he laid it level with the Ground and began a new one, on which he expended 480 Pounds. He bought an Image and a Cross for 70 Marks; and having offer'd the King a Thousand Marks for the Lands taken from the Monastery, ever since the first coming of the *Normans*, his Offer being rejected, conforming his Mind to the saying of *Terence*, *If we can not, said he, do what we will, let us do what we can*. Accordingly he, at the Expence of 100 Marks of Silver, and two of Gold, retrieved the loss of his own Manors. For recovering six Hides at *Pukelescirce*, he improv'd that to 40 Pounds, which had been scarce worth 16 before. He gave 60 Marks to redeem the Land which *Geffry de Magnaville* held in *Wilton*. He also recover'd the Land of *Crane-mere*, King *Henry* consenting that he should hold it for three Hides. He extorted *Milne* and *Lim* out of the Hands of *Harding* the Son of *Eadnoth*, then a powerful Man and a Lawyer. He recover'd *Blakeford* from *Ulric* Brother to the Bishop of *Durham*, by depriving him of Ecclesiastical Communion, because all secular Wisdom was not successful.

ful. He likewise brought back to the Church, one Hide at *Cumpton*, and one at *Soei*. He further acquir'd Land to the value of 10 l. at *Wale*; made a Crofs of wonderful Workmanship, 9 Palls, 9 Copes one Carpet, 5 Vestments, 3 Albs and an Altar, which being shown to *John* of *Crema*, he was at first astonish'd and then said, if it were at *Rome* it would be worth an hundred Marks. He enlarg'd the Offices of the Monks, receiv'd Clergymen *gratis*, that desir'd to Embrace a Religious Life, setting no Price upon their Conversion, as some do. The Day before he dy'd, as he was singing Mass, he offer'd himself up a Sacrifice to God with a contrite Heart, and Streams of Tears; then he ask'd Pardon of the Monks in their Chapter for all his Offences, which was granted. Foretelling, to their Admiration, that he was arriv'd at the End of his Life: In the Evening by the Advice of the Physicians he took some Pills, but those putting him into the Cholick before Midnight, he receiv'd the Extreme Unction at the Hands of the Monks resorting to him, and dy'd before Day, and was bury'd by *Turstin*, at *St. Andrew's*.

38. SIGFRID.

334.

A Monk of *St. Martin de Seez*, and Brother to *Ralph* Archbishop of *Canterbury*, became the next Abbat, in the Year of our Lord 1120; being, as well as the last above, appointed by King *Henry* the First, and he govern'd *Glastonbury* six Years. He gave one Pall, a white Vestment, and obtain'd a Bull of Pope *Calixtus* the 2d, confirming all the Privileges and Possessions of this Monastery, which is in the *Appendix*, Vol. 2. NUMB. CI. *Sigfrid* being made Bishop of *Chichester*, was succeeded by

(Thus far William of Malmfbury, who concluding here, the following Abbats are continu'd from John another Monk, whose Work is in the Cotton Library, as referr'd to in the Margin, and it must here again be observ'd, that the said Original being there in Latin, is here faithfully translated, whereas in the former Part, being a printed Latin Copy, the liberty has been taken to abridge the same, which would not be so proper in translating from a Manuscript, as not so easy of access.)

39. HENRY of BLOIS,

Bibl. Cotton.
Tiberin, A.
V. Fol. 98.

The Successor to the last above was *Henry*, Brother to *Theobald* Earl of *Blois*, Nephew to King *Henry* aforesaid, Monk of *Cluni*, Anno Domini 1126, a Man renowned for much Literature, and adorn'd with commendable Behaviour. Through his Industry the Church of *Glastonbury* obtain'd so many Advantages, that his Memory will therefore deservedly flourish in the same for ever. He worthily governing the Flock committed to his Charge, recommended the divine Commands by Words to his ablest Disciples, but endeavour'd to demonstrate them to the more simple in his Actions. He so adapted himself to the Manners of all Men, that he was no less belov'd than respected by every one. Finding the Possessions of his Monastery dilapidated and squander'd, he labour'd to retrieve, and by his great Industry to increase them. He recover'd the Manors of *Melles*, *Uffeculum*, *Camelarton*, *Donnerham*, and the Town of *Siston*, *Ashcote* with *Pedewelle*, two Hides and an half, as also three Hides and an half in the Manor of *Muriliuche*, which had been before lost; acquir'd the Isle of *Andredesei*, and annex'd it to the Vestry, and assign'd a Pension of fifty Shillings out of *Pokeleschurche* to the Sacristy, for the Maintenance of a Taper to

burn continually before the Image of the Virgin *St. Mary* in the old Church.

Three Years after this *Henry* had taken upon him the Government of the Monastery of *Glastonbury*, he was promoted to the Bishoprick of *Winchester*, however during his whole Life he retain'd the Charge of the Church of *Glastonbury*, which he sincerely lov'd, with the King's Consent and the Pope's Dispensation. By Authority also of the Pope he exercis'd the Office of his Holiness's Legate throughout all *England*, and much honour'd the same by his Doctrine and Institutions. But passing by those Things which he perform'd with great Commendation as Bishop or Legate, let us come to what he acted in the Monastery of *Glastonbury*. He added many Buildings to the Manors of the Abby, and in the Monastery it self, he built from the very Foundations, the Belfry, the Chapter-house, the Cloister, the Wash-house, the Refectory, the Dormitory, the Infirmary with its Chapel, a large and beautiful Palace, the outward stately Gate of square Stone, the great Brew-house, and several Stables for Horses, all which he commendably finish'd, and their Loftiness, Matter and Form testify the Industry and Magnanimity of that illustrious Person. He also bestow'd very valuable Ornaments on the Church, viz. Nine Veils, some of which were of *Diaspre*, (a rich flower'd Silk of several Colours, as I take it,) some of *Samit*; a rich Turkey Carpet, one Cushion; Nine Copes interwoven with Gold and Stones; two Chafubles, one of Green *Samit*, and another Purple; a most costly Stole and Maniple; two fine Albs; a large Banner interwove with Gold; a Silver Crofs with the Images of our Saviour crucify'd, *Mary* and *John*, and a Silver Foot. All these gilt with pure Gold, and adorn'd with Turkey and other precious Stones. He likewise gave a large Piece of Gold Embroidery to adorn the Altar, and an Ivory Shrine and Box containing many Relicks, viz. a Silver gilt Crofs with some Pieces of the Crofs of our Lord, and on the other Side these Verses:

*En arx alma Crucis; En fabrica sancta salutis.
En Tronus hic Regis; En conciliatio mundi.*

That is,

Behold the sacred Fortrefs of the Crofs;
Behold the Structure that retriev'd our Loss.
Behold the Throne of our eternal King;
Behold what reconcil'd the World to him.

Item, a Silver gilt Crofs with Relicks of *St. George*, *St. Cosmas*, *St. Indractus*, *St. Benignus*, *St. Audomar*, and *St. Hilda* Virgin. He likewise gave the Bodies of the Holy Virgins *Ursula* and *Daria*. Item, Relicks of *St. Guthlac*, Anchorite. Item, Some of the Milk of *St. Mary*, and of her Hair, with the Crofs, of her Tomb and of all the Garments of the same blessed Mother of God. Item, of *St. John Evangelists* Sleeve, and of his Hair in a Lion of Cristal. Item, Oyl of the Tomb of *St. Catherine*. Item, one large Bone of *St. Nicholas*. Item, one Bone of *St. Benedict* Abbat, who writ the Rule of the Monks. Likewise a precious Saphir bestow'd on *Glastonbury*, by *St. David* Archbishop of *Menevia* (since *St. David's*) long hid on Account of the Wars, none knowing the Place, till he found it in a certain Door of the Church of *St. Mary*, and Magnificently adorn'd it with Gold, Silver and precious Stones, as it is to be seen to this Day. He also gave above forty

Books

Books to the Library, as well of the Divine Office, as of several Faculties.

King *Henry* having reign'd thirty six Years, eight Months and seven Days, dy'd in *Normandy*, and his Body being brought into *England*, was bury'd in the Monastery of *Reading*, which he had built from the Foundation. His Successor was *Stephen* Earl of *Bohen*, Brother to *Henry* Bishop of *Winchester*, and Nephew to King *Henry* by his Sister, *A. D.* 1135. But the Bishop *Henry*, an excellent Prelate, considering that a competent Supply of corporal Wants is wont to attract some Persons to the Service of God, and chiefly to cut off all occasion of muttering, to provide for the Peace and Benefit of his Disciples, thought fit to appropriate some Things for the Recreation of the Monastery.

Accordingly he added ten Shillings by the Week throughout the Year for the Use of the Kitchen, the Mill of *Strete*, and the Revenue of twenty Pounds of Pepper in the City of *London*. Besides this, in regard that the Brethren kept all the Principal Festivals of *St. Mary* the Mother of God in a more devout and solemn manner than usual by his Persuasion, and that after the first Day of the Assumption of the same glorious Virgin, during the three following Days, they perform'd the Divine Service in their Copes, after the manner of Festivals, as is done in *Easter* and *Whitsun* Weeks, his Affection towards them increasing, to the end his Memory might be the more gratefully preserv'd, he generously granted to the Convent thirty Salmons of the Revenue of *Henry de Northlode's* Land and ten from *Hundesturt*. Item, ten Salmons and two Measures of Honey from the Land of *William le Coc*. One Horse Load of Wine being the Acknowledgment for certain Land call'd *Wine-land*, and two Measures of Honey of the Land of *Ricerius*. Item, six Measures of Honey of *William de Maute* for an Acknowledgment of certain Land at *Brentmareis*. He likewise ordain'd, that on the eight Principal Festivals of the Year, a Wax-taper of eight Pounds should be offer'd on *St. Mary's* Altar by the Abbat, or the keeper of the Abby, that it may there burn at the Divine Service, viz. On the Nativity of our Lord, the *Purification* and *Annunciation* of *St. Mary*, at *Easter* and *Whitsuntide*, at the *Assumption* and *Nativity* of *St. Mary*, and on the Solemnity of *All-Saints*.

King *Stephen* having reign'd 17 Years, dy'd and was bury'd at *Feversham*. His Successor was *Henry* the II, the Son of *Maud* the Empreß, Grandson to *Henry* the First by his Daughter, *A. D.* 1155. The glorious Prelate *Henry*, to the End he might still more decently and better conclude what he had honourably begun, caus'd the Possessions, Immunities and other Things which he had found, or by his Industry acquir'd and added to this Monastery to be establish'd and confirm'd by the Popes *Innocent* the 2d, *Alexander* the 3d, and by these three Kings, viz. *Henry* the First, *Stephen* his Brother and *Henry* the 2d, of whom he also obtain'd Exemption from Shires and Hundreds, and Toll. Thus it appears by his Works, which are the Evidence of Affection, how much this venerable Person was devoted to *Glastonbury* and its Inhabitants. When he had continu'd 45 Years in the Pastoral Charge of the Church of *Glastonbury*, this Prelate being of a great Age and conspicuous for good Deeds, departed this Life, in the Year of our Lord 1171, and was bury'd at *Winchester*. He flourish'd in the Reigns of *Henry* the First, *Stephen*, and till the 23d Year of King *Henry* the II.

About this Time King *Henry* having rais'd a numerous Army, fail'd over into *Ireland*, and reduc'd that County under his Dominion without much Difficulty, whereupon he gave many of his Soldiers and others many Lands and Possessions there in Fee in several Places, appointing there a Chancellor, a Seneschal, Justices and other Ministers appertaining to the Regal Dignity, and having successfully settled other Affairs, he return'd into *England*. Not long after, one call'd *Philip* of *Worcester*, who had been appointed Constable of *Ireland*, gave in that Country, to this Monastery of *Glastonbury*, the Town of *Kilcumyn*, with the Church of the same Town and an hundred Carrucates of Land quit of all secular Services, with all Liberties and free Customs, with the Churches and Chapels, Boroughs, Towns, Fairs, Markets, Meadows Pastures, Lakes, Mills, Rivers, Fisheries, Moors, Marshes, Forests and Warrens, in Woods and in Plains, with the Mines of Gold and Silver and all other Metals, and all other Appurtenances whatsoever, building and founding thereon a College or Priory of Monks, in Honour of the Holy Apostles *Philip* and *Jacob* and of *St. Cumin*. Which was accordingly perform'd, for one *James* was sent thither with other Monks of *Glastonbury*, and became the first Prior there. Many others also at that Time, conferr'd on the same new Church many particular Lands, with Tenements, Meadows, Mores and other Things, being excited so to do by the Example, or for Love of the first Donor. Another venerable Man by Name *William de Burg* gave to one *Richard*, a Monk of *Glastonbury*, a certain Town in *Ireland* call'd *Ardimur*, with the Church and all Appurtenances, and many Villages adjacent, Churches and Chapels, Woods and Plains, in Ways and in Paths, in Meadows, Pastures, Mores, Hills and Marshes, Forests, Chaces, Warens and Coney Borrows, with Markets and Fairs. He likewise gave certain adjacent Isles, with the Waters, Lakes, Fisheries and Mills, and all other Liberties and free Customs, and a certain Religious House to be built for the Profession of his Order, to the Honour of God, and of the Blessed Virgin *Mary*. A Priory being accordingly founded there, that Place was call'd *Ocmiild*, or *Otimild*, and the aforesaid *Richard* was made the first Prior there.

40. R O B E R T

Prior of *Winchester* succeeded the aforesaid Bishop *Henry* in the Government of the Abby of *Glastonbury*. He was a Man accomplish'd in all Virtues, and a special lover of the Poor, and for as much as he first sought the Kingdom of God and his Righteousness, the Lord added to him Plenty of Temporal Goods. This Man considering the Affection of the Convent towards him, to the end they might the more devoutly preserve his Memory, and some Refreshment be Yearly on his Anniversary, provided as well for the Convent as for the Poor, gave the Tithes of *Newton* and *Kentelesworth*, and remitted to the Convent, the Wax and Honey, which his Predecessors were wont to receive of the Honey Farm. He also gave to the Church these Ornaments, viz. 5 Copes, 3 Chafubles, 3 Veils, two Albs, with as many Stoles and Maniples. In this Abbat's Time, the Churches of *Pilton* and *Soutbrent*, which had been of the Patronage of the Monastery of *Glastonbury*, devolv'd into the Hands of the Church of *Wells*, in this manner. *Reginald*, at that Time Bishop of *Bath*, taking good Advice, perswaded this Abbat to become a Canon of *Wells*, he unadvisedly consenting, receiv'd the aforesaid Churches as his Demesnes, on Account of his Prebend.

At length his Domesticks muttering because of the hard Subjection and the frequent calling upon and exactions from him, being tir'd out, he quitted the Canonry ; but those Churches remain'd to *Wells*, by means of a Transfation made about the Jurisdiction of the Archdeacoury and the Pensions, for which the Monks of *Glastonbury* were then impleaded by the Bishop. However the Archdeacon of *Wells* for the Time being, is oblig'd to do Fealty to the Church of *Glastonbury* for the Church of *Soutbrent*, which is annex'd to his Prebend. The said Abbat having presided over this Church seven Years, departed in our Lord on the 4th of the *Kalends* of *May*, and was bury'd on the South side of the Chapter-House of *Glastonbury*.

The Church of *Glastonbury* being thus depriv'd of its Pastor, fell into the Hands of King *Henry* the 2d, which he held several Years. Some Time after it hapned, that the same King had some Business to dispatch in the Court of *Rome*, and considering of a proper Person, he bethought himself of one fit for the Purpose, viz. *Peter de Marci*, Monk and Chamberlain of *Cluni*, who having great interest at that Time in the Court of *Rome*, by means of his Brother who was Bishop of *Albano*, might easily obtain any thing here requested ; and knowing that Interest allures all Men, he committed the Custody of this Abby, then vacant, to the said *Peter*, who repairing to *Glastonbury*, and being desirous to be unanimously elected Abbat by the Monks, behav'd himself favourably and generously towards the Monks, obliging them as much as possible with fair Promises and Gifts. But the Monks of *Glastonbury* having long had most religious and try'd Persons for their Pastors, they could not consent to admit of him, for as much as it was objected against him, that in his own Country he had Fortify'd a Castle to the Detriment of his Church. They also charg'd him with Irregularity, saying they had heard that Men had been kill'd on his Account, and by his means. *Peter* being desirous to clear himself of this Crime, and to wipe off the Imputation of it, pretended to perform the Divine Service in the old Church, on *Christmasts* Day following with only two Monks, that he confided in, present. But the two Monks, who had the charge of the Church, saw him profaning the Sacraments, and acquainted the rest. And whereas after so heinous a Pollution it had been requisite to reconcile the Church, before the Divine Sacraments should be again consecrated, the Monks Devotion conniving at the same, the Divine Vengeance fell upon it, perhaps calling to mind former Sins, and abhorring the new ; for the next Summer, on the Feast of *St. Urban*, all the Monastery, except the Apartment and Chapel built by the Abbat *Robert*, into which the Monks afterwards retir'd, and excepting the Belfry, built by Bishop *Henry*, was consum'd by Fire. The Beauty of the Building lately erected by the Bishop (and Abbat) *Henry*, the veneration paid by all Men to the Place, the Church which was the Receptacle of so many Saints, were reduc'd to an Heap of Ashes. The Confusion of the Relicks, the Pillaging of the Treasure as well in Gold and Silver, as in Silks, Books and other Ecclesiastical Ornaments, might worthily cause such as were remote and only heard of it to bewail such a Loss. They who have seen any thing like this may guess what Tears were shed, and Lamentations made by those that beheld it. The Monks calling to mind their former Felicity were the more vehemently griev'd, since the greatest Calamity under Misfortunes is to have been once happy.

Not long after ensu'd the Death of the aforesaid *Peter*, A. D. 1184. King *Henry* taking Compassion on the Monks under this great Calamity, committed the repairing of the Abby to the Care of *Ralph*, Son to King *Stephen*, and his own Chamberlain, upon Condition, that exhibiting a Competency to the Monks of the same, he should spend all the rest of the Revenues in repairing the Buildings, and rebuilding the Church.

To this Effect he granted his Charter, confirming all former Donations, with the greatest Encomiums and Immunities belonging to it on the Place. Which Charter being omitted in the *Monasticon* is inserted in the *Appendix*, Vol. II. NUM. CII.

The aforesaid *Ralph*, Chamberlain to the said King being faithful in what was committed to his Charge, diligent in all Affairs, famous for Probity of Life, and extraordinary well affected to *Glastonbury*, endeavour'd to perform what was enjoy'd him by the King with much Zeal and Devotion. From the beginning he not only exhibited competently and decently to the Convent, and its Servants, according to the approv'd Custom of the Monastery, but also generously added something of his own. He increas'd the Bread of the Monks, and some Servants one fourth Part, that they might have the same all the Year about as they were wont to have in Lent. The weight of every Loaf is eighty eight Shillings and eight Pence. He finish'd the Church of *St. Mary*, on the same Place where the old Church had formerly stood, of square Stone and most Beautiful Workmanship, sparing for no Ornament, and the same was consecrated by *Reginald* then Bishop of *Bath*, A. D. 1186, or thereabouts, on the Feast of *St. Barnabas*. He also repair'd all the Offices. Then laying the Foundations of the greater Church in most noble manner, he extended the same four Hundred Feet in length, and eighty in breadth. Plying the Work industriously, he spar'd for no Expence, and what was wanting at *Glastonbury* the Kings Liberality supply'd. In the Foundation of this Church were laid as well the Stones of the Great Palace built by *Henry* the Bishop as those of the Wall encompassing the Court.

At this Time were dug up in the old Church the Bodies of *St. Patrick* on the right side of the Altar, of *St. Indractus* and his Companions on the left of it, and of *St. Gildas* from the Pavement before the Altar, and they were plac'd in Shrines. The Relicks of *St. Dunstan* were also found. For the same Saint before the burning of the Church lying hid, as has been said before, in a Place under Ground, there was in the same Church a certain Monk, call'd *John Canan*, of ripe Years, sagacious in Judgment, and perfectly knowing in the ancient Statutes of the Monastery, to whom the Brethren did believe that the Knowledge of that secret had been transmitted by Succession. To his Care was committed one *John Waterleghe*, young in Age and Conversion, whom the old Man entirely lov'd for his good Disposition. This Youth, being set on by his Companions, earnestly solicited his unwilling Master with repeated Intreaties, and all manner of Perswasions, to shew him the Place which conceal'd so great a Treasure. At length, being overcome with importunate Prayers, the Lad, according to Custom, enquiring, the old Man said thus :

" My dearest Son, no sooner will you enter the Church to sprinkle yourself with Holy Water than your Habit will touch the Stone under which that
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“which you enquire after is conceal’d. But ask me
“no more concerning this Affair; and wisely con-
“sider with yourself on what you have heard. The
Youth retaining this same in his Memory, the old
Man when his allotted Time was expir’d, departed
this Life. After his Death, what he had said was
made known to every Body; yet all hesitating upon
the Ambiguity of the Words, and not knowing how
to extricate that difficulty, no one set his Hand to
try which way to solve the Doubt. Some short Time
after the aforesaid Fire had destroy’d the Monaste-
ry, two of the Brothers more couragious in this
particular than the rest, taking a proper Opportu-
nity, went together with the same zeal to the Place
which *John Wateleg* had before describ’d, and
searching the same diligently, they found the Stone
they had long before heard of; and lifting up the
same, discover’d under it a wooden Chest every where
plated with Iron. Then calling together the Prior
and all the Convent, and opening the Case, they
found the most sacred Bones of *St. Dunstan*, as also
his Ring on a Bone of his Finger, and for the
clearing of all Doubts, they discover’d a Picture
within the one half of it of curious Embroidery,
and the other of plainer Work, and on the Right of
the Chest *S^{us}* with a Crown over it, and on the
Left *D^{is}* with a like Ornament, expressing the
Name of *St. Dunstan*, who had been laid there.
The Truth of *John Canan*’s Account being thus
manifestly prov’d, the Monks not a little comfort-
ed by the finding of those most precious Relicks,
after their former Disaster, took them up joyfully
and decently plac’d them in a Shrine cover’d with
Gold and Silver, placing together with them the
Shoulder and Arm of *St. Oswald* King and Martyr.
The Church of *Glastonbury* has Cause to rejoyce
being defended by the presence of so great a Patron,
through whose Intercession and Merits God ceases
not to work his Wonders there, most frequently
restoring Health to Persons labouring under all sorts
of Distempers, and often relieving even Brute
Beasts in danger. A great Part of the greater Church
being built, the rest had been curiously finish’d, had
it pleas’d God to prolong the King’s Life; but alas!
cruel and untimely Death snatching him away grie-
vously afflicted, the Monks then beginning to breathe.
When he had reign’d 35 Years, he dy’d the Day be-
fore the *Nones of July*, at *Chinon*, and was bury’d
at *Font Evraud* in *Normandy*, A. D. 1189.

His Son *Richard* Earl of *Poitou* succeeded him,
who being advanc’d to the Throne, and inclin’d to
Martial Affairs, turn’d away his Thoughts from
building the Church of *Glastonbury* lately begun.
Thus the Work was given over, because there was
none to pay the Workmen. However the same
King, with the Consent of the Convent, appointed
41. HENRY DE SOLIACO,

Prior of *Bermundsey*, of the Blood Royal, Ab-
bat of this Place in the Year 1189, being the same
Year in which he was crown’d. However *Giral-
dus Cambrensis* says he was Abbat in the Reign of
King *Henry*, who was by him often admonish’d to
place King *Arthur* more decently, and translate him
from below to more Dignity; for he had lain near
the old Church, between two Stone Pyramids, once
curiously carv’d, during the space of 648 Years,
whereupon causing the Place one Day to be enclos’d
with Curtins, he gave Orders to Dig: The Work-
men having proceeded to a vast Depth, and almost
despairing of Success, found a wooden Coffin of a
wonderful Magnitude, the which being taken up
and open’d, they found Bones of an incredible Size,

inasmuch that one Shin Bone reach’d from the
Ground above half way a Tall Man’s Leg. They also
found a leaden Cross, on one side whereof was this
Inscription, *Hic jacet sepultus inclitus Rex Arthurus in Insula Avallonia*. That is, Here lyes bury’d
the renowned King *Arthur* in the Island of *Aval-
lonia*, or *Glastonbury*. Then opening the Queen’s
Coffin, they saw the Hair of her Head lying entire
about the Bones, as if she had been newly bury’d;
but being touch’d they fell to Dust. The Abbat and
Convent receiving their Remains with joy, transla-
ted them to the great Church, placing the King’s
Body by itself, at the upper Part of a noble Tomb
divided into two Parts, and the Queen at the Feet,
in the Choir before the High Altar, where they rest
in magnificent Manner till this Day. On the Tomb
is this Epitaph.

*Hic jacet Arturus, flos regum, gloria regni;
Quem mores probitas commendat laude perhenni.
Arturi jacet hic conjux tumultata secunda;
Que meruit Celos virtutum prole secunda.*

That is,

Here lyes *Arthur*, flower of Kings, glory
of the Kingdom, who deserves eternal Praise
for Probity and good Life. Here lyes entomb’d *Ar-
thur*’s second Consort, who deserv’d Heaven, being
fruitful in Virtue.

The Abbat *Henry* obtain’d of Pope *Celestin*,
the Privilege of using the Mitre and Ring, Gloves,
Dalmatick, Tunick and Sandals, and of blessing
Sacerdotal Vestments; also Archdeacon’s Jurisdic-
tion in certain Churches, tho’ that Jurisdiction should
be retrench’d, and he depriv’d of some Churches
which he had before, as *Pilton* and *Dichefsgate*,
which he procur’d to be confirm’d to the Church of
Glastonbury, by *Reginald* Bishop of *Bath*, and his
Chapters. He also had confirm’d to him the Pen-
sions in almost all the Churches, which are of the
Advowson of the Monastery in the Diocese of *Bath*,
viz. to the Sacristy or Vestry, from the Church of
St. John of *Glastonbury* six Marks; from the
Church of *Doulting* four Marks, from the Church
of *Shapewike* twenty Shillings; to the Chantry,
from the Church of *St. John* forty Shillings, from the
Church of *Winescombe* one Mark; from the Church
of *St. Peter* of *Twelcester* half a Mark; to the Phy-
sickry, from the Church of *Strete* sixty Shillings,
and from the Church of *Sowry* four Marks; to the
Almonry, from the Church of *Camelarton* one
Mark, and from the Church of *Middleton* ten
Shillings; to the Infirmary, from the Church of
Berewes half a Mark; to the Work of the Church
of *Glastonbury*, from the Church of *Merelince*
an hundred Shillings, from the Church of *Wring-
ton* forty Shillings, from the Church of *Dichefs-
gate* three Marks, from the Church of *Batecumb*
twenty Shillings, from the Church of *Eastpennard*
one Mark, from the Church of *Mellis* twenty Shil-
lings, from the Church of *Bodedeie* twenty Shil-
lings, from the Church of *Munkaton* two Marks,
from the Church of *Esfibrente* one Mark, and from
the Church of *Limpelesham* one Mark, which is
assign’d to the Office of the Hostilary. I would not
therefore hesitate to extol this Man for these Actions,
had he oppos’d himself as a Wall for the House
of the Lord, and had not, when he saw the Wolf
coming, fled, leaving his Flock expos’d to the ravenous
Wolf; and had he not cut off intolerable Covetous-
ness taken what was not his due, when forsaking
the Monastery of *Glastonbury*, through Ambition
to

to get the Bishoprick of *Worcester*, he expos'd the said Monastery to all the Calamities that ensu'd. We to this Day feel the dismal Effects of his Imprudence, our House having on that Account been expos'd even to this Time, to the Violence and Injustice of the Bishops of *Bath*, and their Adherents the Canons of *Wells*. For ever since then it has been their constant Custom to do us all the Harm they can, and when they can not prevail in Actions, they endeavour at least to accomplish their perverse Designs by Detraction and Railing. Besides the aforesaid Abbat never gave an helping Hand to the Work of the Church that was begun; but giving the Lands of the Church in Fee to his Friends, and attempting many Things contrary to the Will of the Convent, he drew on himself the Indignation of many. Therefore the Monks being solicitous for the building of the Church, endeavour'd the best they could to keep the Work going on with the Alms that was charitably given, sending Preachers of their Brethren to this Purpose into several Parts, with Relicks and Indulgences of several Popes.

In the mean Time, King *Richard*, in the second Year of his Reign, set out for *Jerusalem* with his Army, and there for some Time manfully fought the Lord's Battles against the Enemies of the Cross of CHRIST. In the fifth Year of his Reign, being on his Return home, he took his Way through the Duke of *Austria's* Dominions, by whom he was seiz'd. Afterwards he was deliver'd up to *Henry*, the Emperor of *Germany*, that Duke's Prince and Lord, and by him detain'd in Prison till he paid an Hundred Thousand Marks of Silver for his Ransom. In the mean time one *Savaric*, that Emperor's Chancellor, whose Kinsman he also pretended to be, obtain'd the Bishoprick of *Bath* of the said King, on Account that he had often done him many Courtesies. The same *Savaric* thinking the Bishopric too little for him, being an ambitious and prodigal Man, he intreated the Emperor to prevail with King *Richard* to grant him this Abby which was within his Diocese, to convert the same to the Improvement of his Bishoprick. The King, being in that Distress, at the Request and Intreaty of the Emperor, granted the same, tho' much against his Will, as he afterwards declar'd when set at Liberty. The which Grant, so obtain'd of the King, he prevail'd to have confirm'd to him by Pope *Celestin*, then worn out with Age, having first made many false Suggestions, of the Enmity often breaking out between the Churches of *Bath* and *Glastonbury*, which he falsely affirm'd could be no otherwise reconcil'd, than by the Union of the two Churches, and this was done wholly unknown to the Abbat and Convent of *Glastonbury*. *Savaric*, that he might the sooner and with more Ease possess himself of the Abby of *Glastonbury*, contriv'd to have the Abbat *Henry* sent for to repair to King *Henry* in *Germany*. Being arriv'd there, he was favourably receiv'd by the King, who said to him, "Dear Cousin, if you had come sooner, I had been sooner releas'd. The Emperor presses me to give to *Savaricus*, who is call'd his Kinsman, the Abby of *Glastonbury* as an Addition to his Bishoprick, yet so that I shall have the City of *Bath*, which the same Bishop says is worth an Hundred Pounds *per Annum*, in Exchange for the Monastery, and you shall be promoted to the Bishoprick of *Worcester*, which is now vacant. The Abbat *Henry* easily consented, and conferring with *Savaric*, they contriv'd the Manner and Method how to bring about this Collusion and wicked Contrivance, and accordingly he

sent before some of his Servants into *England* to expose to sale all the Moveables they could upon all the Possessions of the Monastery. He following them soon after the Feast of St. *Michael*, came to *Glastonbury*, where he continu'd almost till *Advent*, the Convent being still kept altogether ignorant of what had been done, and the Occasion of his Journey. A little before *Advent* the Abbat was call'd away to *London*. When he was gone some Part of his Way, *Savaric* being Bishop of *Bath*, sent for *Harald*, then Prior of *Glastonbury*, to confer with him. *Harald* the Prior went with two other Monks of his Brethren, on the Feast of the Conception of St. *Mary*, which then hapned to be the second *Sunday* in *Advent*. *Savaric* ask'd them, where their Abbat was? They said, he was gone to *London*. To whom *Savaric* reply'd, you are discharg'd of him; for I am your Abbat. The same Day, *Savaric's* Messengers and Officers, acting with Cunning, that they might compass their Designs with less Difficulty, in the Absence of the Prior, who was then as it were the Head of the Monastery, seiz'd the Abby of *Glastonbury* with all its Appurtenances into the Hands of *Savaric*, by Regal Authority in the Year 1192.

42. SAVARIC.

At the same Time, the City of *Bath* was seiz'd into the King's Hands in Exchange for *Glastonbury*, an evident Demonstration of Simony. The Prior of *Glastonbury* returning home, acquainted the Convent with what he had heard, whereat the Convent being exceedingly griev'd, calling to them Men of Wisdom and Discretion, and having shew'd them the ancient Privileges of their House, they all unanimously appeal'd to the See of *Rome* for the Right of their Monastery, and having put their Appeal into Writing, laid the same on St. *Andrew's* Altar at *Wells*. The Abbat *Henry* coming to *London* was immediately elected Bishop of *Worcester*, and consecrated on the third *Sunday* in *Advent*. Then presently returning to *Glastonbury*, he solemnly sung Mass on the Feast of St. *Thomas*, the Apostle, being honourably attended by *Savaric's* Servants, and so he proceeded to *Worcester*, where he surviv'd but a short Time. Thus was all this Contrivance and Collusion carry'd on, the Convent of *Glastonbury* knowing nothing of it, till it was seiz'd into the Bishop's Hands.

The Monks in great Confusion for the miserable Desolation of their Church, or rather Perversion of it, expected the Return of King *Richard* into *England*, he being then releas'd from his Imprisonment. He accordingly came in *Lent*, in the Sixth Year of his Reign, and the next *Easter*, *Harald*, Prior of *Glastonbury*, with some of his Brethren the Monks repair'd to the King at *Winchester*, to petition in behalf of his Church. But the Bishop of *Ely*, at that Time the King's Chancellor, favouring *Savaric*, met and oblig'd them to depart without receiving any Answer. The next Year the King pass'd over into *Normandy*, to whom two Monks were sent by the Convent of *Glastonbury*, beseeching him to restore their Monastery to its former State, to be govern'd by an Abbat. The King graciously answer'd, that he would willingly take the same into Consideration at the first Opportunity he could find. The King thus reflecting, that so heinous an Action was a Scandal to the whole Church, and a great Dishonour to his Crown, repenting of what he had done, earnestly solicited the aforesaid Pope *Celestin*, by Messengers and Letters, intreating him, that he would make void that which he had done by Compulsion, and being circumvented; and so the

the Monks return'd. After whose Return out of *Normandy*, the King soon caus'd *Savaric* to be dispossess'd of the Abby of *Glastonbury*, the same Autumn after the Promotion of the Abbat *Henry* to the Bishoprick of *Winchester*, about the Feast of St. *Bartholomew*; and the said Abby was by the King's Authority committed to the Custody of one *William*, of the Church of St. *Mary*, afterwards Bishop of *London*. The Bishop *Savaric* sparing neither Pains nor Cost, repair'd in Person to the See Apostolick, to have that put in Execution which had been decreed concerning the Churches of *Bath* and *Glastonbury*. He then obtain'd a Bull, that the Prior and Monks of *Glastonbury* should be obedient to him, as Bishop of *Glastonbury* and their Abbat; as also Letters forbidding the Monks to chuse an Abbat for the Future; as likewise mandatory Letters directed to the Archbishop of *Canterbury* to this Effect. Whereupon the Archbishop commanded that the Prior and Monks should for the future pay the same Obedience to the Bishop of *Bath*, as they were wont to pay to their own Abbats. The Monks being daunted at this, thought it best for a while to give way to Malice, till, through the Mercy of God, a more favourable Season should dispel the Clouds of that Trouble. And thus *Savaric* was a second Time put into Possession of the Monastery.

Afterwards, having consulted together, the Convent sent two Monks into *Normandy* to King *Richard*. The one of them was call'd *John Cusyn-ton* and the other *William Pike*, begging of him again that he would in Pity provide for their Church. Having receiv'd a most favourable Answer from the King, *John* return'd to *Glastonbury*; but *William Pike* went to *Rome* with the King's Letters to Pope *Celestin*, intreating him to make void the Grant of the aforesaid Abby made to *Savaric*; which it is believ'd he would have perform'd, had he not been soon prevented by Death. However the King gave not over that Affair, but prosecuted the same with his Successor *Innocent* the 3d, with the utmost Diligence, together with the Monks of *Glastonbury*, writing to the Cardinals and his particular Friends in that Court, to procure the Vacating of that Grant. The aforesaid *John Cusyn-ton* soon after return'd into *Normandy* to the King with *Eustace Cumyn*, where they obtain'd the King's Letters directed to his Justices in *England*, directing them to seize the Abby of *Glastonbury* into his Hands; which was accordingly done, tho' *Savaric* very much oppos'd it. In the mean time, *William Pike* returning from *Rome* writ to the Prior, acquainting him, that he was come back from the Court of *Rome*, and had obtain'd all he desir'd against *Savaric*; wherefore he desir'd that *Eustace*, then Chamberlain, and the aforesaid *John* might be sent to him, that they might together apply to the King for his Licence to chuse an Abbat. They were accordingly sent into *Normandy*, and returning thence at length with *William Pike* to *Glastonbury*, they said, they had obtain'd of the King the Administration of the Abby, as also full Liberty to chuse an Abbat. These things being thus manag'd, they went about electing an Abbat, and the better Part of the Convent agreeing, the Choice fell upon

43. WILLIAM PIKE.

Harald, the Prior, *Eustace* the Chamberlain, *William*, *John* and *Simon*, Monks, were sent by the Convent with *William Pike* the Elect, to *London*, carrying with them the King's Letters lately obtain'd in *Normandy* to his Justices, to have that confirm'd there which they had done at home. There they, in

the Name of the whole Convent, renew'd the Election of *William* in the Exchequer, about five Days before the Feast of St. *Andrew*. Hitherto the Monks continu'd unanimous, tho' somewhat Lukewarm; but not long after, the Tares of Discord growing up among them, occasion'd a greater Evil, and brought them under greater Difficulties, whereas Unity might have bore them up against Oppression. For four of the Monks casting up the Poison they had before conceal'd, appeal'd against proceeding to any Election contrary to the Privilege granted to *Savaric*. Thus *William Pike*, who was already elected, returning to *Glastonbury* was solemnly receiv'd by the greater Part of the Convent as elect, and took upon him the Administration, as well in Spirituals as Temporal, both within and without, imposing an heavy Duty upon the Country People, and taking away and altering some Things in the House, which had been lately granted by *Savaric*'s Officers to curry Favour. By these means he soon gain'd the ill Will of many. The Bishop *Savaric*, being in one of his Manors near *Wells*, and hearing that *William* was chosen Abbat, after consulting with his Friends, vacated that Election by Authority of the Pope's Bulls, and excommunicated the Elect with all his Adherents, procuring the Confirmation of his Sentence from the Archbishop of *Canterbury* and *Pandolphus*, Legate of the See Apostolick. He also obtain'd their Letters to the Bishop of *Winchester*, and the Archdeacon of *London*, for them to cause that Sentence to be promulgated in all the conventual Churches in *England*. Notwithstanding all this, *William* the Elect of *Glastonbury* personally administer'd the Affairs of the Monastery, as well in Spirituals as in Temporal, from the Feast of St. *Nicholas* till the Purification of St. *Mary*. But soon after the Purification he sail'd over into *Normandy* with two Monks, viz. *Eustace*, and another, to King *Richard* to take his Advice. Thence he went to *Rome*, leaving only *Eustace* in *Normandy*. Within a short Time the aforesaid *Eustace* was violently seiz'd by *Savaric* at *Roan*, and thrust into Goal, but being set at Liberty the same Day by the Archbishop of that City, he immediately return'd to *Glastonbury*. When it was expected that this Affair would have a prosperous Event for *Glastonbury*, cruel Death untimely snatching away the King on the fourth of the Ides of *April*, after a Reign of only ten Years, prov'd very prejudicial to the Monks. He was bury'd at *Font Evrauld* at his Father's Feet.

In the mean time, *Hubert*, Archbishop of *Canterbury*, on Thursday before *Passion Sunday*, interdicted the Monastery of *Glastonbury*, and excommunicated the Prior, and the Convent, because they had communicated with *William Pike*, contrary to the Papal Privileges granted to *Savaric*. They humbly observing the Sentence for the Time, at *Easter* sent two Monks to the Archbishop, to beg Absolution. They obtain'd of him Letters to the Abbats of *Shirburne* and *Abbatbury*, for them to repair to the Monastery of *Glastonbury*, with one of the Bishop's Clergymen, to be present with them, obliging every one to take an Oath, that they would submit to the Commands of the Church, whereupon they should in the Archbishop's Name absolve them, reserving to himself, or such as he should appoint the Correction of their Offences. Those Abbats coming to *Glastonbury* on Sunday after *Easter* Week; absolv'd the Monks, pursuant to the Archbishop's Order. About eight Days after came to *Glastonbury* the Abbats of *Malmesbury* and *Evesham*,
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showing the Monks the Authority they had receiv'd from the Archbishop, pursuant to which they corrected the Offences for which they had been put under Excommunication, removing the Subprior, the Precentor and the Granary Keeper who had been appointed by *William Pike*, and taking Security from each of them, that they would for the future pay obedience and respect to Bishop *Savaric*, according to the Form of the Privilege granted him. In the mean Time, *William* residing at *Rome*, obtain'd Letters of Revocation of the Excommunication pronounc'd against him and his, by *Savaric*, and sent them to *Glastonbury*.

King *Richard* dying without Issue, his Brother *John* succeeded him; at the beginning of whose Reign, Bishop *Savaric* obtaining his Favour by Money and Intreaties procur'd the Kings consent to his Possession of the Monastery of *Glastonbury*. At his request also *Hubert* Archbishop of *Canterbury* commission'd a certain *Aragonian* Archbishop, and the Archdeacon of *Canterbury*, to enthrone the said *Savaric* according to Custom in the Church of *Glastonbury*. They arriv'd at *Glastonbury* at *Whitsuntide*, bringing with them the Kings and the Archbishops Letters, enjoying them to obey *Savaric* as Bishop of *Bath* and *Glastonbury*. The Bishop *Savaric* came also on *Whitsunday*, in a strong and hostile manner; not entering into the Sheepfold at the Door, but breaking down the Gates enter'd over the Ruins. His Reception and Admission by the Monks not answering his expectation, he call'd a Smith, and caus'd the Locks of the Church and of the Treasury to be broke open, and indecently seizing the Church Vestments, caus'd them to be put upon the Canons of *Wells*, and other secular Persons, and thus he was conducted with a Procession into the Church; and about 8 Monks, that favour'd him, but were mere betrayers of the Church, coming to meet him, among the rest, he was enthron'd in a disorderly Manner. All the others, that would not be present at his Enthronization, he drove out of the Church, when they came to perform Divine Service, and beset the Cloister all that Day and the next Night, with an arm'd Power, Swords and Staves; nor would he permit any but those that had receiv'd him to enter into any of the Offices, except the Infirmary. And having shut those up in the Infirmary publicly declar'd them excommunicated, reduc'd them to hunger and want, and deny'd them the common Liquor of Water. The next day he caus'd them to be call'd to the Chapter, upon Security absolv'd them of his Excommunication, and caus'd them indecently to be scourg'd in the Presence of many Clergy and Laymen. Some being thus terrify'd with the fear of Punishments, others gain'd by soft Allurements, and thus submitting to his Dominion, he loaded the others that would not consent to him with Reproaches, and wore them out with Oppression. He likewise compell'd every one to subscribe his Name, and put the Seal of the Church and the Seals of many Prelates there present to the Writing so subscrib'd by them; for having by force possess'd himself of the Convent Seal, he committed it to the Custody of his Favourites, sealing with the same, notwithstanding the Appeal of his Opposers; the Letters containing the Consent of the Monks, to be sent both to the Pope and the King, and all other Things to his own fancy. He degraded *Harold* the Prior, and the rest that were in Employments in the Church, being trusty Persons and put into their Places his own Favourites, exacting an Oath from them, that they would be

faithful to him against all Men. He appointed one *James* Prior, who had been in that Post under the Abbat *Henry*, but by him degraded for his notorious Enormities. But on the next Feast of the Commemoration of *St. Paul*, the said Prior *James* still governing with his Accomplices, the Precentor of *Wells*, the Subdean and one *Jocelin*, who was afterwards Bishop, came to *Glastonbury* from *Savaric*, with a great number of Laymen, to overcome the Resolution of some of the Monks, who endeavour'd to withdraw themselves from the obedience they had given to *Savaric* by Compulsion and out of Fear, as also to bring back the Monks sent to *Rome* against *Savaric*. But those Monks would not give way either to their Threats or Allurements. Yet being seiz'd with Fear, they hastened to the Church, for it was before High Mass, and were preparing to serve at the Altar. Five of these, having the Holy Vestments on, being the Deacon, the Subdeacon and the rest that were to officiate at the Altar, were violently seiz'd close by the Altar, by the aforesaid Clergymen, and their Accomplices, the Prior *James* and his Adherents countenancing the same. A certain Monk also, who held the Cross to defend himself, was taken by the Precentor himself and others, that so he might seem not to have been violently seiz'd. These five Monks were immediately confin'd, and so kept in Prison till Night, enduring Hunger and Thirst. When it was late they were carry'd on Beasts of Burden to *Wells*, and there closely confin'd, scold'd at and affronted beyond Measure, every Day receiving Meat without Drink, and Drink without Meat successively in much Sorrow and Affliction, and after this they were dispos'd into several distant Monasteries in *England*. This Calamity they endur'd beyond the rest, because they more constantly persisted in opposing of *Savaric*.

He being thus enthron'd in the Church of *Glastonbury*, and having possess'd himself of all Things, went away immediately in Person to the Court of *Rome*, to oppose *William* the Abbat elect of *Glastonbury*. A most intricate and difficult Suit being commenc'd between them, *Savaric* labour'd to make void *Williams* Election. On the other Hand *William* alledging that his Election was canonical, earnestly press'd to have Restitution made him. The Cause depending long between them, with very great Expence on both sides, Pope *Innocent* made void the Election of *William*, and confirm'd the Bull granted to *Savaric* by his Predecessor. However he sent Orders to the Bishop of *Ely*, and the Abbat of *St. Edmunds*, to order the Priory, and make a discreet Partition of the Possessions between the Bishop and the Monks. But these Delegates did not execute their Commission from the Pope, about the Regulation of the Monastery, by reason of several Impediments, because *Savaric* had all in his own Hands, and perhaps because of some Bribes. The Pope directed another Mandate to the Archbishop of *Canterbury* and the Bishop of *London*, for them to prohibit, under Pain of Excommunication, the Bishop's Officers and Ministers, or even his Monks, taking away, or squandering, or wasting any thing that belong'd to the Monastery; but that they should wait the Popes Pleasure. Nevertheless, *William Pike*, still manfully labouring to retrieve his House, dy'd at *Rome*, being Poison'd, as was said, by *Savaric*'s Agent, with some of his Brethren that were with him. And in regard that notwithstanding the Apostolical Mandates, *Savaric* and his Officers illegally took away, squander'd and wasted the Possessions.

feſſions and other Things belonging to the Monaſtery, and grievouſly wrong'd and injur'd the Monks, two of the ſaid Monks, and a certain Clergyman, whoſe Name was *Martin de Summis*, a Man always diligent in the Affairs of the Monaſtery, provident and faithful, were ſent by the Convent to *Rome* to proſecute their Appeal. But they were violently ſeiz'd without *Wincheſter* by *Savaric's* Officers, and robb'd of all they had. Maſter *Martin* however cunningly making his Eſcape, the two Monks were kept in Irons, and then ſent to ſeveral Monaſteries. Upon Advice hereof, the Convent ſent two other Monks, in the Place of the two former. But theſe alſo were intercepted at *London* by *Savaric's* Agents, kept long in hold, and with difficulty ſet at Liberty. One of them went with *Martin* to *Rome*; where reſiding ſome Time, they obtain'd the Popes Letters to the Delegates, for them to prevail with and induce *Savaric* to make Satisfaction to the Monks for all the Wrongs and Injuries done them by himſelf and his, within the ſpace of two Months; or in default thereof, that they ſhould reſtore the Monaſtery to its former and due Condition, notwithſtanding any Oppoſition. The Monks being circumvented by *Savaric's* Wiles, did not proſecute the Execution of thoſe Letters; for *Savaric* at that Time, behaving himſelf humbly and kindly, gave ſome Things, and began to offer much and promiſe more. They alſo remitted the Apoſtolick Mandate which they had obtain'd a ſecond Time, to the Biſhop of *Ely*, the Abbat of *St. Edmund's* and the Prior of *Chriſt-Church* at *Canterbury*, for regulating of the Priory, and dividing the Poſſeſſions of *Glaſtonbury* between the Biſhop and the Monks, aſſigning competent Revenues according to the value of the Church to the Convent and their Servants, without in the leaſt diminiſhing the uſual number of the Monks, as alſo for Hoſpitality, Alms, and the building of the Church to be defray'd by the Monks. Hereupon theſe Delegates, having ſummon'd the Parties concern'd, they too partially aſſign'd to the Biſhop a fourth Part, viz. The Manors of *Mere Pokeleſchirche*, *Wyniſcumbe*, *Badbury*, *Aſbebury*, *Bocland*, *Lyme*, *Blakeſford*, *Cranemere*, *Kyngton*, *Chriſtmaleſford*, as alſo the Lodgings in the Monaſtery, which before belong'd to the Abbats and Priory of *Kilcummin* in *Ireland*. All the reſt they appropriated to the Prior and the Convent. By this, and what has been ſaid before may appear, how and by whom, the once moſt wealthy Monaſtery of *Glaſtonbury*, was robb'd and almoſt ſtripp'd of its Lands and Poſſeſſions, viz. By the Dilapidation of the Abbats *Aelward* and *Egelnot*, by the Hoſtile Invaſions of the *Danes* and *Normans*, and the violent oppreſſion of the Biſhops of *Bath*. However *Savaric* of his own free Will reſtor'd to the uſe of the Convent the Manor of *Lyme*, which had formerly belong'd to the Monks Kitchin, together with the Church of that Town and all its Appurtenances, and confirm'd to the Prior and Convent the Archidiaconal Jurisdiction, and Penſions of Churches, in the ſame manner as they had been before conſerr'd on the Abbat and Convent. He likewiſe reſtor'd the Ancient Charters concerning thoſe Things, which he had taken from the Convent. The Prior alſo, whom *Savaric* had impos'd, being remov'd, *Thomas Harold*, Monk of the ſame Houſe, a provident and diſcreet Man, was appointed Prior. At this Time *Ralf Chaplain*, Reſtor of the Church of *St. -----* at *Glaſtonbury*, by his own Industry, and at his proper Expence, procur'd to the Convent the Appropriati-

on of the ſame Church, and left as a Legacy to the Convent ſixty Silver Spoons. Not long after *Savaric* dy'd in the Year of Grace 1205, and the 14th of his Pontificate.

The Monks then beginning to breathe, after having been long oppreſs'd under a Yoke of Servitude, and as it were awaking from a Dead ſleep, ſu'd to Pope *Innocent* the 3d, to reform their Church. King *John* alſo writ to the Pope, and to the Cardinals his Friends, as alſo to his Embaſſadors at that Court, concerning the ſame Reformation. He likewiſe writ to all the Biſhops, Abbats and Priors, Earls and Barons throughout his Kingdom, for them to intercede with the Pope in that Affair. They mov'd with the Kings Admonition, and in Compaſſion for the Deſolation of the Monks, ſent their Letters to the Pope, intreating him with all poſſible Earneſtneſs and Affection, that taking into Conſideration the fatal Diſcord and Diſſention between the Churches of *Bath* and *Glaſtonbury* on this Account, and the great Loſs the Poor and Pilgrims ſuſtain'd by theſe ſeparating of the Revenues from that Church, he would vouchſafe to lend his Hand to the Reforming of that Church, and reduce the ſame to its former State. Beſides the Church of *Bath* and that of *Wells*, with the other Conventual Churches of *England*, deſir'd the ſame. Upon theſe Intreaties, it was granted to the Monks of *Glaſtonbury*, that they might freely proſecute their Buſineſs before the Pope, after the Church of *Bath* was provided with a Prelate. Moreover the Pope directed his Mandate to the Biſhop of *Wincheſter* and the Abbat of *Battel*, to enquire whether the Abby of *Glaſtonbury* had been given in Exchange for the City of *Bath*. After this *Jocelin*, born at *Wells*, a Man well vers'd in temporal Affairs, much like to *Savaric* in Guilt and Ambition, ſucceeded in the Biſhoprick. Then ſome of the Monks of *Glaſtonbury* reſorting to the Court of *Rome*, moſt earneſtly intreated the Pope to reform their Monaſtery, and grant them free Liberty to chuſe themſelves an Abbat.

It hapned at this Time, that *England* was put under an Interdict by Pope *Innocent*, becauſe that King *John* would not admit of one *Stephen*, a Prieſt, Cardinal, and by Nation an *Engliſhman*, to be Archbiſhop of *Canterbury*; but prohibited the ſaid *Stephen* coming into *England*, leſt he ſhould take Poſſeſſion of his Church, expell'd the Monks of *Canterbury*, who favour'd *Stephen*, and forc'd into Banishment, after conſiſcating all their Goods, both the greater and leſſer Prelates, and the Clergy that were for the Archbiſhop. In like manner he exacted a very grievous Tax from Abbies and other Religious Houſes, and particularly thoſe of the *Ciſtercians*. The Pope therefore obſerving that King *John* was no way mollity'd by Eccleſiaſtical Correction, writ to the King of *France* and other Neighbouring Princes, to make War on the King of *England*, to the end that his obſtinacy might be overcome by that Perſecution, and he being on all ſides vex'd and moleſted might return to the Obedience of the Church of *Rome*. The Barons of *England* alſo rebell'd at the ſame Time, and ſided againſt him with the King of *France*. King *John* perceiving his Barons thus to riſe againſt him, and that the Popes Indignation grew daily heavier upon him, ſubmitted, and permitted *Stephen* the Archbiſhop to come to his See, and freely to enjoy his Dignity. After this, having taken an Oath that he would make Reſtitution of what he had taken away, both to the Clergy and Laity, and reſtore them

them all to his Favour and Affection, he was absolv'd from the Sentence of Excommunication. But still the Interdict continu'd in *England*, the Clergy opposing its being taken off, till full Satisfaction were made for what had been taken from them. *Jocelin* Bishop of *Bath*, believing this would be a proper Opportunity for him, and knowing that King *John* was at that Time much Indebted and under great Streights, found out a new Invention, the more firmly and fully to reduce the Monastery of *Glastonbury* under his Subjection, prevailing with the Monks of *Glastonbury*, and others in his Diocese, as if he had been most affectionately devoted to the King, freely and without reserve to refer to his Majesty the Satisfaction of all those Things that had been taken from them, which mounted to an immense Sum of Mony. When the Monks of *Glastonbury* were firmly perswaded, that this had been done for the Kings Advantage and the better advancing of their Affair, the Bishop concealing all that he had done, which is most grievous to relate, sily agreed with the King, to discharge him from all those that were Sufferers in his Diocese, upon Condition he would confer on him the Patronage of the Monastery of *Glastonbury*. He being then in great Anguish, and Distress, and therefore the less regarding what was requir'd of him, the Controversy about dissolving the aforesaid Union still depending, granted the Bishops request, and confirm'd the same by his Charter, the Monks being wholly ignorant of all this Transaction. But the aforesaid Case concerning the State of the Church of *Glastonbury*, being already brought before the Court of *Rome*, *Thomas* the Cathedral Prior of *Glastonbury*, being on his Journey to the Council to be held under the aforesaid Pope *Innocent*, in the Year of our Lord 1215, departed this Life on the fourth of the *Nones* of *October* at the City of *Troyes* in *Champaigne*. He had given to the Vestry of *Glastonbury* a red Cope with Lions on it made of Silver Plates, and a Morse weighing 14 Shillings and four Pence. He also furnish'd many Books for the Benefit of the Readers. He likewise, with the Consent of the Convent, ordain'd that for every Monk that dy'd, there should be the full Allowance of Cloathing and Diet allow'd as if he were living, during a Year, and that on the Day of his Interment, a certain Distribution of Viſuals should be given to the Poor by the Chamberlain.

Eustace, surnam'd *Comyn*, succeeded him. This Man by his Industry procur'd all the most beautiful and valuable Copes and Albs, that were then in the Vestry of *Glastonbury*. He also gave many Relicks, which he purchas'd with immense Trouble, and considerable Presents, when he was Sacrist, in the Time of the aforesaid Prior *Thomas*, in the Year 1212, of a certain Knight, whose Name was *Peter* of *Spain*, and who had brought them into *England* from the Country about *Constantinople*, from a certain Abby call'd *Truant Felice*, when the same was suppress'd by Order of Pope *Innocent* the 3d, by reason that a certain Heresy was hatching therein. The Names of the Relicks were two Silver Crosses, with some of the Wood of our Saviour's Cross, which are honour'd with the great Cross, on the Feast of the Holy Cross. Two Pieces of the Arm of *St. Thomas* the Apostle of *India*. Item, the Jaw Bone with three Teeth in it of *St. Philip* the Apostle, and half the Bone of his Arm. Item, a Bone of the Arm of the Apostle *St. Barnabas*, and another of the Finger of *St. John* Evangelist. Item, a Bone of *St. Luke* the Evangelist. Item, a

Bone of *St. Mark* the Evangelist. Item, one Leg Bone of *St. Stephen* the Protomartyr. Item, one large Bone of *St. Lawrence* Martyr. Item, one great Bone of *St. George* Martyr. Item, a Bone of the Head of *St. Christopher* Martyr. Item, one Bone of *St. Blase* Martyr. Item, an Arm of *St. Helen* with the Flesh and Bones, in two Pieces. And one Bone of *St. Scholastica* Virgin. But *Eustace*, the Prior, faithfully and manfully following the Cause then depending, endeavour'd by his latter Industry and Diligence, to retrieve the Reputation he had formerly lost, by siding with *Savaric*. On the other Hand, the Bishop's Party, brought many Objections to disappoint the Designs of the Monks; all which the Monks likewise labour'd to explode by solid Arguments, and Apostolical Rescripts, wherein they were at vast Trouble and Expence; and going often on this Account to the Court of *Rome*, were oblig'd to stay long there to give in their Answers, and obtain their Desires. In all these Affairs Master *Martin de Summis*, above spoken of, never slackned, but faithfully employ'd his diligent Labour and Solitude for the deliverance of the Church of *Glastonbury*. Pope *Innocent* dying soon after, *Honorius* the 2d succeeded him. King *John* also dy'd, when he had reign'd 17 Years and 6 Months, and was bury'd at *Worcester* in the middle of the Monks Choir, *A. D.* 1217. His Successor was *Henry* his Son, a Boy of 9 Years of Age.

The Monks of *Glastonbury* holding on their Suit, prosecuted the same before Pope *Honorius*. He being acquainted with the Bottom of that Affair, and intending to bring it to a proper Conclusion, but inclining rather to have the Controversy amicably adjusted, than that it should be determin'd by a judicial Sentence, writ to the Bishop of *Bath*, enjoying him not to be any way troublesome or offensive to the Convent of *Glastonbury*, on Account of the Controversy between himself and them; but rather to treat them civilly and favourably. He likewise directed his Mandate to the Bishops of *Exeter* and *Sarum*, and to a certain Canon of *Exeter*, ordering that in Case they found any thing had been unduly attempted to the Prejudice of the Church of *Glastonbury*, after the Messengers of the said Church had set out on their Journey to appear in his Presence, they should restore the same as it ought to be, without regard to any Appeal to the contrary. He also writ to the Bishop of *Bath* and to the Convent of *Glastonbury*, directing them to come to an amicable Composition, under some one of those Forms which he had sent to them enclos'd in his Bull, or any other that should be agreeable to them both; or else that they should send their Proxies, or Attorneys to his Presence to that Effect. The first Form was this, That the Bishop, the Union continuing during his Life, should have and enjoy all Temporals as well as Spirituals, as he had and possess'd the same before; and that after his Death the Union should be dissolv'd, and the Monastery reduc'd to its former Condition, reserving for ever to the Bishops of *Bath*, this Bishop's Successors, all Diocesan Rights in the Monastery of *Glastonbury*. The 2d was, That the Union should be immediately dissolv'd, and that by Apostolical Authority the present Bishop and his Successors for ever should receive a yearly Pension from the Monastery of *Glastonbury*, to such value as the Pope should appoint, reserving the Diocesan Right, as above. The 3d Form was, That the Union continuing for ever, that some of the fourth Part of the Revenues, allow'd the Bishop

shop from the Monastery, should be abated according as the Pope should ordain. The 4th Form was, That the Union should be immediately dissolv'd, the present Bishop still holding and possessing all his Temporalities from the Monastery, which he had before, and only the Spiritualities belonging to him as Diocesan; and that after the Death of the present Bishop, the Monastery should be entirely restor'd to its former Condition, still reserving as before the Diocesan Right over the Monastery. But in case they could not agree to any of the aforesaid Forms, and the Parties should both consent to refer themselves wholly to the Pope's Disposal and Decision, he would then, by the Help of God, in such manner provide for the Peace and Benefit of both Parties, as that the Dissention that had been between them, and the Scandal given should cease. The Pope furthermore sent his Letters to *Richard* Bishop of *Sarum*, and *Pandulphus* Elect of *Norwich*, enjoying them, to persuade and induce both the Bishop and the Monks aforesaid to agree among themselves, pursuant to the Form of his Mandate directed to them. By Authority thereof the aforesaid Bishop of *Sarum* and the Abbat of *Reading*, whom *Pandulphus* had appointed in his Stead, summon'd the Parties, who appear'd before them at *Sheffisbury*, Bishop *Jocelin* in Person, and the Convent by their Attorneys thereto appointed, in order to come to a Composition pursuant to the Apostolical Mandate. Thus, after many Debates, by the Mediation of the aforesaid Bishop and Abbat, they consended to a Form of Agreement, the which the Mediators transmitted to the Pope with their Letters Patents, by Messengers from both Parties. *Eustace* the Prior then labour'd under a great Fit of Sickness, and therefore could not be present. The Form of Agreement concluded on was this, That there remain to the Bishops and his Successors for ever the Manors of *Wynecomb*, *Pokeleschirche*, *Blakford* and *Cranemere*, with all their Appurtenances; but that there be restor'd to the Monks the underwritten Manors of the said Bishop's Portion which he had before, viz. *Mere*, *Bokelond*, *Hyn-ton*, *Cristmaleford*, *Badbury* and *Assisbury*, excepting the Advowsons of the Churches of those same Manors, bating that of *Mere*. This was concluded *A. D.* 1218, on the Octave of *St. John* the Evangelist. This done, *William* and *Michael*, Monks fet out for the Court of *Rome*, where they obtain'd the entire Dissolution of the aforesaid Union, and free Liberty to elect an Abbat according to their regular Observances, the Bulls and other Instruments concerning the Union obtain'd by the Bishop, being altogether made void. They also obtain'd the Renewing of their Privilege concerning the use of Pontifical Ornaments, and blessing Priestly Vestments, which had been formerly granted by Pope *Celestin*. Thus the Monastery of *Glastonbury*, which had been depriv'd of the Dignity of an Abby from the Year of our Lord 1192, till the aforesaid Year 1218, being the Space of 26 Years, was by Pope *Honorius* the 2d restor'd, tho' not wholly, to its former Condition, to be govern'd by an Abbat.

After this the aforesaid Messengers, viz. *William* and *Michael*, Monks, return'd from the Court of *Rome*, on the Octave of the Apostles *Peter* and *Paul*. On the Feast of *St. Grimbald*, the Convent treating about a Pastor, chose for their Abbat the said

44. WILLIAM,

Whom the Bishop of *Bath*, being presented to him, as Patron, by the Convent, admitted, on the

Vigil of the Translation of *St. Benedict*, and on the Day after the same Translation, he bless'd him as Diocesan, *A. D.* 1219. Bishop *Jocelin* coming to *Glastonbury* on the Day after the Feast of *St. Lawrence*, at his Instance and Importunity, the Convent Seal was set to the abovemention'd Composition, many of the Convent opposing, and protesting against it, as being prejudicial, and a Grievance to their Church. The Abbat *William*, having taken the Government upon him, show'd himself good and generous, bestowing bountiful Alms on the Poor, and considerable Gifts on the Great ones. All tyrannical Dominion being laid aside, he cherish'd the Monks with Fatherly Care as his Children, bestowing much on them freely for their corporal Recreation. For he added half a Load of Oats to each Brewing to make the Conventual Beer better. Besides he granted to the Convent a second Tithing of the Corn of the whole Abby, for the Weekly Recreation of the Convent, and it is call'd, *Mercy in him that is Merciful*; wherefore he making his Charter to this Effect, excommunicated, with the whole Convent, all such as should oppose or infringe this Grant. Moreover he by his Charter granted to *Eustace* the Prior and his Successors, the Church of *Wynfrod*, with its Appurtenances, for the Improvement of his Priorship, saving thence a Pension of ten Marks, which the said Prior is oblig'd to pay to four in Office at *Glastonbury*, viz. the Porter, the Infirmarian, the Gardiner and the Butler, for the Health of his Soul, yet so that they shall upon the Prior's demand pay to the Convent five Marks, that they may the more devoutly perform his Anniversary, and that five Marks be bestow'd on the Poor by the Hands of the aforesaid four Officers. This Church he had not long before Judicially recover'd from *Richard* Bishop of *Sarum*, by Apostolical Authority before the Judges Delegates. He likewise acquir'd the Church of *Westmonketon* for the Office of the Almonry, yet so that the Almoner pay out of the same two Marks a Year, to the Master of the Works at *Glastonbury*. Moreover he granted to the Master of the Works twenty Shillings out of the Church of *Budeclegh*. Besides he added three *Maundy Thursday* Loaves enlarging them a Quarter, so that they are equal to the Convent Loaves. He also gave to the Convent two Charities of Bread and Wine, the one on the Feast of *St. Andrew*, and the other on the Translation of *St. Benedict*. Moreover the same Abbat granted to the Office of the Sacrist all the Obventions and Oblations of the Feasts of the *Assumption* and the *Nativity* of *St. Mary*, which he found had been vested in the Sacristy long before the Time of his being ordain'd Abbat. Besides all this, he gave to the Office of the Infirmary the Revenue of eighteen Pence, from a certain House, call'd the Hall, in the Town of *Hungerford*, which the Infirmarian is to receive yearly, on the Feast of *St. Michael*. He also increas'd *St. Dunstan's* Bread one Quarter, so that it is of the same weight as the Convent Bread. When he had presided almost five Years, he dy'd, on the 14th of the *Kalends* of *October*, *A. D.* 1223, and was bury'd on the North Side of the Chapter House.

The Monks conferring about the Election of a future Pastor, divers gave their Votes to several Persons, and thus their disagreeing Inclinations could not be brought to fix upon any one. At length, by the Interposition of the Bishop *Jocelin*, who was then present, the Convent submitted them-

selves to the Decision of *David*, Abbat of St. *Augustin's* at *Bristol*, *Giles* Prior of the *Carthusians*, and *William* Archdeacon of *Wells*, but nevertheless protesting, that they would not by their good Will, admit of *Robert* Prior of *Bath*. The aforesaid Archdeacon *William* having faithfully promis'd, that he would by no means consent to the Election of that Prior, and wish'd that he might be plagu'd with the Gout in his Foot if he did, the Monks being misled by that Dependence granted them their compromissory Letters Patents. Bishop *Jocelin* their Ordinary and Patron, bringing over the Electors to his Will, plac'd

45. ROBERT,

Prior of *Bath*, Abbat, over them, tho' much against the Will of the Monks, A. D. 1223, and he receiv'd the Benediction in the Church of *Bath*, on the 10th Day before the Feast of *All-Saints*. It fell out to the aforesaid *William* Archdeacon of *Wells*, as he had wish'd to himself, for the Gout he had imprecated seizing his Foot by a just Judgment of God, put an End to his Life at *Domerham*. The aforesaid *Robert* was a Man of commendable Behaviour, Modest, Pious, Rational, and excellently vers'd in Monastical Discipline, who was so far from bearing with what was prejudicial to the Flock committed to his Charge, that he bent all his Endeavours upon improving the same. He with wonderful Pains, to the utmost of his Power, restor'd the regular Observances to their former State, after they had been long neglected by reason of many and sundry Afflictions, the want of Prelates, and the Dispersion of the Monks. He remitted an Hundred Shillings which the Abbats were wont to receive for their Cloathing, for the Convent to dispose of at their Pleasure; and likewise confirm'd to the Convent by his Charter, the Oblations of the two Festivals of the *Assumption* and the *Nativity* of the Blessed Virgin *Mary*, and the retything of the Wheat of all the Abby, before granted to the Convent by his Predecessor. He Moreover gave to the Convent Bread and Wine on *All-Soul's* Day, and on the *Exaltation* of the Holy Cross. In his Time also was confirm'd the Immunity of the twelve Hides by King *Henry* the 3d, and some other Liberties were granted by the said King, at the Instance of *Jocelin*, Bishop of *Bath*, for Confirmation of his Patronage.

It hapn'd at this Time, that a Controversy arose between the aforesaid Lord *Robert* of *Bath*, Abbat of *Glastonbury*, and *Ralph Alre*, Lord of *Alre*, about the Appropriation of the *More* of *Alre*. At last, by Judgment of the Court of our Lord the King, the one half of the aforesaid *More* was given to the Abbat and his Successors, so that the aforesaid Abbat and his Successors, should possess the said half of the *More* by the underwriting *Meres* and *Boundaries*. First beginning at *Edisham* above *Dundene*, from *Edisham* at *Stone-Bridge* to *Horethurne*, from *Horethurne* to *Havetere*, from *Havetere* to *Alrelakemouth*, and from *Alrelakemouth* to *Brickrichespath* by *Soutlake* in *Othery*. The aforesaid Abbat *Robert* would have conducted the Monks of *Glastonbury* to the Top of Religion, had his Convent and he been united in the perfect Bonds of Charity. For the Monks, were the less pleas'd with his Behaviour and Actions, and contributed the less of their Assistance to him, in regard that they had receiv'd him for their Pastor by Fraud, and in a manner by Compulsion, as has been said above, and because he had been formerly Chaplain to *Savaric* the Subverter of *Glastonbury*. The Abbat on the

other Side, considering these Things, trusted them the less, and was more inclin'd to put himself and the Affairs of the House into the Hands of Laymen. Thus the Monastery divided in itself was still running in the Way of Desolation; became needy in Necessaries, and oppress'd with Debts, so that the Possession that had been formerly squander'd were not recover'd, and those they still held were not effectually maintain'd. At length being ripe in Years, he consider'd that it is no happy Government, which is only a Yoke laid upon unwilling Minds, and not the Preservation of submissive Persons, and therefore to provide for his own and his People's Peace, he voluntarily laid down the Administration of the Abby of *Glastonbury*, on *Thursday*, in the first Week of the Passion of our Lord, in the Year 1234, and on the *Kalends* of *April*, when he had presid'd about 11 Years, and return'd to *Bath*; and he had an Allowance of sixty Pounds in Gold Yearly.

46. MICHAEL of AMBRESBURY

Succeeded on the *Tuesday* following, by the unanimous Consent of all, no one opposing or contradicting, and was blest'd by *Jocelin* Bishop of *Bath* at *London*, on the Feast of St. *Mark* the Evangelist, Anno 1235. Before his Promotion to the Dignity of Abbat, he had been found provident and modest, circumspect in Business, well experienced by many Tryals in secular Affairs, and had employ'd all his Endeavours for a long Time, as well on this Side, as beyond the Sea, for retrieving the Estate of the Monastery of *Glastonbury*, which had suffer'd much by *Savaric* formerly Bishop of *Bath*, both in Spirituals and Temporals, and through the Assistance of God and his Friends, procur'd the bringing to Effect the better Part of what he had wish'd. By his diligent Labour he recover'd of the Archbishop six Manors, viz. *Mere*, *Rocland*, *Kyngton*, *Cristinalford*, *Badbury* and *Affebury*; and that was restor'd to the Liberty of electing an Abbat, which before languish'd under the Government of a Prior. Thus in his younger Years he had for promoting of the aforesaid Cause, often courageously undergone dangers of Ways, dangers of Rivers, dangers of Sea, dangers of Robbers, and very many more. Being therefore after so many Labours, by God's Appointment, rais'd up to the Pastoral Charge, as he was advanc'd in Honour, so he made it his Business to advance in Merit. In the first Place he lov'd and cherish'd his Brethren, diligently govern'd the Church committed to his Charge, order'd the House and himself, and as long as Malice would permit, took care to render himself above Reproach. He was diligent in exhorting and instructing the young ones, modest and meek in reproving and correcting, always free from Reproaches, hard Words or Austerity, tho' much provok'd. He always endeavour'd to the utmost of his Power to improve the regular Institutes, which had been somewhat reform'd by the good Management of his Predecessor. And to the end that being more advanc'd in Years, and rais'd to an higher Degree, he might finish that which he had begun in his Youth, and when he was but a private Person, he endur'd many Toils, by occasion of several Trials, as well in the Civil, as Spiritual Courts, for recovering of the Possessions and Liberties of his Monastery, which had been alienated and confounded ever since the Time of the abovemention'd *Savaric*. Applying himself particularly to the tilling of the Lands of the Monastery, he quickly set up again the Plows, spoilt in the Time of his Predecessor, and in process of Time provided

provided sixteen new ones, in several Parts belonging to the Monastery, for the Lands which he had newly caus'd to be broke up, and all those Lands which had been alienated, and now restor'd by his Industry, and others acquir'd by whatsoever Lawful means, were all employ'd for the Benefit of the Monastery. Being no less industrious in applying himself to building, he erected about an Hundred Houses from the very Foundation, within and without the Monastery. Moreover, he added to the Church ten Mills, some in Places where there had been none before, raising them from the Ground, and extorting some by due Course of Law from others who were unjustly possess'd of them. And in regard that it would be tedious to enumerate all the Effects of his Industry, we will set down some few of that great number, to the end that those who succeed, being stir'd up by such Examples, may learn of him not to neglect the Rights of their Church.

Having found the Monastery, from the Time of his Predecessor, indebted to several Creditors in the Sum of 500 Marks, he prudently took Care to discharge the same. He purchas'd for a great Sum of Money the keeping of the Gates of *Glastonbury* of *Walter* who was once Porter, and return'd it to the Benefit of the Monastery. He by Course of Law turn'd out one *William*, call'd the Overseer, from his Superintendance over *Glastonbury*, which he and his Predecessors had for some Time been unjustly possess'd of, and restor'd the same to the Advantage and Disposition of the Church. In like manner, by Course of Law, extorted from the Dean of *Wells*, who endeavour'd to appropriate it to himself, the Common of certain Pasture Ground at *Audredesey*, call'd *Witrichesham*. From *Robert Marsham*, one Rod of Land, the Corrody of a free Servant, and the keeping of the Wood of *Baltenebeorge*, and from *Robert of Wanton* the Custody of the Wood of *Sherpham*, with one Rod of Land. At *Somy*, he recover'd from *William Montacute* the Yearly Revenue of twenty Pounds for ever, in Mores, Waites, and half the More of *Chedesy*. At *Ham* he retriev'd 5 s. Rent from *W. Bere*, at *Batecomb* the Mill, with the Lands, Meadows and other Appurtenances, from *Henry Camel*. At *Melnes* he had a long Contest with *Hernisus* of *Dunhevede* about the Right to four Mesluages, three Ferdels of Land, and 15 Acres of Wood, with their Appurtenances, and by the help of God, got the better, and the Church of *Glastonbury* Yearly receives four Pounds of Wax as an Acknowledgment. At *Wrinton*, he recover'd a Mill, and one Ferdel of Land with the Appurtenances of one *Stephen* formerly Chamberlain to *Jocelin* Bishop of *Bath*. At *Brentmaris* having found thirty two Peasants call'd *Gracians*, that is, as it were free Men, he reduc'd sixteen or more of them to their due Servitude, without being able to bring the others under, because of their powerful Friends. In the same Place, he with great Expence fenc'd out the Sea, as far as concern'd himself. At *Astebury* he Recover'd the Revenue of three Shillings of *Andrew de la Wike*, and the like Revenue from the Rector of the same Town. At *Cristmalesford* he oblig'd *Jordan* the Son of *Ursus* to own one Knights Service and an half at *Suenelthe*, which he had before deny'd. He recover'd the Advowson of the Church of *Gretlington*, against *Richard le Dol*, and of the Prior of *Bradeneftok*, the Rent of 6 s. 8 d. and reduc'd the Rector of the same Church who overburden'd the Pasture, to Measure. He retriev'd from the Rector of *Netlington* 6 s. Rent for

one Rod Land, which he had unjustly obtain'd of the Gift of Bishop *Savaric*; from the Rector of *Idemeston* 14 s. Rent of half an Hide of Land, and the spot of Ground before the Rectors Door, and 30 Acres of Land in the same Place. At *Domerham* he cast some that refus'd to perform Suit of the Hundred at *Domerham*, and then he throw down a Fence rais'd to his Prejudice. He, before the Justices recover'd a large piece of Land being about 40 Acres which had been alienated by *Savaric*, and restor'd the same to his Church; as also a large piece of Pasture of the Abbat of *Tewksbury*, where he receiv'd the Yearly Rent of 20 s. He ejected one *Reginald de Scapelham* from one Rod and an half Land, and the keeping of the Wood of *Haimode* to which he pretended an Hereditary Right. At *Kentlesworth* he recover'd half an Hide of Land of *Thomas Pen-ton*, with four Manfes, which he had receiv'd of the Gift of the Abbat *Robert*, without the Consent of the Convent. At *Newton* he oblig'd one *Alured* to perform Suit of the Hundred at *Newton* for *Alford*, and at the Hundred of *Bokland* for *Dunsteres*. He caus'd *William de Grengis*'s Mill which had been set up to his Prejudice, to be thrown down. At *Bokland* he by Law recover'd eight Shillings Rent, and Suit at the Hundred of that Manor, of the Abbat of *Middleton* for some Land of the Fee of *Glastonbury* formerly conferr'd on that Abby.

And whereas some Abbats, through Negligence, had not for a long Time enter'd upon the North More of *Mere*, that is, from *Lichelake* as far as the Mores of *Godenev*, which are within the Liberties of *Glastonbury*, so that the Right of the Monastery seem'd to be in a manner worn out, this same Abbat *Michael*, to bring to Light that darkned Truth, several Times carry'd off all that grew on that great More, and had thence all the firing for *Glastonbury*, for ten Years and better, and thus the Monastery reap'd a double Benefit thereby, viz. A Declaration of their Right, and the necessary supply of Fuel. And after having been at much trouble and sustain'd many Law Suits with the Deanes of *Wells* he got the better, as well in Relation to the Fishery of *Mere*, as to the Mores and several other Things. And tho' he was at extraordinary Trouble and Expences in these and such like Affairs, yet he most carefully defended the Immunities of the Church, and endeavour'd with his utmost Power to retrieve, and restore the same to their former State, they having been partly impair'd through the negligence or weakness of his Predecessors. He had also frequent and almost continual Struggles with the Diocefans, for recovering of the four Manors, with the Advowson of seven Churches and some other Things which by means of a Composition made at *Schefston* had remain'd to the Bishop of *Bath*. Having sent two of his Monks upon this Errand to *Rome*, he obtain'd Letters to the same Effect, against Bishop *Jocelin*, from Pope *Gregory* the 9th; but that Pope dying before the Summonition, and Bishop *Jocelin* in like manner deceasing not long after, the said Letters took not their due Effect. Afterwards Pope *Innocent* the 4th being promoted to the See of *Rome*, and Roger Precentor of *Sarum* to the Bishoprick of *Sarum*, two Monks were likewise sent to the said Court, who obtain'd Letters in Favour of the Church of *Glastonbury*; and when the Judges Delegates, to whom that Affair was committed, would have proceeded pursuant to the Tenor of the Letters to them directed, the King's Letters were produc'd on the Part of the Bishop, forbidding the said Judges to proceed to Tryal of

of a Lay Fee in an Ecclesiastical Court, in regard that such things appertain'd to the King's Crown and Dignity. And in regard, that in *England* Persons acting contrary to such Prohibitions, were punish'd with Imprisonment and pecuniary Mulcts, the said Judges, deterr'd by the Punishments they had seen inflicted on others, the said Prohibition intervening, would not proceed in the Inquisition. But the Abbat *Michael* being resolv'd not recede from what he had undertaken, he remov'd his Cause to the King's Court, where he obtain'd Writs against the Bishop to all the Sheriffs in whose Counties those things were demanded; when the Monks of *Glastonbury* had conceiv'd firm Hopes of recovering those Lands, the Day prefix'd for giving Judgment being at hand, the hasty Death of Bishop *Roger* hapning, put an End to all that Affair. *William Buxton*, Archdeacon of *Wells*, and Rector of the Church of *Somy*, at length succeeded in the Bishoprick, was consecrated on the Octave of *Pentecost* in the Court of *Rome*, and returning into *England* the next Summer, brought with him the Pope's Letters, inhibiting the Abbat and Convent of *Glastonbury* to bring the Bishop of *Bath* and his Churches, or Chapters into a secular Court contrary to the Ordination, on Account of those things which had been decided by the See Apostolick. The Abbat thus obstructed on all Hands, shaken with so many Misfortunes, and finding himself, by reason of his advanc'd Age, less fit and able to take Pains, thought it better to give over, than to encounter a younger and stronger Adversary, till it should please the most High in his Mercy to visit his Church from above, and the Lord God of Vengeance should exercise Judgment upon the Disturbers of his Mother in her Servants, and the unjust Detainers of her Possessions.

But that he might the more decently conclude all his Actions, he conferr'd on the Church these following Ornaments, two silver Basons for the Service of the High Altar, seven Albs, two Stoles with their Maniples, one Chasuble, a Cristal Cross for Processions, he caus'd St. *Dunstan's* Head to be most decently and costly cas'd, and gave forty *Bizantines* and all the Oblations arising from that Head to make his Shrine. He likewise gave to the Convent, for the more devout celebrating of his Anniversary, the Church of *Lyme*, which was then appropriated, but how it came to be afterwards alienated I do not find. He likewise gave two Marks Rent of a certain Mill and Meadow at *Monketon*, and five Marks six Shillings and four Pence Rent of the Astart of *Heorti*. He furthermore gave sixty three Shillings and four Pence Rent in *Bristol*, arising from the Houses which had once belong'd to *Roger Ailard* in the same Town. *Eustace*, formerly the Cathedral Prior, dy'd on the 13th of the *Kalends of October*, A. D. 1237. and that same Year the Abbat *Michael* set the Church of *Bassellak*, with the consent of the Convent, to Farm for ever; whence he assign'd twenty five Marks to the Kitchen of the Convent, five to the Office of the Hosterie, and four to the Office of the Infirmary, causing the same to be most firmly settled. To which Composition St. *Edmund*, then Archbishop of *Canterbury*, caus'd his Seal to be affix'd, together with the Seals of many other Churches. He rebuilt the Mill of *Strete*, which of old belong'd to the Convent Kitchen, and added another, and at last granted it to the Convent. He set the Manor of *Laminana* in *Cornwal* to Farm for ever, and assign'd it to the Sacristy; but now the Church receives nothing from thence.

Not long after, being worn with Age, and the Abbat's Eyes growing dim, he thought it a proper time, when neither he nor his Monastery lay under any Incumbrance, being grown old in the Employments of *Martha*, to remove himself into *Mary's* Repose, and accordingly on the *Kalends of March*, A. D. 1252. he, by his Letters Patents, resign'd the Government of the Monastery into the hands of his Diocesan; and, together with those Letters, deliver'd up the Seal to the same Bishop. He having receiv'd the Letters, in regard it would have been indecent and inhuman to leave so great and famous a Man absolutely destitute of the Comfort of some Support, because neither the Bishop without the Convent, nor the Convent without the Authority of the Bishop could at that time order that Affair, it was therefore, upon mature Deliberation, committed, by the Consent of the Convent, to be regulated by the said Bishop, *William*, then Prior, and six other Brethren of the same Convent nominated to this effect. The Bishop having sufficiently deliberated and weigh'd the Matter with the aforesaid Prior and the said other Brethren, with their Advice and Consent, ordain'd that the said *Michael*, during his Life, should have, within the Enclosure of the Monastery, the Lodging built by *Thomas*, once Prior there, with another outward Chapel, and the Cellar under the Lodging Room and the Chapel with the Garden adjoining. He farther ordain'd, that whilst he continu'd at home in the Monastery, he should receive double the Allowance of Bread, Wine, Metheglin, Beer, and dress'd Meat from the Kitchen, as serv'd up to the Brethren, as also 40 *l.* at the four principal Terms of the Year, for the Maintenance of himself and his necessary Family. He likewise, with the Consent of the aforesaid Brethren, assign'd him the Manor of *Mere* with its Appurtenances, and that when he resid'd there, he should have all the same as when in the Monastery, excepting the dress'd Meat from the Kitchen, reserving to the Abbat of *Glastonbury* for the Time being, and the Convent of the same Place, the Fishery of *Ferlingmere*, and all the Reed of that Manor, saving to the aforesaid *Michael* the Liberty of fishing for the Use of himself and his Family, and the necessary Reed to cover his Houses. He farther appointed that there should be join'd with the said *Michael*, a Monk for a Companion, prudent, discreet and grave, to his Liking and Benefit, who should receive all that is above said, and should faithfully mind his Interest and Conveniency, and act accordingly, and who should receive his Portion in all Things like another that staid at home. And that all the Goods, as well Moveables, as Immoveables, which he should happen to leave at his Death, should entirely remain to the Monastery.

This *Michael* presided in the Government of the Abby of *Glastonbury* almost eighteen Years, and left the Monastery quite clear of all Debt, the Lands every where admirably till'd, and the following Stock, Oxen 892, which make 111 Carucates and a half, Bulls 60, Colts 23, Cows 233, Bulls 19, Heifers and young Oxen 153, Steers 26, Yearlings 126, Sheep 6717, Swine 327. He also left Wheat enough for the whole Year till the Harvest. And it is to be observ'd, that the said Bishop, upon the Resignation of the aforesaid *Michael*, being at that Time Patron, took away nothing at all of the Monastery's Stock, or any other thing. *Michael*, the Abbat, dy'd the next Year after his Resignation, on the Day of the *Nativity* of St. *John Baptist*, A. D. 1253. and left to his Successor, besides ten Silver Dishes,

Dishes, and a wooden Cup, and thirteen Spoons, which he had given him before, eighteen Pieces, viz. Porrenges, Dishes and Salts, six plain Silver Cups, and two gilt with Feet, and two Silver Cruits, which the said *Michael* whilst in Health had devoted to the Chapel of *St. Mary*. Item 40 Bisantines and 20 l. Sterling, which he had whilst living, and enjoying bodily Health, given for *St. Dunstan's* Shrine. Item, 4 l. in Silver and 3 s. which remain'd of Vessels sold, about 23 Spoons, one Cup of the Stone call'd *Comara*, and one Silver Salt. Item, 4 Cups of the Stone call'd *Mirra* with Feet, and many other Things.

47. ROGER FORDE.

Then Chamberlain, born in the Town of *Glastonbury*, a Man advanc'd in Years, of vast Literature, and famous for Eloquence, succeeded *Michael*. I will with the utmost Brevity succinctly relate, cul-ling some few Matters out of many, with what Contention he was promoted, and with how much Strife he continually liv'd. The Abbat *Michael* having resign'd the Abbacy, as has been said above, so great a Flock not being to be guided, or rul'd without a Pastor, she ask'd leave of the Bishop of *Bath*, who then had the Patronage of the Monastery, to choose an Abbat. He consenting, on the fourth of the *Nones of March*, being the *Tuesday* immediately before *Ash-Wednesday*, after having begg'd the Grace of the Holy Ghost, the Brethren thought fit to proceed to the Election by way of Scrutiny. The Scrutiny being made by three of the Brethren appointed for this Purpose by common Consent, and the same publish'd, the votes were almost equally divided between the aforesaid *Roger* and *Robert Pederton* then Sacrist, only that the Party pitching upon *Robert* exceeded the other by three. At length without any regard to compare Zeal and Zeal, Merit and Merit, each Party striving to promote its own Elect, they all appeal'd. In fine after many Debates, considering the many Dangers and Expences threatening on both Sides, both the Elects modestly renounc'd their Elections. The Monks being then again favourably restor'd by the Bishop their Patron to their Liberty of electing, resolv'd to proceed by way of Compromise; and thus the aforesaid *Roger* was chosen, and bless'd at *Wells* on the 7th of the *Ides of March*, A. D. 1252. Tho' in former Times he had been very favourable and kind to those of *Wells*, yet when made Abbat he vigorously, after the Example of his Predecessor, defended the Rights of his Monastery against them, not allowing that Bishop to act as Mediator between the King and us, as had been practis'd before. Thus he caus'd the Service due to the King upon his Expeditions, as into *Wales* and other Places, to be immediately perform'd by his own People, to his great Trouble and Expence; and as soon as he could find an Opportunity, he repair'd to the King's Court, and complain'd of many and heavy Grievances fallen upon him and his Monastery, and which in process of Time might be still more intolerable, on Account of a certain Charter granted by King *Henry* to the Bishop of *Bath*, of certain Liberties to the Monastery of *Glastonbury*, to the Disinheriton of our Lord the King and his Heirs.

However, the King, according to the Custom of the Kingdom, demanding an Aid for Knighting of his eldest Son, and at the same Time designing to send *William* Lord Bishop of *Bath*, with others into *Spain*, to conduct the King of *Spain's* Daugh-

ter to be marry'd to his said eldest Son, the aforesaid Bishop before he set out on his Journey, obtain'd the King's Letters to all the Sheriffs, where he thought proper, to cause his Charters to be read and strictly observ'd in their respective Counties. Upon this Occasion the Bailiffs of the said Bishop, who was already gone for *Spain*, rigorously demanded the aforesaid Aid for the King of the said Abbat, that it might be paid to the King by the Bishop, as Agent between them and his Majesty. The Abbat not complying, the Bishop's Bailiffs grievously distrain'd in many of the Abbat's Manors, so craftily, that they all went about it on the same Day and Hour, the Abbat's Bailiffs declaring against and manfully opposing them, that they should not presume to act in such manner to the Disinheriton of our Lord the King, especially in his Absence, and to the Prejudice of the said Abby; for the King about that Time was sail'd over into *Aquitain*. Afterwards the Bishop's Bailiffs came again with Force and arm'd Men to several Manors of the Abby of *Glastonbury*, beat, wounded and abus'd their Men, and seiz'd, drove away and unjustly detain'd their Cattle, against the King's Peace and the Custom of the Kingdom. The said Bailiffs thus detaining the Cattle, the Abbat *Roger* obtain'd the King's Letters for restoring of the same, and prosecuted the Transgressors upon the King's Letters. But the Bishop of *Bath* arriving in *England* in the mean Time, warranted the aforesaid Officers had made a reasonable Distress for forty Pounds of forty Feofs, which the Abbat of *Glastonbury* holds of him, but the superfluous and unjust Distress he disavow'd. Afterwards, on a Day appointed, both the Bishop and the Abbat appear'd before the King's Council, the latter demanding Judgment and the Restitution of the aforesaid forty Pounds, which the Bishop had taken from him by an unjust Distress and detain'd. The Bishop answer'd, that he had rightfully taken and justly detain'd the same, and that he could lawfully take the said Distress by the Charter of King *John*, and the Confirmation of his present Majesty. The Abbat reply'd, that whatsoever there might be in the aforesaid Charter and Confirmation, neither he nor his Predecessors would ever recede from their own Right, nor be separated from the King, but always be answerable to the King's Exchequer for such like Aids, Scutages and Services, with the Bishop or his Bailiffs. The Bishop likewise produc'd a Confirmation of the See Apostolick, upon a certain Composition formerly made, between Bishop *Jocelin*, and the Monks of *Glastonbury*, in relation to the Patronage of the Monastery of *Glastonbury*. To this the King's Answer was, that the Pope's Confirmation touching these and other Lay Feofs, which belong'd to his Crown and Dignity, was nothing to his Majesty. The Abbat also rejoyn'd, that tho' some Composition had been made, it ought not to prejudice him nor his Monastery, in regard that it had been made at a Time when the Monastery was without an Head. Thus it was taken into Consideration by the King and his Council, that the King should remain seiz'd of the Service of the Abbat himself, without any intermediate Person, and that the Bishop should restore to the said Abbat the aforesaid forty Pounds, and forty nine Pence for his own and his Mens damages.

But in regard that during this Time, the Abbat *Roger* had been at great Expences in these, and such like Affairs, and perhaps still wanted more, he car-

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ry'd himself not altogether rightly towards his Convent, retrenching a considerable Part of their Provisions, whence arose much subject of muttering against him variously in the Convent. Hereupon the elder and founder Part of the Convent, endeavouring with all their Power to depose him, charg'd him before the Bishop with many Crimes and Offences, intreating him to repair to *Glastonbury* to make his Visitation, and correct what he should there find amiss. He losing no Time, but readily complying with their Request, and the sooner because of the Tryal abovemention'd to have been between them, came to *Glastonbury* to make his Visitation. After an Oration made according to Custom in the Chapter-House, he descended to the Inquisition; and tho' the Abbat *Roger* endeavour'd to obstruct the Bishop's proceeding, and to appeal against his Visitation, for that he had before visited that same Year, and ought not to visit a second Time, without expressing the Cause, which he had not done; however at last the Abbat admitted him kindly; and thus the Bishop proceeding, diligently examin'd the Abbat and the rest of the Convent. After making the Examination, the Bishop continu'd his Visitation for the two following Days. At last at the Request of the Convent, having publish'd and in full Chapter read what had been discover'd, the Bishop judicially depos'd *Roger* from the Government and Administration of the Abby of *Glastonbury*, and absolv'd all, as well Monks as Seculars from the Obedience, Revenue and Fidelity before due to him as Abbat. This done *Roger* went into the Cloister, where he order'd his Servants and many others whom he had provided against the coming of the Bishop to be ready in Arms; who being accordingly soon in a readiness; beat the Bishops Men and drove them out of the Monastery. The Bishop believing no other Place safe, by reason of the Multitude of his Adversaries and the small number of his own People, din'd that day with the Convent in the Refectory. *Roger* taking some Refreshment with his Men in his own Apartment, in the mean Time caus'd them, as far as the shortness of the Time would permit, to remove all Things of most value, costly Vessels, Charters of Kings and other Muinments relating to the Possessions and Immunities of the Church, and much more. Having thus provided all Things, he went out at the great Gate with his Men towards the Kings Court, the Bishop and Convent being still at Dinner in the Refectory, and knowing nothing of all this Proceeding. The next day after the Convent ask'd leave of the Bishop, as their Patron, to chuse an Abbat, and had it granted. Then proceeding by way of Compromise, they committed the matter to five Monks, who in the Name of all the rest chose *Robert Pederton* Abbat, and presented him to the Bishop as Patron. He being admitted, and blessed at *Wells* the day after his Election, at his Return to *Glastonbury*, was solemnly receiv'd and install'd, and celebrated Mass the same day at the high Altar with all his Abbatical Ornaments. The next day presiding in the Chapter, he appointed some Officers, and remov'd some from their Places, and receiv'd the Oath of Fidelity as well in the Town of *Glastonbury* as in other Places. *Roger* in the mean Time, following his Business before the King, obtain'd an Order to certain Justices, to restore, protect and maintain him in his Abby, by regal Authority. The Justices accordingly coming to *Glastonbury*, produced the Kings Letters, importing that the said King did restore *Roger* to the Abby of *Glastonbury*, with

all its Appurtenances, from which he had been ejected by the Bishop of *Bath*, and wherein the King affirm'd that he had the Right of Patronage. The Justices declar'd that they would put the Kings Commands in Execution. The Bishop on the other Hand intimated that *Roger* had been by him depos'd judicially, and excommunicated on Account of his many Offences and Contumacies. He also excommunicated him anew, in their Presence, because he had forcibly and illegally carry'd away the Privileges, Charters and other Goods of the Monastery. Notwithstanding all this, the same Justices immediately entering the Hall, and calling together the Porter and all the Officers of the Monastery, took the Keys from them, and deliver'd the same to *Rogers* Steward. In the mean Time *Roger* came to *Glastonbury* with a great Retinue, and entering the Hall, immediately there receiv'd the Homage and Fealty of the Servants within Doors and many others, and so he held his Possession, ordaining and reordaining many Things, and being back'd by Archiepiscopal Authority oblig'd the Monks of that Place to pay him Obedience. But the Prior and Convent appeal'd to the See Apostolick against the Archbishops Officers, that they should not compel them to receive and admit the said *Roger* for their Abbat, or to obey him as such, especially considering that they had another Abbat, canonically elected, confirm'd and bless'd. In like manner, the Bishop and *Robert* the Abbat appeal'd, and doing harm to the Brethren, went away to *Wells*, the Bishop first laying the Town of *Glastonbury* and all other Places within the Diocese of *Bath*, under an Interdict, wherein and for as long as the said *Roger* should reside. Not long after, *Roger* repair'd again to the Kings Court, to secure his Affairs more effectually and the King and his Council always favour'd him.

The Bishop therefore perceiving that he was excluded all hopes of succeeding in his Design in the Kings Court, he remov'd his Cause to the See Apostolick, causing the said *Roger*, and the Convent of *Glastonbury* to be summon'd thither. *Robert* also, the new made Abbat, being appointed the Convents Attorney, together with another of the Brethren, they continu'd five Years in that Court, diligently attending their Suit. *Roger* in like manner first sent his Agent and then went in Person to the See Apostolick, where at length a certain Cardinal was by the Pope appointed to hear both Parties. Many Articles were exhibited by *Robert* against *Roger*, and the Charges against him, as well on the Part of the Bishop, as of the said *Robert* and the Convent being very numerous, there was long Altercation and Debate between them in the Process of their Pleadings. At length the said Bishop and *Robert* perceiving that all the Favour of that Court inclin'd towards *Roger*, as well on Account of the Probity of his Life and Behaviour, and his ripe Years, as of the Multitude and Superfluity of his Expences; and the same *Roger* likewise coming to himself, finding his Conscience in a manner guilty of those Things that were laid to his Charge by the adverse Party, by the advice of Friends on both sides, and because of the great Burden of Expences on both Parts, they agreed, and entirely submitted themselves to the Disposition of the Pope, and oblig'd themselves by a publick Instrument to stand to the same. The aforesaid *Robert Pederton* and his Associate, as Attorneys for the Convent, absolutely, friendly and simply releasing for themselves, and the same Convent to the aforesaid *Roger* for ever, all sorts of Actions, Questions and Injuries chargeable by them and

and the same Convent against him, humbly acknowledged, receiv'd and accepted of him in their own and the Name of the Convent, as their Father, Pastor and Abbat. The Abbat *Roger* with like Charity and Affection, for ever friendly, simply and absolutely remitted to the aforesaid *Robert* and his said Associate *Michael*, and in their Persons to all the Convent, and every one of the Convent, all Rancour and Indignation, if he had conceiv'd any against them, or any one of them; as likewise all Actions, Questions, and Injuries that he might have to charge them or any one of them with. And thus *Roger* was by the Pope restor'd to the Government and Possession of his Monastery. However, the same Pope assign'd to Brother *Robert Pederton* the two Manors of *Kyngton* and *Cristmaleforde*, belonging to the said Monastery, during his Life, or till he was better provided, with all their Customs, Profits and Appurtenances, saving always to the Abbat and the Convent the Homages, Reliefs, Escheats and Marriages, and 12 Marks Sterling, which the said *Robert* was to pay yearly at certain Terms for those Manors to the said Abbat and Convent. These things were transacted, *A. D.* 1259.

The Abbat *Roger* being provok'd by the Bishop of *Bath*, by such Injuries as have been mention'd above, and encourag'd by his own Success, he took care to revive the Suit broke off by his Predecessor for the four Manors, with the Advowsons of the Churches, procuring Writs of Right in common Form. But when the appointed Day drew near, that the Monks of *Glastonbury* hop'd their Business would be brought to an happy Conclusion by the ablest Champions, whom the Abbat had at first chosen throughout all *England*, or by better Composition, through the Mediation of *Boniface*, Archbishop of *Canterbury*, who had cordially interpos'd for the sake of Peace, an hasty Death inatching away the said Abbat, brought to nothing the aforesaid Business, with all the Toils and Expences attending it. He dy'd at *Bromleghe*, a Manor of the Bishop of *Rocheſter*, on the sixth of the Nones of *October*, *A. D.* 1261. and of his Dignity the 10th, and was bury'd at *Westminster*, near *London*. Having been Chamberlain there, he, by the Consent of the Abbat and Convent, assign'd certain Revenues for Fish, Wine, and other Provisions to be distributed by the Chamberlain yearly to the Convent on the Anniversary Day of his Death. Likewise ten Shillings to be given to the Poor yearly on the same Day by the same Chamberlain, and an Allowance of Cloth and Buskins for 13 Poor, viz. 3 Yards of 9d. Value at least, and 5d. for Shooes, or Buskins yearly to be allow'd by the said Chamberlain on *All Souls* Day.

Certain Advice being brought to *Glastonbury* of the Death of the Abbat *Roger*, lest the Monastery should suffer by a long Vacancy, the Prior and Convent proceeded to elect an Abbat by Way of Compromise, and in this manner

48. ROBERT PEDERTON

Was again unanimously elected, in *November*, *A. D.* 1261, and blessed at *Wells*. This the Prior and the Convent did for many Reasons, and by good Advice, as well because they had before elected him, and he had the State of an Abbat, and for some time administred in Spirituals and Temporals, as on Account that he had a considerable Part of the Possessions of the Monastery assign'd to his own Use by order of the Pope. He was of a middle Age, tall of Stature, of competent Literature, of eminent Wit, mild, humble, and conspicuous for all Probity

of Behaviour. Having taken on him the Office of Abbat, he took care to reform the regular Observances, which had been much impair'd by the former Divisions. And whereas the said Monastery was left at the Death of his Predecessor indebted about ten Thousand Marks to several foreign Merchants, he study'd with the Advice and Assistance of his Brethren to pay off that Debt, and discharge the Monastery of such a Burden, and this chiefly by Tillage, to which he mostly apply'd himself. Besides, he against his Will paid many Debts to Persons on this side the Sea, and to the late Abbat *Roger's* Friends, whether true or false, viz. fourscore and nineteen Pounds five Shillings. And whereas, in the Days of the Abbat *Roger*, some Persons, upon Occasion of the Discord arisen between the aforesaid Abbat and his Convent, had boldly in a tumultuous manner, and arm'd, without the Fear of God, and in Contempt of the Ecclesiastical Immunity, fallen upon the Convent in the Cloister, and reproach'd and grievously abus'd them, when the said Abbat *Roger* was dead, and *Robert* substituted in his Place, the Lord Bishop of *Bath*, order'd, as he had before done, during the Life of the Abbat *Roger*, the said Persons to be publicly declar'd excommunicated, and strict Enquiry to be made after their Names. Very many terrify'd with the aforesaid Declaration, and Enquiry, or perhaps brought to Repentance by the Fear of God, offer'd themselves up devoutly to make such effectual Satisfaction as they could; and thus by the Satisfaction of many, the Monastery receiv'd considerable Advantage. Thus a certain Man, who had been present, as Captain at the doing of those Wrongs, to gain the Favour of the Abbat *Robert*, and the Convent, for ever made over to the said Abbat and Monastery of *Glastonbury*, a certain Messuage, with one Ferdel of Land in the Manor of *Wrington*, without any Reserve to himself, or his Heirs.

The Abbat *Robert* endeavour'd, to the best of his Power, by all other Means to improve his Monastery as much as possible. He purchas'd of one *John Hall* six Acres and an half of arable Land at *Domerham*, being within the new Enclosure in the Park, with the common Pasture he was to have in all the Abbat's Closes there. He bought of *Gilbert Taunton*, a certain Messuage, and seven Acres and an half of Land, with a Cook's Fee in the Convent Kitchen at *Glastonbury*, and oblig'd the same *Gilbert* to resign a certain Corrody which the Abbat *Roger* had granted him without the Consent of the Convent. He purchas'd of one *William Goldsmith*, 24 Acres of arable Land, with the Resignation of Common in the Woods, Meadows and Pastures of *Glastonbury*, together with the Corrody, which at that time belong'd to the Office of *Goldsmith*. He gave a Sum of Money for the Butlership of the Monastery, of *Glastonbury*, which was before set to farm with its Appurtenances, and apply'd the same to the Benefit of the Church. He bought 29 Acres of arable Land of *William Harold*, as also the Right of Common which the said *William*, and another *William Cook* had in the Woods, Meadows and Pastures of *Glastonbury*, to the End that all others being excluded, the Abbats of *Glastonbury* might the more freely dispose of those things at their Will. He prevail'd with one *Nicholas*, the Son of *Martin*, to quit the Right of Common and Chace with his Dogs, which he had in the Park of *Baltenesburgh*; remitting to him for the same, the Right of Common and Chace which the Abbats of *Glastonbury* were wont to have in

in his Park of *Wesiludeforde*. Moreover, whereas there had been grievous Discord and Contention between one *Ralph Sine averio*, and the said Abbat's Predecessors, not without great Charges and Expences on both sides, on Account that they had a common Interest in the Manors of *Batecombe*, and *Spertegrave*, this same Abbat, studying the Peace and Quiet of his Monastery, receiv'd from the said *Ralph* two Acres of Land, which lay in the midst of the Abbat's Lands, together with the Release and quitting Claim of the Right of Common, which he had in the Manor of *Batecomb*, and quitted to the same *Ralph* the Right of Common in the Manor of *Spertegrave*, to the End that being thus both satisfy'd with their own Boundaries, they might for the future avoid Discord and Contention. A certain Rod of Land with 12 Acres of Meadow, which had been formerly held in Servitude, but made free in the Days of Abbat *William* out of Friendship, the Abbat *Robert* meeting with a proper Opportunity, reduc'd the aforesaid Land to its former Servitude, not without much Trouble and Expence, bringing the said 12 Acres into his own Demesne forever. Item, whereas for a long Time there had been Contention between the Abbats of *Glastonbury* and the Lords of *Stratton* about two Islands in *Melnecomb*, both Parties affirming that they belong'd to their Right and Property; after much Altercation the said Abbat, for a Sum of Money, had these Islands confirm'd to himself and his Monastery forever. He prevail'd against the Prior of *Bradene-stoke*, who pretended a Right on Account of certain Lands at *Uppamerue*, in the County of *Glocester*, and obtain'd the Wardship and Marriage of the Heirs of *Robert de Brent*, having prevail'd with *Robert St. Barbe*, and the four Sisters Heirs of *Stephen Brent*, to quit their Claim to the same, as having the Right; and thus both the Wardship and Marriage remain'd to the Monastery. He purchas'd of *Peter Tedewick* 10 Acres and an half of Land in the Manor of *Tedewick*, and gave them for the Benefit of the Church. The Abbat *Robert*, with the Help and Assistance of *Ostobonus* then Legate in *England*, appropriated to the proper use of this Monastery, the Church of *Domerham*, upon the Death of the Rector thereof, and the Church of *Sowry*, *William Button* the Rector thereof, being promoted to the Bishoprick of *Bath*, by Pope *Alexander* the 4th. He likewise receiv'd to his proper use the Church of *Murlinche*, of the aforesaid *William* Bishop of *Bath*, with the Consent of his Chapters, as also the Church of *Scourminster*, of *Walter* Bishop of *Sarum*, with the Consent of his Chapter, and resign'd them to several Offices. The same Abbat Industriouslly repair'd three Enclosures very necessary for the Monastery, but neglected thro' the Sloth of his Predecessors, and as it were reduc'd to be common to others; one of them lying at *Wrington* between the Court Garden and the Wood; another at *Kington* seated on the West next the Court; the third at *Newtoncastle*, on the South Side of the Garden. Moreover he erected some Buildings in proper Places, as the Iniquity of the Time would then permit; in *Glastonbury* the Abbat's Chamber, the Gate at the Grange, with a good new Oxe Stall; at *Assisbury* the Inner Gate with a decent and beautiful Chamber, the Kitchen with several Offices, and the Dovecote; at *Wenteburne* another Kitchen with several Offices, and a Sheepcote cover'd with Stone, and a Wind Mill;

at *Cristmalford* he built a beautiful Grange, and an Ox Stall; he likewise made an Ox Stall at *Domerham*, and another at *Sowry*; at *Hammie* he also built a Kitchen, with an House of Reception, and at *Dichefsete* a competent Chamber.

William Button Bishop of *Bath* dying in the mean Time, *Walter Giffard* a great Friend of King *Henry* succeeded him; who being presently made his Chancellor, and as it were Lord of all the Kingdom, obtain'd Letters from the King, that notwithstanding the Protestation made by the Abbat of *Glastonbury*, that he held no Feofs or any other Things of the Bishops of *Wells*, the said Bishops should pass between the King and the Abbats of *Glastonbury*, and that the said Abbats should be subordinate to the said Bishops, as to their Lords and Patrons, pursuant to the Tenor of the Letters. And tho' the said Abbat labour'd with much Trouble and Expence to obstruct these Things, yet was he compell'd by the King's Power to make his Peace with the Bishop, and to compound, tho' not to his own mind. For by this Composition there remain'd to the Bishop four Manors, and the Advowson of six Churches. The which Pacification and Composition, tho' the same Bishop and his Successor *William* endeavour'd to have enroll'd in the King's Court, yet they could never compass the same, by reason that *Edward* eldest Son to King *Henry*, manfully oppos'd that Pacification and Composition. Not long after the same *Edward*, with many of the Nobility, went to the Holy Land, to stay there two Years. King *Henry* having reign'd fifty six Years, dy'd on the 16th of the *Kalends* of *December*, and was bury'd at *Westminster*, A. D. 1273. His Son *Edward*, the first after the Conquest, succeeded him, and returning from the Holy Land, was crown'd at *Westminster*, on the 4th of the *Kalends* of *December*. The Abbat *Robert* being wasted with the Tiffick, perceiving that his End drew near, and being inform'd by many, that *Edward* the new King, who had before chiefly obstructed the enrolling of the abovemention'd Composition in his Father's Court, did take upon himself the Patronage of the Church of *Glastonbury*; by the Advice of the Convent, he sent Brother *John Fauton*, Doctor of Divinity to the said King then beyond the Sea, to know his Will. The King receiving him graciously, sent by him his Letters to the Convent of *Glastonbury*, commanding them not to ask leave of any other but himself to choose an Abbat. *John* return'd and acquainted the Abbat *Robert*, who was still living, with all he had done; but the very next Night, viz. the Day before the *Kalends* of *April*, he departed this Life, in the Year of Grace 1274, when he had presided 14 Years, that being, as it then fell out, the Night of the Resurrection of our Lord. Some therefore of the Brethren of the same Monastery, considering that it was not expedient nor decent, to disturb so great a Solemnity, and the Hearts of many, by making known the Death of so notable a Man, wholly conceal'd it till the *Tuesday* following; so that till then his Death was known to but a few, but then after Even-song, they caus'd the dead Body to be carry'd into the Church, and then his Death was first made publick. However on the *Monday* before the Bishop's Officers, and on that very *Tuesday* the Dean, the Bishop's Steward and his Bailiffs came to *Glastonbury* in a mighty Throng, demanding to see and speak to the Abbat, if he were still living, but could not obtain it. On the *Wednesday* following,

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the Bishops Steward and Bailiffs, who came thither the day before, took Fealty of all in Employments within the Court, placing some of their own Men with each of them, and appointing Bailiffs in all the Manors. The same day at the Time of high Mass came the Kings Escheator, demanding entrance into the said Abby, in the Kings Name, but could not obtain it, by reason of the Guards set by the Bishop. About the Evening arriv'd a certain Knight, Constable of the Castle of *Bristol*, to the Assistance of the said Escheator, who easily got Admittance; by reason that upon the hearing of his coming, all the Bishops Officers privately slipp'd away. On *Thursday* the Body was interr'd by the Neighbouring Abbats and Priors, invited to the same. He was laid before the Altar of *St. Thomas* the Martyr, at the Feet of the Abbat *Michael*. This done the Constable receiv'd the Fealty in the Kings Name, of all the Officers remaining in the Court in their Places, without associating any with them. Having staid there 10 days, he appointed another Guardian in his Place, in the Kings Name. I pass by Appeals afterwards made on both sides, and the Summoning of the *Glastonians* by those of *Wells*, because they vanish'd like frivolous Things, as they were.

The Prior and Convent resolving not to attempt any thing contrary to the Regal Inhibition, to the said Kings Prejudice and manifest Wrong, sent solemn Messengers to him, still in the Parts beyond the Sea, for this Effect, with their Letters Patents, on *Monday* fortnight after *Easter*, being the 16th of the *Kalends* of *May*, praying leave to choose a Ruler and a Pastor. The King having receiv'd the Convents Letters, by his Letters Patents graciously granted them his Licence to elect. They of *Wells*, understanding that the Messengers were return'd to *Glastonbury* from the King with Licence to elect, came to *Glastonbury*, appealing in a loud manner. In the mean Time the King order'd the Sheriff of *Somersetshire*, that he should not deliver to the Bishop of *Bath*, his Steward, or any of his Bailiffs the return of any Writ of his directed to him, concerning any Feofs, Tenements or other Things relating to the Abby of *Glastonbury*. The Prior and Convent therefore, notwithstanding the Appeals made by those of *Wells*, with the Advice of the Learned in the Law, began to treat of the Election of a future Abbat, appointing the *Thursday* next after the Feast of *St. Barnabas*, for the day of Election. All of the Convent that ought, would, or conveniently could be present, being assembled, by the Universal Consent of all, seven Monks were chosen, who in the Name of all should Elect an Abbat for the Widow'd Monastery. They having consider'd that Affair, and begg'd the Assistance of the Holy Ghost, chose

49. J O H N T A U T O N .

The Election being Publish'd, the Decree of the Election was sent to the Diocesan Bishop, for him to confirm the same, and give the Benediction to the Elect. A Letter was also sign'd to be sent to the King, intreating him, as Patron, to give the Royal Assent to the Election. The Messengers from the Convent set out, with their Elect, on their Journey towards the King. Being arriv'd in his Presence, he approving of the Election gave his Assent, and appointed them a day to appear before him in *England*, being on the Octave of the *Assumption* of the blessed Virgin *Mary*. In the mean Time, the King sent Orders to the Bishop of *Bath*, or the Person by him deputed, to appear the same day, to put in Execution what he should

think fit in this Affair. Accordingly on the Octave of the *Assumption* of *St. Mary* they appear'd before the King, as well the said Elect with the Agents for the Convent, as the Dean with the Prime Men of *Wells*, who produc'd and alledg'd all that they could think did make for them; Having heard and examin'd their Allegations, the King with the Advice of those about him, judicially declar'd, that what had been propos'd and urg'd in behalf of the Bishop was not satisfactory, nor ought to prejudice the King in relation to his retaining the Patronage of the Monastery of *Glastonbury*. Thus the Elect of *Glastonbury* was admitted by the King, as the true Patron. The Elect repair'd with the Kings Letters, to the Commissioners of the Bishop, who was all this while beyond the Sea in Council with the Pope, earnestly pressing to receive the Benediction. They after much Tergiversation and Time spent, answer'd, that their Power was expir'd; the Bishop being then landed in *England*. The Elect therefore, as soon as possible, requir'd the Benediction of the Bishop; but he delay'd the Time with deceitful answers, till he departed this Life about *St. Andrew's* Day. As soon as he was dead, the said Elect presently repair'd to the Lord Archbishop, to whom the Jurisdiction was devolv'd. The Archbishop, Summoning the Parties, had the Cause long debated before himself and his Official. At length, having fully weigh'd the Merits of the Cause, he vacated the said Election on the *Friday* next after the Feast of *St. Valentine*, *A. D.* 1274, both because the Licence of Electing was not ask'd of him that it ought to have been, and because the Elect had not requir'd the Benediction within the Time prescrib'd by the Statutes. However by Virtue of his own Office he provided the widow'd Monastery with the aforesaid *John Tauton*, for its Father and Pastor, and soon gave him the Benediction, and committed to him the Spiritualities. The same Day the Archbishop consecrated *Robert*, Elect of *Bath*, he confirm'd the Elect of *Glastonbury*, reserving to himself the Power of blessing the Abbat. Afterwards the Archbishop, by his Letters Patents signify'd to the King, that he had provided the Church of *Glastonbury* with an Abbat and Pastor, praying that he would restore to the said Abbat the Temporalities of his Abby, which he had in his Hands by way of Wardship, according to the Custom of his Kingdom. The King, perceiving that *Robert*, already consecrated Bishop of *Bath*, for whom he from his Youth had a particular kindness, was much perplex'd on Account of his having lost the Patronage of the Monastery of *Glastonbury*, and being willing in some measure to comfort him, he for ever remitted to him, as an Addition to his Bishoprick 53 Pounds, which he was wont to receive of the Farm of *Bath*, and of *Congresbury*. But because the King would not in any wise be a sufferer by this Favour, he would have amends made him of the Lands of the Monastery. The Abbat *John* absolutely refusing to comply, and in regard it was reported, that the said Abbat had a Right and did claim to recover the four Manors and the Advowsons of 6 Churches, which *Robert* the late Abbat of *Glastonbury*, his Predecessor had against his Will yielded up to *Walter* the former Bishop of *Bath*, by reason that the Advowson of the Church of *Glastonbury*, being the Kings Right, was reverted into his Hands, and by this means the said making over of the Manors and Advowsons was entirely annull'd; for this Reason the King deferr'd delivering up to the Abbat the aforesaid Temporalities, till he should compound with

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the Bishop of *Bath* for the aforesaid Manors and Advowsons of Churches. Accordingly a certain Composition was made between the same Bishop *Robert*, and the Abbat *John*, and enroll'd in the Kings Court, and thus it came to pass that the King, who had once oppos'd this Composition against the Bishops, now, through Favour and Affection, without regard to Justice, caus'd the same to be speedily made and enroll'd. The King also retain'd in his own hands the Liberties of the Monastery of *Glastonbury*, till they were ransom'd at the Price of a thousand Marks, besides the extraordinary Expences in following this Affair two Years and an halt, as also an hundred Marks paid down for the Queen's Gold. By what has been said it appears, with what great difficulty the aforesaid *John*, Abbat of *Glastonbury*, obtain'd the Possession and Immunities of his Monastery, besides the grievous Trouble and Expences. The vacancy of the said Monastery had continu'd almost a Year; during all which time he had nothing from the Monastery towards his Expences, or the carrying on of his Cause; but all was borrow'd.

At this time, *A. D.* 1275, on the 3d of the *Ides of September*, the Chapel of *St. Michael* in the Country was thrown down by an Earthquake. This same Year also the Church of *Wynfred* was, by the Abbat *John*, with the Consent of the Convent, set to perpetual Farm to the Abbat and Convent of *Binedone*, for the yearly Rent of 40 Marks, to be paid to the Office of the Priorship of *Glastonbury*, by equal Portions, at the Feasts of *Easter* and *Michaelmas*.

Afterwards, at the beginning of the Year of our Lord 1278, on *Wednesday* before *Easter*, King *Edward*, in the 7th Year of his Reign, came to *Glastonbury* with his Consort Queen *Elenor*, to keep the said *Easter* there at his own Expence, where first the King, and afterwards the Queen were singly receiv'd with Procession in solemn Manner. A little before the King's Arrival, came a certain Knight as Deputy Marshal for the Earl Marshal of *England*, pretending, as appertain'd to his Office in other Parts of *England*, to provide and allot Lodgings there for the Nobility, and other the King's Ministers and Officers; but the Abbat and Convent oppos'd him, alledging that it would be contrary to the Immunities of their Church and of their 12 Hides, for as much as no Man whatsoever, King, Archbishop, Bishop, Justice, Sheriff, Forester, or any Bailiff, or Minister, or any other Man, can exercise any Office within that Liberty. Whereupon the Abbat then appointed a Warden of the Liberties of *Glastonbury*, whom we call Sheriff within the Liberty of the 12 Hides, that he should appoint the said Lodgings, and provide all things that belong'd to the Marshal's Office. And he assign'd Lodgings and other things appertaining to the Office of the Marshal to the aforesaid Knight, and such as he thought fit, the Abbat's Martial carrying the Marshal's Staff, as he did when the King was present. He also furnish'd the Caterers, Bakers, and Clerk of the King's *Marshalsea*, with all they wanted, daily, they paying for the same. On *Maundy Thursday* came *Robert*, Archbishop of *Canterbury*, and was receiv'd with a solemn Procession, after the Hour of *Prime*; and the same Day, with the Consent of the Abbat and the Convent, he there made the Holy Chrism, the Diocesan being at that time in remote Parts. The Archdeacon of *Wells* furnish'd the Oyl and Balm, only the Monks of the Place ministering at the Sacred Function, notwithstanding that those of *Wells* made much Opposition for a long Time; but the Archbishop put an End to the Contest, deciding that the Monks ought to ad-

minister in their own Church. On the Eve of *Easter*, with the Consent of the Abbat and the Convent, he gave Deacons Orders to the King's Vicechancellor, as also to the King's Treasurer, and ordain'd two Priests. On the Holy Day of *Easter*, the Lord Archbishop solemnly perform'd the Divine Service, as he had done the three Days before. The King having appointed *Easter Monday* for the Assizes to be held, wheresoever he should be in the Kingdom of *England*, his Justices intending to hold the said Assizes in *Glastonbury*, the Abbat and Convent intreated the King that it might not be done, showing that it would be an Infringement of the Liberties and Immunities granted to their Church by his Progenitors, Kings of *England*. The King not intending any way to encroach upon those Liberties, which, he affirm'd, he would rather enlarge and extend, order'd the said Assizes to be held at *Stret*, without the 12 Hides. That same Day there hapned to be some Misunderstanding between the King's Body Guards and one *Philip Cogam*; whereupon the said *Cogam* drew his Knife against the said Guards; he was therefore immediately apprehended and imprison'd as an Offender, and guilty of High Treason; but again immediately deliver'd to the Abbat, as to whom the Royalty of that Island appertain'd, and his Bailiffs inflicted Punishments. Other Pleas relating to Transgressions, the same Abbat receiv'd by his Bailiff, his Steward and his Marshal: The King's Clerk, in like manner, who in other Places was wont to measure the Bushels and Pots, was forbid by the King exercising his Employment in that Place. On *Tuesday* following, being wholly entertain'd that Day with his whole Court at the Expence of the Monastery, he caus'd the Tomb of the renowned King *Arthur* to be open'd in the Morning early, wherein two Chests, painted with their Figures and Arms, he found each apart, the Bones of the said King of a wonderful Bigness, and those of his Queen *Guenmara* extraordinary beautiful. The next Day being *Wednesday*, the King wrapping up the Bones of that Monarch, and the Queen his Queen's in rich Cloths, and shutting them up in their proper Chests, with their Seals affix'd to them, order'd that Tomb to be plac'd in a solemn Manner before the High Altar, keeping out both the Heads, or Skuls and Cheek Bones, to satisfy the Devotion of the People, adding this Inscription within,

Hæc sunt Offa Nobilissimi Regis Arthuri, quæ Anno Dominicæ Incarnationis 1278. Kal. Maii, per Dominum Edwardum Regem Angliæ illustrum hic fuerunt sic collocata, præsentibus serenissima Alionora ejusdem Domini Regis consorte & filia Domini Ferrandi Regis Hispaniæ, Magistris Willielmo de Myddulton Norwicensi electo, Magistro Thoma de Bek tunc Archidiacono Dorsetiæ, & prædicti Domini Regis Thesaurario, Domino Henrico de Lacy Comite Lincolnæ, Domino Amadio Comite Salvenæ, vel Sabaudiæ, & multis aliis magnatibus Angliæ.

That is, These are the Bones of the most noble King *Arthur*, which were plac'd here in the Year of the Incarnation of our Lord, 1278. on the 13th of the *Kalends of May* by the Lord *Edward*, illustrious King of *England*, in the Presence of the most Serene *Elenor* the same King's Consort, and Daughter to *Ferdinand*, King of *Spain*, Master *William Myddulton*, Elect of *Norwich*, Master *Thomas Bek*, then Archdeacon of *Dorsetshire*, and the aforesaid King's Treasurer, the Lord *Henry Lacy*, Earl of *Lincoln*, the Lord *Amadius*, Earl of *Salvenie*, or *Savoy*, and many more Noblemen of *England*.

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The Liberties of the Monastery of *Glastonbury*, being renew'd and confirm'd by the King, and the Abbat and Convent by Grant of the same King, receiving the Returns of Writs, in all Manors, Lands, Tenements and Feofs of that Church, at the Hands of the Sheriff, *William de Valence*, the King's Unkle, Lord of *Shryvenam* would not permit the Returns of Writs to be made at *Aschebury*, affirming that the said Manor of *Aschebury* was within the Liberty of the Hundred of *Shryvenam*. Whereupon after many Debates, the Abbat *John* compounded with him, and obtain'd his Grant of Release, with the King's Confirmation concerning the same, yet not without much Trouble and Charge. After this the King brought his Writ of *Quo Warranto* against the Abbat of *Glastonbury*, to shew cause why he retain'd to himself eleven Pounds five Shillings of the Hundreds of *Wythstan* and *Wyteleghe*, of ancient Time due to the Regal Crown. The Abbat finding himself in a Streight, making the Bishop of *Bath*, and others his Friends, drew the said Bishop into the Warranty, and he freely and of his own Accord took the same upon him. The King's Justices taking into Consideration the Nature of that Affair, adjudg'd to the Abbat the said 11 l. 5 s. together with the aforesaid Hundreds. And the bringing another special Writ against the Abbat for 2 s. arising from the Sheriff's Attendance and Aids at *Modebury* in the Manor of *Mel-lis*. the Bishop did not warrant this, and the two Shillings were adjudg'd to the King, however the King generously remitted the same to the aforesaid Abbat and his Monastery for ever, granting them his Charter to that Effect, as in the *Appendix*, Vol. II. NUM. CIII.

Certain Benefits confer'd by this Abbat John Tauton.

This *John Tauton* Abbat of *Glastonbury* acquir'd the Possession of the appropriated Churches of *Dultinges* and *Estbrent*, he purchas'd *Middleton*, *Shapewike*, *Wythehes*, *Afshhecote*, *Greynton* and *Bekery*, and gave them to the use of the Monastery. He built many and noble Structures, and gave these Ornaments to the Church, viz. one Cristal Cross; two excellent State Cloths of Gold Brocade, with Leopards and Birds wove in them; one blue Cope with Castles and Lions wove in Gold, the Morfe of Silver enamell'd, weighing 10 Shillings and 5 Pence; one Purple Vestment with two Tunicks of the same Colour and Work, and a Cope of the same; two Tunicks of blue Sattin not embroider'd, one Alb embroider'd containing the Arms of the King of *England*, with a Stole and Maniple of the same Workmanship; one Lenten white Veil, which is us'd at other Times of the Year; three small Veils to lay over the Paten, two whereof are cross'd all over with Gold Stripes, and the 3d has Gold Stripes only about the Edges, Purple, Blue and Green. He likewise gave to the Library, Questions of the old and new Law, *St. Augustin* upon *Genesis*, Ecclesiastical Dogmas, *St. Bernard's* Enchiridion and Flowers; the Books of Wisdom with Glosses, Postils upon *Jeremy* and the lesser Prophets, Concordances of the Bible, *Albertus's* Postils upon *Matthew* and the Lamentations of *Jeremy*, with the Sum of Penance, and some other Postils, Postils upon *Mark*, Postils upon *John*, with a Treatise on the Epistles throughout the Year. Brother *Thomas's* new and old Glose upon the Gospels, Moralities on the Gospels and Epistles throughout the Year, with Postils upon the Apocalipse and Canonical Epistles; *St. Augustin* of the Trinity, and of the Uniformity of the Gospels, the Epistles of *St. Paul* gloss'd, *St. Augustin's* City of God, *Kylwardesby* upon the Letter of the Sentences, Questions concerning evil and mortal Crimes, controverted by Brother *Thomas*, a Book of the Perfection of the spiritual Life, and the

first Part of the great Sum of Divinity set forth by Brother *Thomas*, with the Concordances of the Decrees and Decretals, the first Part of the 2d Part of *Thomas's* Sum; the 2d Part of *Thomas's* Sum, the 3d Part of *Thomas's* Sum, the 4th Part of *Thomas's* Sum, the Book call'd *La Perspective*, *Mauricius's* Distinction, Natural Books in two Volumes, a Book of the Properties of Things. When he had providently govern'd his Church 17 Years, he departed in our Lord, and was succeeded by

50. JOHN KENT,

Chosen in the Year of Grace 1291, being the 20th of King *Edward* the First. This Abbat bestow'd the following Ornaments on the Church, viz. a rich Silver gilt Cross, with a stately Foot, and three Images, the Crucifix, *Mary* and *John*; a Silver Vessel for the Holy Water, with a Silver Sprinkler, an Ivory Image of *Mary*, with other Images of the same, and Copper Censer gilt, with Silver Chains; a rich Cope containing the Passion of our Lord, the Ground of Gold, the Morfe of Silver gilt, with precious Stones, containing the Image of the Majesty of our Lord, weighing 28 Shillings; a red Chasuble with the Arms of the Earl of *Lancaster*, with 5 Albs, and a State Cloth or Canopy and Antependium to the same Suit; an Alb embroider'd with Shields, with a Stole and Maniple of the same Suit, and an Amice of the same Workmanship, with an Alb embroider'd with Shields, with an Antependium and four Pair of Corporals of the same Suit, and a small coitly Antependium, and a red strip'd Cloth to make the Offering, and a Green Carpet with Bucklers, and an hammer'd pastoral Staff, and one Mitre, every where adorn'd with Gold, Silver and precious Stones, with Gloves set about with precious Stones, and a Collar of the same Workmanship as the Mitre. He gave another Mitre of less value, and a rich Ring *Camán*, with an Ivory Comb. And besides that he discharg'd the Church of many grievous Debts, he deliver'd the Monastery from most heavy Oppression of *Baruntin*, Merchant of *Luca*, when the Monastery itself was mortgag'd under the Abbat's Seal, and the Common Seal for six Thousand Pounds. This same Abbat assign'd to the Pittanciary certain Revenues, to be thus dealt out from the Sum of 8 l. 14 s. 2 d. viz. that the Pittancer deliver to the Convent yearly on his Anniversary Day, Wine, Fish, and other Provisions, that is, to each Person in the Convent, one whole Charity of good Wine, and one Plate of good Fish, and the Desert, at the liking of the Prior and the third Prior, to be distributed by competent Portions, assigning the Sum of 10 Marks to furnish these things. And in case no good Wine could be had, he ordain'd that the value of it should go to increase the Desert. He likewise ordain'd the value of 20 s. and 5 d. in Bread on his Anniversary Day, and as much on the Day of the Translation of *St. Thomas* the Martyr, to be yearly given out by the Pittancer to the Poor. His other commendable Actions are contain'd in a certain Composition confirm'd by the corporal Oath, as well of the Abbat as of the Convent, to the great Relief of the whole Convent; the which Composition I have forbore to write down here, because of its length. This Abbat dy'd in the 13th Year of his Prelacy.

King *Edward*, the first after the Conquest, tho' magnanimous both in Heart and Body, yet, according to the Chronicles, he reign'd all the time of his Rule, without any Peace. For he found the King of *France* and others still his implacable Enemies abroad, and within his Kingdom he bore with his restless Barons and great Men. When he had reign'd 34 Years 7 Months and 21 Days, he departed this Life and was bury'd at *Westminster* at the Head of his Father King *Henry*. He was succeeded by his eldest Son, call'd *Edward* of *Karnavan*, because

because he was born there, crown'd by Henry Bishop of Winchester, on *Quinquagesima Sunday* the 10th or 20th Day of *February*, A. D. 1307.

John Kent the Abbat was succeeded by
51. G E F F R Y F R O M U N D .

Elected on St. Thomas the Martyr's Day, in the Year of Grace 1303, and the 31st of King Edward the first after the Conquest. This Abbat caus'd the Conventual Church to be dedicated: He likewise gave to the Treasury the underwritten Ornaments, viz. two embroider'd Copes, and a third without Embroidery, one of a grey colour with Moons and Stars, call'd the *Velvet*, another of green Sattin with Images, and the third of white Sattin. He also gave three Suits, one call'd the *Trelles*, another yellow not embroider'd, the third of white Sattin. Item, six Vestments, five of them embroider'd and the sixth not, the first call'd *Chusingbury*, with the Stole and Maniple of the same Workmanship; the second with Images, the Ground whereof is Gold, with a like Stole and Maniple; the third of a reddish Sattin with Parrots, the Stole and Maniple of the same sort; the fourth interwoven with Gold, call'd the *Terrilytz*, with the Stole and Maniple of the same Workmanship; the fifth call'd the *Velvet*, of the same Workmanship, as also the Cope, without Stole or Maniple, and the *Amice* of another sort; the sixth of white Sattin, with a Stole and Maniple of the same. He likewise gave enchas'd Work, call'd the *G. Item*, a Silver Censer, with the Boat for the Frankincense, and the Spoon. Item, six Carpets, one green call'd the *Doseez* with several Arms; three smaller of the same colour, with a Shield of the same length and breadth; two yellow with Parrots and Roses. Also a very rich Chafuble, and two good Chafubles, with Dalmatics and Tunicks suitable to them; and he gave one plain Chafuble with the Dalmatic and Tunick, to the Chapel of St. Mary. This same Abbat purchas'd for the Church the Lands of *William Pasturel*, together with his Allowance for the Monastery; and certain Lands of *John Mun* at *Glastonbury*, to the value of 30*l.* and the Land of *Godfrey Sowy*, to the value of 20 Marks; and the Land of *Pulle* at *Brentmareis*, to the value of 20 Marks; and the Land of *Hundeferste*, to the value of 10*l.* and the Land of *John Mere* at *Bodecleie* and *Stret*, to the value of 10*l.* He also redeem'd the Lands that had belong'd to *John Baddebury* at *Baddebury*, together with the Lands which *John Knolton* claim'd at *Middleton*, as likewise certain Lands at *Shapewike*, to the value of 20*l.* This Abbat, in like manner, demis'd to the Monastery Silver Vessels, costly Rings and other Jewels to the value of 200*l.*; and laid out 1000*l.* and more on the Building within and without the Monastery. He furthermore did much good, as well in Defence of *Segmor*, as of the Liberties of the Church. And as far as secular Oppressions would permit, he discharg'd his Church of Debts. The rest of his laudable Actions are to be seen in the Charter of his Anniversary.

The Charter of his Anniversary.

Memorandum, that in the Year of our Lord, 1321, on the Day after the *Annunciation* of St. Mary, *Geffry*, Abbat of *Glastonbury*, with the Consent and Approbation of all his Convent, assign'd the Tithes and Profits of the Church of *Efbrent* to the Office of the Sacristy to be for ever apply'd to the underwritten Uses; viz. that on the Feast of the Dedication of the Church, and on the Anniversaries of *John Tauton*, and the said *Geffry*, Abbats, and of *Walter Tauton* then Prior, the Sacrist for the Time being shall yearly furnish each of the Brethren with Bread, as usual upon such Occasions, and one full Charity of Wine, and one Plate of good Fish. The Sacrist shall likewise yearly pay, viz. on the Feast of the Dedication, and the aforesaid Anniversaries, to the Almoner for the Time

being 25*s.* each Time, for the Souls of the said Abbats and Prior, to be distributed among the Poor. He shall likewise yearly pay, at the four principal Terms of the Year, to the Subprior, the third Prior, and the two Wardens of the Order two Marks, to be equally divided among them; and to the Master of the Novices and his Assistants 20*s.* yearly at the aforesaid Terms, to be equally divided. Item, the Sacrist, on the Feast of St. Michael, shall yearly furnish to the Value of 20*s.* of Wax, whereof he shall for ever make 6 Candles of three Pounds each, which shall be lighted on the aforesaid Anniversary, only whilst the Obsequies are perform'd, and the 7th of one Pound, which shall continually burn Day and Night, from the beginning of the Obsequies till the End thereof. And of the Remainder of the Wax and Candles aforesaid, the said Sacrist shall for ever maintain two Candles, and renew them as often as shall be requisite, which shall be lighted every Day in the Chapel of the Blessed Virgin, and at the Elevation of the Body of our Lord at the High Altar at the Midnight Mass, at the *Nativity* of our Lord, and be carry'd in the Procession of the Resurrection of our Lord. The Remainder of the Profits of the aforesaid Church, the Sacrist for the Time being shall totally employ to the Use of his Office.

Item, The aforesaid Day and Year, and with the same Consent, the aforesaid Abbat assign'd the Tithes and Profits of the Church of *Neuton* entirely to the Office of the Chamberlain to be for ever apply'd to the Advantage of the Chamber of the Monks; so that each of the 50 elder Brethren have 10*s.* yearly to the Benefit of his Chamber, provided that they be Priests, and such as in the Judgment of the Abbat and the Prior have not evidently deserv'd to be excluded this Benefit, and the Portions of such undeserving Persons, and those that are nor Priests shall always be apply'd to the Provisions of the Convent. The said Abbat likewise, by common Consent, ordain'd, that each Person in the Convent shall yearly restore to the Chamberlain to the Value of at least three Shillings of wearing Apparel, or else the Chamberlain shall deduct so much from the Chamber of every one failing hereof, to be deliver'd to the Almoner, and to be bestow'd on the Poor, as well of those who enjoy the aforesaid Benefit, as of those who expect it afterwards, because of the Hopes they have of receiving the same at the proper Season. The same Abbat, with the aforesaid unanimous Consent, assign'd to the aforesaid Office 60*s.* of yearly Revenue, which are now paid by *William de Christchurch* at *Middelsow*, and two Marks Rent now paid by *William Ferroure* of *Menehenemede* at *Godeney*; upon condition that the said Chamberlain at the Death of each of the Brethren pay to the Almoner half a Mark, which was incumbent on the Abbat for the Portion of the deceas'd to be given to the Poor. And nevertheless the said Chamberlain shall according to Custom pay to the Almoner another half Mark out of his Office, and the Almoner, a third for making the aforesaid Portion more plentiful than hitherto it has been. And that the said Chamberlain do yearly pay to three Sisters of the said Abbat of *Bockland*, or to two of them whilst they live 4*l.* yearly, at the four principal Terms of the Year. But when two of the said Sisters of the Abbat shall be dead, the third shall have only 40*s.* yearly, during her Life, at the Terms and in the Portions aforesaid. And the Infirmarian of *Glastonbury* shall at the same Terms and by the same Portions receive 40*s.* whilst the third Sister is living, of the aforesaid Revenue. But when all the aforesaid Sisters shall be dead, then the aforesaid Infirmarian shall for ever yearly receive 4*l.* at the Hands of the Chamberlain at the Terms, and in such Portions as aforesaid, to be apply'd to the Use and

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Comfort of the Sick. The aforesaid Abbat farther ordain'd, by the aforesaid Consent, that each of the Brethren deceasing, shall, for the whole Year about, from the Day of his Death, have the full Allowance of his Chamber, in the same manner as he ought to have enjoy'd the same if living, to be laid out by the Hands of the Almoner for saying Masses at the Discretion of the Abbat and the Prior, on Friers *Mendicants* and poor Priests. Moreover, if at the Time of the Decease of such Brethren there be any thing due to them in Arrear from the Time past, it shall be for ever apply'd to the like Uses as aforesaid by the Almoner. And to the end that what is aforesaid may not in time to come be forgotten, every Year on the Day when this Celebrating of his Anniversary is notify'd to the Chapter, it shall be all recited in the hearing of the Convent. In Testimony of all which, the Seals of the aforesaid Abbat and Convent are affix'd to these Presents.

This Abbat departed this Life in the 20th Year of his Government, on the Day after St. *Bricius*, in the Year of Grace, 1322. being the 16th of King *Edward* the 2d, on the *Octave* of St. *Andrew*.

52. WALTER TANTON,

Then Prior of *Glastonbury* was chosen Abbat, and after having receiv'd the Benediction, on the 10th of the *Kalends* of *February* next following, departed in our Lord at *Bodcleg*. This Man made the Pulpit in the Church with ten Images about it, and erected the great Cross with Images, the Crucifix, *Mary* and *John*. He also gave to the Treasury the undewritten Ornaments, *viz.* 10 embroider'd Copes, the first whereof, being the richest, contains the History of *CHRIST*'s Passion, the Ground being Gold, and of a Jasper Colour. The 2d, in like manner contains the same History as the rest, and the Ground is also Gold and Jasper Colour. The 3d, call'd the *Velveth*, of a Scarlet Colour with Images. The 4th of reddish Satin with a Crucifix, and the Histories of *Katherine* and *Margaret*. The 5th of red Satin, with the Apostle's about it. The 6th of reddish Satin, containing the Apostle's and other Images. The 7th of red Satin, containing the Histories of St. *Dunstan*, St. *David*, and St. *Aldehn*, with Scalops. The 8th of reddish Satin, containing the History of St. *Dunstan*, with Leopards and Scalops. The 9th of reddish Satin with Grifons. The 10th of Purple Satin with Images. He also gave three embroider'd Suits, the first whereof is call'd the *Velveth*, of the same Colour as the Cope. The 2d of reddish Satin with Leopards and Scalops about it, like the Cope. The 3d of green Satin with Stars. He likewise gave two Chasubles, without Dalmatics and Tunicks, the one of reddish Satin, embroider'd with Images and Stars; the other made of a Sort of Brocade. *Item*, he gave five pair of Vestments, the first and second whereof contain Shields, with their Stoles and Maniples. The third of reddish Satin, containing Images, with the Stole and Maniple of the same Sort. The 4th of red Satin, with Heads and Scalops, and the Stole and Maniple of the same Workmanship. The 5th of reddish Satin, containing Shields, with the Stole and Maniple of the same Sort. *Item*, he gave 10 rich embroider'd Antependiums, with a Pulpit Cloth, call'd the *Velveth*, of the same Colour and Workmanship as the Cope. *Item*, he gave two Carpets, the one red, with Leopards, and the other blew, with Parrots. *Item*, he gave two Silver Candlesticks with Iron Spikes. *Item*, he gave to St. *Dunstan*'s Shrine two Silver Basons, two Silver Dishes, and six Silver Porringers, with five Saucers. *Item*, he gave to the Refectory, two Silver Cups with their Covers, the one gilt, the other not, and 12 Spoons, with a Silver Salt. *Item*, he gave to the Library, the Book of the Sentences, *Gaudanus*'s Summ; *Gaudanus*'s Quodlibets; Decrees; Decretals, a small Volume; the new Digest of the Civil Law with Clasps, and another with Clasps.

This Abbat dy'd on the 11th Day after the Solemnity of his Benediction. On whose Anniversary Day, pursuant to the Writing made to that Effect, the Sacrist is to furnish every one in the Convent with Bread, and one full Charity of good Wine, and one Plate of good Fish, and shall pay to the Almoner 20 s. to be distributed the same Day to the Poor.

King *Edward* the Second suffer'd much Adversity on Account of evil Counsellors, and more especially towards his End, as may be seen in the Chronicles. For at a Parliament held in *London*, publick Messengers were sent to him then in Prison, *viz.* 3 Bishops, 2 Earls, 2 Barons, 2 Justices, to renounce the Homage formerly done to him the King so confin'd, and to own him no longer for their Lord. One of which by Name *William Trussel*, Knight, and Proxy for the whole Parliament, in the Name of them all spoke to the King in these Words; *I William Trussel, in the Name of all the People of England, and Proxy for all the Parliament, do renounce to you Edward the Homage before done, and from this time defy thee, and deprive thee of all Regal Power and Dignity, never to obey thee as King for the future.* This same was also publickly proclaim'd at *London*. King *Edward* II. being thus depos'd, his Son *Edward* III. succeeded him, and was call'd *Edward of Wyndesore*, because he had been born there, and was crown'd on the first of *Febr.* A. D. 1326. by *Walter* Archbishop of *Canterbury*.

In the Year of Grace 1322. and the 16th of King *Edward* II. on the *Nones* of *February* was elected.

53. ADAM SODBURY.

And on the Day before the *Nones* of *March*, being the 4th Sunday (*I suppose* in *Lent*) when *Letare Jerusalem* is sung, he was by the Bishop's Benediction promoted to be Abbat of *Glastonbury*. This Abbat adorn'd the High Altar with a large Image of the Mother of God, and a Tabernacle of notable Workmanship. He built the Altar of St. *Silvester* and St. *George*, which he also set off with Images, a Chalice, Silver Cruits gilt, Veils, Vestments, and many other Ornaments. He vaulted the greatest Part of the Nave of the Church, and curiously adorn'd it with Pictures. He set up the great Clock, beautify'd with Processions and Shows, and Organs of a wonderful Magnitude, cast 11 great Bells, six of which he hung in the Church Steeple, the other five in the Clock Tower. He found the Monastery burden'd with a Debt of 2200 Marks, 15 s. 6 d. but by his Industry left it quite discharg'd. He gave to the Vestry one Stone Table curiously carv'd with the Image and Histories of the Blessed Virgin *Mary*. Also a Silver Beam gilt, adorn'd with Serpents Tongues, and other Stones, under which the Body of *CHRIST* should be carry'd in Procession on *Corpus Christi* Day. One Gold Chalice, with the Paten, on the Foot whereof are set six Stones call'd Rubies; 2 Gold Cruits, and a Gold Pyx enamell'd. One Silver Morse gilt, adorn'd with 12 Stones; two Silver Basons enamell'd in the middle. Two Bones, with some Oyl and other Relicks of the Virgin *Katherine*. A Gold Ring with a Stone call'd *Peridot*, which was on the Finger of St. *Thomas* the Martyr, at the Time when he fell by the Swords of wicked Men. Three Silk Suits, one of them Red, with Purple Beasts and Eagles; the second Green with Grifons and Peacocks; the third Green with purple Beasts and Birds. He gave also a fourth Blue Cope, with several Beasts wove in it with Gold, and curiously embroider'd with Silver Butterflies. A fifth of Scarlet *Camake* with green Leaves and Birds, and a rich Gold Embroidery. The sixth of Blue Satin, with large Roses, the Arms of the *English* embroider'd. The seventh red with white Rams and black Horses. He also gave one rich Chasuble, all cover'd with several Arms sew'd on, and one Chasuble of *Orpel*; six very good Vestments, with Stoles and Maniples, the first whereof has a Gold Ground

Ground with the divine Majesty, a little *Mary* and other Images; the second all over sew'd with several Arms of Noblemen; the third and fourth of Red Satin, embroider'd with several Histories of Saints; the fifth of Blue Satin, embroider'd with several Images; the sixth of the Suit of the Scarlet Cope, with Gold Parrots embroider'd on it. Also one Annice, the Ground of it Gold, with the Lamb in the middle made of Pearls. One Antependium with the Image of our Saviour and two Angels. Three pair of Corporals, with Cafes for the same, the first of them Gold, with the Image of our Saviour on the one side, the Crucifix, *Mary* and *John* on the other; and two red with Castles and Leopards. One Silk strip'd Veil. One woollen Piece of Hanging, call'd the *Jesse*, mystically containing the five Joys of the Blessed *Mary*. He gave to the Chapel of the Blessed Virgin, one Suit of Green Silk with Finny Fishes, and Gold Birds; two Silver Basons; one Censer, and the Boat for the Frankincense and the Spoon of Silver gilt. One Mass Book the Cover of Silver gilt, with the Crucifix, *Mary* and *John* curiously enamell'd. He furnish'd for his own and his Successors Chapel, one Chalice, and two Silver Cruits, two Silver Candlesticks, one small Vessel for Holy Water, and a Sprinkler all of Silver, one Silver Bell with other Ornaments. He found also for the Abbat's Hall several Pieces of Hanging, the best of which has the History of *Jesse*, six Silver Basons, three Silver Pots for Wine, each of which holds a Flaggon; one Bowl, with a Silver Water Vessel, 12 Silver Cups, 25 Spoons, 4 Silver Platters, and 3 Silver Dishes, 12 Silver Salvers. To the Library he gave a valuable Bible, Scholastick Histories, the Book of the Properties of Things, the new Legend of Saints, two most costly Psalters, and a beautiful Benedictional. To the Refectory he gave 3 Silver Cups, and one noble Bowl with a Water Vessel curiously enamell'd, which was given him by King *Edward* the 3d after the Conquest. Whom he had magnificently entertain'd, when he came to *Glastonbury*, with his Queen *Philippa*, and the Nobility of the Country, in the Year of our Lord 1331, and the 5th of that King, the 10th of this Abbat *Adam*, on *St. Thomas's* Day before the *Nativity* of our Lord, laying out upon them to the value of 800 *l.* The 3d Day after, the King going away with his Court to *Wells*, there kept the Holy Feast of *Christmas*. He gave free Warren to all the Lands of the Church. The Abbat at no small Expence purchas'd to the Prior and Convent for ever after, the Vacancy of the Abby which appertain'd to the Crown; King *Edward* granting to the Prior and the Convent, the Ward, or Custody of the Abby, and Disposal of all Things, any way to him belonging in as ample manner as the Abbat was wont to have the same when the Chair was fill'd. The King also granted to the Prior and the Convent, that they should possess the Abby, with all that belong'd to it, in such free and peaceable Manner, that no Officer of the King's shall in any manner intermeddle therein, any farther than the usual seizure to be made by the Escheator, within the Monastery Gates, without receiving or taking away any thing from thence; saving the Sum of a Thousand Marks, by way of Acknowledgment of the King's Sovereignty, to be paid to the King for every Vacancy that should continue for a Year, increasing, or proportionably diminishing the Sum, in proportion to the Time as the said Vacancy shall be longer or shorter. He caus'd the ancient Immunities of the Church to be confirm'd by Royal Charters, recovering such as for want of being us'd were antiquated, as more fully appears in the aforesaid Charters, paying a Fine of 180 *l.* for the same. He, by the King's Authority, obtain'd Fairs and Markets at *Sowry*, *Dichefete*, *Wrington* and *Stourmyster*. He for ever purchas'd to the Church the Office of Boiler in the Abbat's

Kitchen, which *Nicholas Grate* held in Fee. He built fine Chapels and Lodgings at *Mere*, *Poulton* and *Domerham*, with other sumptuous Structures; caus'd the Parish Church of *Mere* to be dedicated, and the Court there to be fenc'd with Stone, with several Fishponds. At *Rokusmille* he with great Expence cast up a Stone Work to keep out the Sea; new built the Parish Church of *Shapwike*, and caus'd it to be dedicated; built the Windmills at *Shapwike*, *Winterburne* and *Mere*. He annex'd to the Church the Manor of *Colbere*, two Carucates of Land and many Revenues, which had belong'd to *Richard Fili* at *Afscote*, as also one Carucate of Land at *Middleton*; and moreover acquir'd to the Church a great Portion of Land which belong'd to the Archdeacon of *Wells*, by way of Exchange for the Church of *Berms*. He redeem'd a great Parcel of Land at *Sowry*, to which the Lord *William Montacute* laid Claim, for 200 *l.* He happily concluded the great Disfurd between the Churches of *Glastonbury* and *Wells*, at the Expence of above a Thousand Marks. He secur'd to the Church for ever, a Place in *Glastonbury*, call'd, *Gothursteshey*, opposite to the County Hall. He likewise enclos'd a large Parcel of the Wood call'd, *Nyreholt*, which was before common, and annex'd it to *Poulton Park*. He effectually by Course of Law brought under the Lord *Philip de Columbarijs*, a Baron, Mr. *Walter Brown*, Subdeacon of *Wells* and Archdeacon of *Cornwal*, and other Persons who impugn'd the Liberties of his Church. He freely gave an Hundred Marks, besides 160 *l.* which the Cooks us'd to receive yearly from the Barony, to discharge the Convent Kitchen then overcharg'd with Debt. He likewise appointed that the Brethren in the Farms should enjoy their daily Portions, as well as those that personally resided at home, and that when one of the Brethren dy'd, a full Portion should be allow'd during the whole Year for his Soul, as if he had been living. He, at no small Charge, obtain'd the Pope's Bulls and Regal Charters for appropriating of the Churches of *Dycheffete*, *Bodescleie*, *Strete* and *Mere*. But alas! he dy'd before things were brought to the desir'd Perfection. He laid out much Treasure upon the most beautiful Shrine of *St. Dunstan*, and upon the great Hall in the Abby, both which he had handsomely begun; but ended his Life before he could finish them. This same Abbat likewise assign'd to the Office of the Sacrist 20 Marks yearly, for the maintenance of four Priests that could sing well, who, with two formerly ordain'd of *Galilee*, and two more to be furnish'd by the Sacrist and the Almoner, should daily serve singing harmoniously in the Chapel of the Blessed Virgin *Mary* in Surplices and Aumuces, and should in the same manner assist at the solemn Masses in the Choir. They also to say *Placebo* and *Dirige*, with the nine Lessons and the Commendation for the Souls of the said *Adam* and *Geffry*, Abbats, the Brethren of the Congregation, and of all the Faithful departed. After their Masses they shall spend their time with the Brethren, if requir'd. Besides, he for ever assign'd all the new Enclosure to the Sacristy, upon Condition that the Sacrist shall furnish every one of the Brethren on the Anniversaries of the said Abbat, *William* his Father and *Juliana* his Mother, as also of *John Brainton*, then Prior, Bread as usual upon such Occasions, one Charity of Wine, one Plate of good Fish, and to pay on the Anniversary of him the said Abbat *Adam* 30 *s.* and 25 *s.* on each of the others, to be distributed among the Poor. He shall moreover furnish decent Surplices and Aumuces in the Chapel of *St. Mary*, for the aforesaid Chaplains to wear upon all Occasions, and to renew the same for ever, and neverthel's he shall for ever on each of the aforesaid Anniversaries pay 2 *s.* to the Ringers in the Clock Belfry. The Remainder of the Revenue, with all Profits thence arising to be apply'd to the said Office. This Abbat departed this Life in the 13th Year of his Rule.

54. JOHN BRAINTON

Monk of *Glast.* made Prior of the same Place, behaving himself with Diligence and Discretion in all the Affairs of the Church, tho' never so difficult, expos'd himself to many Labours and Dangers, and particularly in the Controversies between the Bishop of *Bath*, the Dean of *Wells*, the Abbat of *Glastonbury* and the Lord *Philip Columbus*, wherein he was not deterr'd by Threats or Expences, continuing his Labours like a good Mediator, by the help of God and his own Industry, he brought the same to an happy Conclusion. He likewise in the Priors Place, from the Foundation, new built a Beautiful Hall, with a Kitchin and other Offices, as also Stairs which lead up to the Orchard. He gave good and decent Vestments, with a Silver gilt Chalice, and Silver gilt Cruits to the Priors Chapel. Some Years after, viz. In the Years of Grace 1334, and the 10th of King *Henry* the 3d, on the *Kalends* of *January*, the Grace of the Holy Ghost cooperating according to the Interpretation of his Name, he was by the Way of the Holy Ghost, unanimously elected Abbat. In this Office preferring Spirituals before Temporal, he cherish'd and protected the Meek and Obedient, and mildly reprov'd and corrected the Obstinate and Rebellious. He first caus'd the Contract concerning the vacancy of the Monastery of *Glastonbury* obtain'd by his Predecessor to be confirm'd. He at the Expence of a Thousand Pounds, happily finish'd the Abbats great Hall, before begun and carry'd up to the closing of the Windows. The Abbats Chapel begun, he left to be finish'd by his Successors, having provided Timber and Glass for the same. He rais'd from the Foundation the long Gallery adjoining to the Abbats Apartment, adorning the same, which had before been a most filthy Place, by enclosing it with a strong Wall, and made a Fishpond in the same Place. He assign'd 8 Marks Rent from the Place call'd *Monekescroft* in *Northlode*, to the advantage of the Convent Kitchin. He redeem'd two Feots, being those of *William Cook* and *Thomas Brente*, which were very burdensome in the Abbats Kitchin, with Lands, Revenues and Pastures in *Glastonbury*. He acquir'd to the Monastery the Rent of *Richard Minor* in *Glastonbury*, for the Reversion of

Thus abruptly breaks off this Manuscript in the Cotton Library, some vile Person having torn away the remaining Part, which seems to have been considerable. The rest of the Abbats, and some other Particulars of good Note relating to this Magnificent Abby, I shall continue from Mr. Willis's History of Mitred Abbies, that learned Gentleman having collected the few that remain from the best Records.

The above spoken of *John Brinton*, by *Mr. Willis* call'd *Brinkton* and *Breinton*, dy'd in the Year 1341, and was succeeded by

55. WALTER MONINGTON, or de MONYTON

He was a very considerable Benefactor to this Abby, and made the Vault of the Choir, and of the Presbytery, and lengthned the Presbytery two Arches. On his Death, which hapned *An. 1374, 49 Edw. 3.*

56. JOHN CHINNOCK

Became Abbat. He finish'd what his Predecessor *Monington* had begun, and built the Cloister, Dormitory and Fraternity, and perfected the great Hall and Chapterhouse, begun by Abbat *Fromond*, and having continu'd Abbat near 50 Years, dy'd, and was bury'd in the Chapterhouse, *An. 1420*, and succeeded by

57. NICOLAS FROME

Who dying *April 24, 1445.*

58. WALTER MORE

Was Elected Abbat the 7th of *May* following, who dying *October 22* the same Year.

59. JOHN SELLWODE.

Was Elected Abbat *November 15, 1457*, at which Time the Monks were 48 in number. I guess his right Name was *Edmonds*, and that he being born in *Sellwode* District, took his Surname from thence. *A.*

Wood mentions *John Edmonds*, D. D. Abbat of *Glastonbury* to have liv'd temp. *H. 7*, which could be no other than this Man. He dy'd 8 *Cal. July, 1493*, and had for his Successor.

60. RICHARD BEERE

Confirm'd Abbat *November 12*, the same Year, and accordingly install'd on *January 20* following. He built the new Lodgings by the great Chamber, call'd the Kings Lodgings in the Gallery, as also the new Lodgings for Secular Priests and Clerks of our Lady. He built the greatest Part of *Edgars* Chapel, at the East end of the Church, arch'd the East Part of the Church on both sides, strengthned the Steeple in the middle by a Vault and two Arches, made a rich Altar of Silver gilt, and set it before the High Altar [*These are our Authors Words, but there must be some mistake, for there can be no Altar set before the High Altar, I am apt to believe it was an Antependium to the High Altar*] and returning out of *Italy* (where he had been sent Embassador to *Rome* by *Hen. 7*, in the 22d Year of his Reign) he made a Chapel of our Lady of *Loretto*, joyning to the North side of the Body of the Church. He made likewise the Chapel of the Sepulchre in the South end of the Nave or Body of the Church; and built an Alms-House (with a Chapel) in the North Part of the Abby, for 7 or 10 poor Women, and the Manor Place of *Sharpham*, in the Park (two Miles West from *Glastonbury*) which before his Time was nothing else but a poor Lodge. He dy'd on the 20th of *January, 1524*, and was bury'd in the South Isle of the Body of the Church under a plain Marble, and succeeded 3 *March* following, by

61. RICHARD WHITING

The last Abbat, who finish'd *Edgar's* Chapel, and having govern'd with great Prudence till the Time of the Dissolution, was, for withstanding the Reformation, and refusing to surrender his Abby into the Hands of the Kings Visitors, under Colour of pretended Felony for keeping some of the Abby Jewels, &c. Condemn'd for High Treason at *Wells, November 14, 1539*, from whence he was on the next day drawn on an Hurdle to *Glastonbury*, and hang'd with two of his Monks, viz. *Robert Jacob* and *Thomas Thorne*, on the Hill call'd the *Torr* (where *St. Michaels* Church stands) being, as a learned Author speaks, hurry'd out of the World, without the least regard had to his great Age, and not so much as suffer'd to take leave of his Convent. After his Execution his Head was set upon the Abby Gate, and his Quarters dispos'd of to *Wells, Bath, Ilchester* and *Bridgwater*.

A more particular Account of this Abbat, and his Monastery take as follows.

Whiting was Abbat of this Monastery, a Man both Venerable for his Age, which was almost decrepit, and really wonderful for the Moderation of his Religious Life, which he had preserv'd amidst the greatest Plenty of Temporal Blessings. For this *England* had still retain'd, that tho' Monasteries were extraordinary Wealthy, they should not be govern'd by any but Monks. All the Religious Men also liv'd in Community, were most assiduous in the Choir, and very rarely ever went abroad without the Enclosure of their Monasteries. *Whiting* therefore being Abbat "had an entire and enclos'd Monastery of about 100 Religious Men; but according to the Custom of Abbats he maintain'd 300 Domestick in separate Houses and Places adjoining, and among them many Gentlemens Sons. Besides he kept many at their Studies in the Universities. He practis'd Hospitality towards all Travellers passing by, upon any Account whatsoever, insomuch that he sometimes entertain'd 500 Horsemen. On *Wednesdays* and *Fridays* he distributed bountiful and fixt Alms on the Poor, resorting from all the Villages round about. And this was the Custom of almost all the other Monasteries, and richer Abbats in *England*.

'The

'The Kings Officers, who went about to the Monasteries, having therefore acquainted *Henry* the 8th, that *Whiting* could not be prevail'd on to sign the Instrument propos'd by his Majesty; they were directed to bring him immediately to *London*, without hindring him to take along a decent Retinue, suitable to his Dignity, but to take care, that he should dispose of nothing that belong'd to the Monastery; and lastly, that a certain Knight, who was the chief of his Family, and whom the King's Officers had already corrupted, should come with him as it were to assist him on his Journey, but in reality, as a Keeper and Spy. When he was come to *London*, the King's Counsellors did not think fit to say much to him, when they understood from his Steward, that he was positively resolv'd never to subscribe that Instrument; but the King would not seem to exact it from any Man by Force. Having search'd *Whiting's* Cabinets, the King had found a little Book written against the Divorce, brought in, without *Whiting's* Knowledge by them that search'd; which he thought a sufficient Pretence to put him to Death. Having therefore receiv'd a slight Check, and being stripp'd of Part of his Retinue, for he came with about 150 Horse, he was dismiss'd from *London*, to receive the King's Pleasure at home.

'But when he arriv'd at the City of *Wells*, which is five Miles from *Glastonbury*, he was inform'd, that there was an Assembly of the Gentry, and he summon'd to it. He went immediately, and entering the Court, was going to take his Place among the prime of them, when the Cryer call'd him to the Bar, and bid him answer to the Crimes of High Treason laid to his Charge. The old Man wonder'd, look'd about him, and ask'd his Steward what the meaning of it might be; he, as he had been instructed, bid him be of good Heart, whispering him, that this was all done to fright him. Soon after *Whiting* was condemn'd, and sent away to *Glastonbury*; yet never imagining that his End was so near. When he came near the Walls of the Monastery, a Priest was presented to him, to hear his Confession in the Horse Litter that carry'd him, for they assur'd him he must dye that very Hour. The old Man, with Tears, begg'd he might have a Day or two allow'd him to prepare for Death, or at least, that going into the Monastery he might recommend himself to his Monks, and take his Leave; but neither was granted; for being turn'd out of the Horse Litter, and laid upon an Hurdle, he was dragg'd along the Ground to the Top of an high Hill, which overlooks the Monastery; where he was hang'd in his Monk's Habit, and quarter'd on the Day above mention'd.

'The Shepherd being slain the Sheep were easily dispersed; nor were there many Religious Men found, after the Death of these three Abbats, to oppose the King's Tyranny. *Henry*, therefore, like a Conqueror, invaded, threw down, plunder'd and demolish'd all; but the Possessions and Revenues of the Monasteries he for the most part distributed among the Nobility, that they might never after be reclaim'd, or restor'd to the Church by any of the Princes his Successors, exchanging some for other Lands and Revenues, and disposing of others for ready Money; and he compell'd the Catholics against their Wills to buy these Spoils of the Church, to the End he might by that means oblige them to defend his wicked Act. And this was the End of Monasteries and Monks in *England*, almost 1000 Years after they had brought the Christian Faith into that Island, increasing with it, and being advanc'd by the Generosity of all the Kings. King *H.* that he might rejoice in Wickedness and glory in his Sin, commanded the Bishops and other Churchmen, that in all their Sermons to the People, they should congratulate the expelling of the Monks out of *England*, and inform the Multitude how Advantageous the same would be to them, as being deliver'd not only from the Popes Yoke, but also from the Trouble of these Monks; of which there was frequent Congratulation in most Places.

Having done with the Abbats, we will in the next Place give the Dimensions of the Church, the Cloister, the Chapter-house, &c. of *Glastonbury*, from the same Mr. *Willis*, which being in *Latin*, the Reader will find in the *Appendix*, Vol. II. NUMB. CIV.

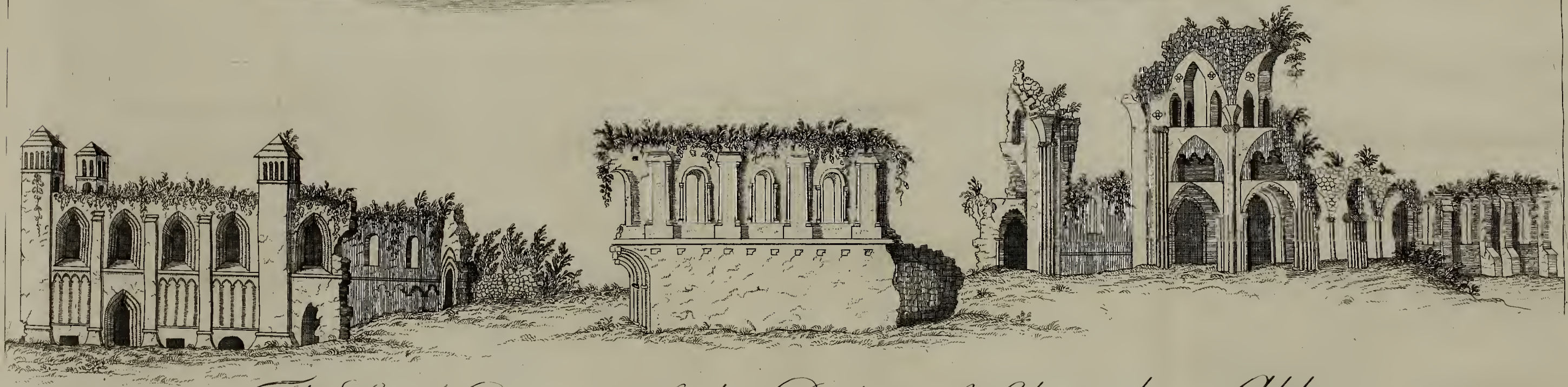
The last Thing shall be the late Survey of the Remains of this once magnificent Abby from the same Author.

Upon the Dissolution in 1540, this noble Monastery fell to decay, nothing being now left but vast Ruins, Hist. of Ab. Vol. 2. p. 197. discovering its former Grandeur. Of the great Church of the Abby there remains yet standing, one side Wall of the West Nave, one Arch of the North, and about three Arches of the South Cross or *Transeptum*, and 2 great Pillars of the Arch that supported the East Side of the great square Tower in the middle of the Fabrick. Both the Walls and the side Isles by the Choir remain, containing 8 Windows in each; and the Wall at the East End for about 3 Foot high, is yet seen above the Rubbish. A little Westward from the great Church, stands the Chapel of St. *Joseph* of *Arimathea*, which has somewhat better escap'd, the Fabrick being still entire, except the Roof and the great Arch, which separated the Chapel from the spacious Portico that led to it, which are broke down, as well as the Pavement, quite into the Vault underneath. 'Tis an oblong, curiously wrought and painted after the *Gothick* Style; at each Angle was a Tower, terminating in a lofty Pyramid of Stone, having a Staircase within. One of them is fallen down as far as the Roof of the Chapel. A little to the North West of the Chapel they show'd me the Holy Thorn, (which they say blossoms always on *Christmas Eve*.) What I find left of the Monastery is a fair Edifice of Stone, thought to be the Abbat's House, on the South Side of the Church. In it are several Rooms entire, and particularly a large Parlour, with several ancient Coats of Arms depicted in the Panels of the Wainscot (I presume of the Abbat's) but now most defac'd. Leaving the House at a good Distance, I was surpris'd to find, amidst a vast Heap of Ruins, the great Kitchen of the Monastery standing undemolish'd. 'Tis a large regular Octogon, cover'd with a Dome of Stone, in the Center of which is the Aperture for the smoke to go out; in four of the Sides are Windows, in the other four the Firehearths, whose magnitudes sufficiently testify the Convent's Hospitality. Not far from hence, I guess by the Ruins, stood the Refectory, Dormitory and the Guests Hall. The whole Scite is encompass'd with a very high and strong Stone Wall, in which is a spacious Gate, leading from the Monastery to the Church.

To conclude with this Abby, I have added in the *Appendix*, Vol. II. the Charter of King *Cnut* of the Immunities of *Glastonbury*, NUM. CV. and Pope *John* the 15th's Letter to Duke *Elfric*, concerning the Wrongs by him done to the same Place, NUMB. CVI.

Since my writing as above, that great Lover of Antiquity *Brown Willis*, Esq; has been pleas'd to give the following Addition.

Dimensions of *Glastonbury* Abby as the same seem to have been taken from the Ruins, about 100 Year ago. The Length of the Body of the Church to the Basis of the Tower Pillars 220 Foot; Breadth of the Tower equal to the Cross Isles 45 Foot; Length of the Choir 155, so the total from East to West 420 Foot; to which add the Length of St. *Joseph's* Chapel at the West End, which was 110 Foot, so that the whole within the Walls will be found to have been 530 Foot; Breadth of St. *Joseph's* Chapel 30 Foot; Breadth of the Body and side Isles 85 Foot, equal to which seems to have been the Height of the Nave, or vaulting. Length of the middle Cross Isle or Transept from North to South 220 Foot. The Cloisters were exactly Square being 220 Foot, and the Area of them answer'd to the Length of the Nave or Body of the Church. It is worth observing, that according to these Dimensions, *Glastonbury* Church appears to have been considerably larger than St. *Paul's* in *London* now is.



The South Prospect of the Ruins of Glastonbury Abby.



ROCHESTER

Cathedral and Monastery of Benedictines, in Kent.

THAT Ethelbert King of Kent founded this Church about the Year 602, is allow'd by all Men; but that it was for secular Priests, as Dr. Tanner in his *Notitia Monastica* tells us, is still a Question, as shall be shewn hereafter. Yet I must here observe, That he says it was a Monastery for Secular Priests, which makes against his Opinion, for had they been Secular Priests it had been no Monastery. That learned Gentleman farther says, That Bishop Gundulf, Anno 1089, introduc'd into it Black Canons; I must again beg Leave to observe, That they were not *Black Canons*, but *Black Monks*, that is, *Benedictines*. Having nothing more to add concerning the Foundation than what is in the *Monasticon*. Vol. 1. p. 27. I proceed to

The Catalogue of the Priors of Rochester.

Wharton.
Ang. Sac.
Vol. 1. p.
392.

1. ORDOUVINUS often mention'd in the *Textus Roffensis*. He subscrib'd to Bishop Gundulfus's Letter for instituting the Priory, dated September 20, 1089. *Ordouvin* seems to have quitted the Priorship before his Death, and to have taken it upon him again. He resign'd between the Years 1089 and 1096. His Successor was

2. ARNULPH. There is still extant in the Archives of the Church of Canterbury an Original Letter written by this Prior *Arnulfus*; *Letard* the Porter and his Son *Henry* subscribe to it. He being appointed Prior of the Church of Canterbury, in the Year 1096, became Abbat of *Peterburgh*, Anno 1107, and Bishop of *Rochester* in 1114. Concerning him Mr. *Willis* in his *Mirred Abbats*, p. 291, adds what follows:

ARNULPH originally a Monk of *Christ-Church* Canterbury, was constituted in his (*Ordouvin*'s) stead, and govern'd here till his Election to the Priorship of Canterbury, from whence he was prefer'd to the Abbey of *Peterborough*, Anno 1107, and from thence, Anno 1115, to the See of *Rochester*. During the Time he presid'd here, he gave to this Convent *Hadenham*, *Kinsley* and *Codinton* Churches, Co. *Bucks*, &c. and built the Dormitory, Chapter House and Refectory, and caus'd to be made, the principal Vestment embroider'd with a Tree in Gold, and the best Cope, and a Covering inlaid with precious Stones, two silver Candlesticks curiously wrought and gilt, and likewise a gilt Flaggon. He also provided the best Vest, and two others of white Silk, and many other Ornaments. These are the Words of that learned Gentleman, and he quotes *Wharton's Anglia Sacra*, p. 342, 392. From the first of which Places I must take the Liberty to make some little Addition and Alteration, as I find it in the said Place, where it is said, That this Prior, besides the abovemention'd Churches, gave half an Hide of Land and an House. The Cope abovemention'd had silver Bells; and that which is there next to it call'd a Covering inlaid with precious Stones, is an Albe with the Amice adorn'd with precious Stones. Instead of the best Vest, it should be the best Dalmatick, and two others of white Silk. To these Gifts

are to be added, a Book of the Gospels and Lessons for great Days, a Missal, a Benedictional, being a Book of Blessings upon all Occasions, a Capitular, or Book for the Chapter-House, and two silver gilt Candlesticks of curious Workmanship, and a Wine Cruet for Mass of silver gilt.

3. RALPH, Monk of *Caen*, came into England with *Lanfranc*, and seems to have succeeded *Arnulfus* in the Priory of *Rochester* in the Year 1096. He having been chosen Abbat of *Battel Abby* in the Year 1107, is said in the Ancient History of *Battel*, at the Time when he was chosen Abbat, to have govern'd the Priory of the Church of *Rochester* under the Bishop *Gundulfus*, commendably. He was present at the Death of the said *Gundulfus* in 1103, and in vain desir'd by the Monks for their Bishop.

4. ORDOUVINUS. After the Translation of *Ralph*, he again became Prior in the Year 1107. In the *Textus Roffensis* Bishop *Gundulfus*'s Charters granted to the Church of *Malling* are subscrib'd by Prior *Ordouvin* and *Ralph* Abbat of *Battel Abby*. He is in the same Place, said to have held the Priory under the Bishop *Ernulfus*, and therefore he was living in the Year 1115.

5. LETARD, Porter of the Church of *Rochester*, before the Year 1096, was Prior when *Ernulfus* was Bishop.

6. BRIAN, Presided in the Year 1145. He obtain'd the Confirmation of the Possessions of his Church from Pope *Eugenius III.* in 1146. He died on the 5th of December.

7. REGINALD obtain'd the Confirmation of the Privileges of his Church of Pope *Adrian IV.* in the Year 1154. He is said to have died on the 29th of April, in the Obituary of St. *Augustin's* Canterbury.

8. ERNULFUS the Second was Prior in the Time of Bishop *Walter*, and in this Place as I take it.

9. WILLIAM BORSTALLE being Cellarer was made Prior before *Silvester*, is mention'd in the old Register of the Church of *Rochester*. *Bib. Cotton.* Vespasian. A. 22.

10. SILVESTER being Cellarer was made Prior, obtain'd the Confirmation of the Possessions of his Church from Pope *Alexander* the Third. He built the Refectory and Dormitory, and three Windows on the East Side of the Chapter-House.

11. RICHARD being Prior of *Rochester* was chosen Abbat of *Burton* in the Year 1162, died the 19th of April 1188.

12. ALFRED was created here Abbat of *Aldington*, by King *Henry II.* between the Years 1185 and 1189.

13. OSBORN of SHEPEY being Sacrist, was chosen Prior; whilst he was Sacrist he finish'd the Histories of St. *Peter*, and the Breviary of the Chapel of the Infirmary, and Bishop *Ascelin's* Commentary on *Isaias*, and the Book *De Clausuro Animæ*, and the great Psalter that is chain'd in the Choir, and the Window at St. *Peter's* Altar, and many other Things as is related in the abovemention'd Register of *Rochester*.

14. RALPH de ROS Presided in the Year 1199, as appears by the Additions to the *Textus Roffensis*. Whilst Sacrist he built the Brewhouse, and the greater and lesser Chambers of the Prior, and the Stone-House in the Church-Yard, and Hostelry, and the Grange in the Vineyard and the Stable, and caus'd the great Church to be cover'd and most of it leaded; and did many other Things

Things as is related in the abovemention'd Register of *Rocheſter*.

15. ELIAS, being Prior, leaded the Great Church, and built a Stable of Stone for himſelf and Succeſſors; and leaded a Part of the Cloiſter towards the Dormitory; and made the Waſhouſe and the Door of the Refectory. The aforeſaid Register has this Account of him.

16. WILLIAM the Second is mention'd in a Register of the Church of *Rocheſter* in the Cotton Library, *Dominian* A. 10. to have been Prior in the Year 1222.

17. RICHARD the Second de DERENTE was elected Prior of *Rocheſter* in the Year 1225, after the Octave of *Pentecoſt*, the Day after the Synod; as is ſaid in the ſhort Chronicle of *Rocheſter*. *Veſpaſian*, A. 22. That he was Prior in the Years 1228, 1236, and 1238, appears by the Annals of *Rocheſter*, the Register of *Rocheſter* above quoted, and *Florilegus*.

18. WILLIAM the 3d de HOO, being Sacriſt, was choſen Prior the 25th of *June* in the Year 1293. Whilſt Sacriſt, he built all the Choir of the Church of *Rocheſter* from the North and South Wings, with the Offerings made at *St. William's* Shrine. Having been afterwards Prior two Years becauſe he would not conſent to ſell the Wood of *Chetindone*, he ſuffer'd much Perſecution, and changing his Habit died a Monk at *Wobourn*. This is related in the Ancient Register of the Church of *Rocheſter*, *Veſpaſian*, A. 22.

19. ALEXANDER de GLANVILLE elected *Anno* 1242. Died of a ſudden Grief, on the 5th of *March*, 1252.

20. SIMON CLYVE Sacriſt of the Church, ſucceeded in the Year 1252; growing infirm he reſign'd in 1272.

21. JOHN RENHAM alias RENSHAM, choſen in 1262, reſign'd in *December* 1283; for ſo *Edmund* and *Benedict* Monks of *Rocheſter*, Authors of the Annals and Chronicle of *Rocheſter* relate it; but in Truth he was depoſ'd about *Chriſtmas*, 1283, by *John* Archbiſhop. of *Canterbury*, then viſiting the Church of *Rocheſter*, as Metropolitan. We found (ſays the Archbiſhop in the Register of *Peckham*) that the Prior was ſuſpected of unfair procuring the Election of *John* the late Biſhop, and that he waſted many Moveables in that Affair; and he is ſaid to have alienated ſome other Things for ever, not without Suſpicion of Symony; of which Particulars he no Way reaſonably excus'd himſelf. This Decree was dated the 24th of *October*, 1283, and it declares that *John* was wholly diſcharg'd of the Office of Prior about the *Nativity* of our Lord.

22. THOMAS WOLDEHAM, Elected *December* 24, 1283, was promoted to the Biſhoprick of *Rocheſter*, at the latter End of the Year 1291.

23. JOHN the 2d. de RENHAM, or, REYNEHAM, was again choſen Prior on the 7th of *January*, 1292, dy'd in the Year 1294.

24. THOMAS the 2d, de SCHULFORD, or, SHELFORD, ſucceeded in the Year 1294, reſign'd in 1301.

25. JOHN the 3d, de GREENSTREET, choſen in *February*, 1301, reſign'd in 1314.

26. HAMO de HETHE, choſen Prior, *May* 8. 1314, elected Biſhop of *Rocheſter* in 1317, conſecrated in 1319.

27. JOHN the 4th, de WESTERHAM, promoted to be Prior by the Biſhop *Hamo*, on the 14th of *January* 1320, dy'd in 1321, and was buryed on the 30th of *January*.

28. JOHN the 5th, de SPELDHERST, being Cellerar of the Monastery, was choſen Prior

by the Monks, and confirm'd by the Biſhop then preſent, on the 25th of *January*, 1321; reſign'd the 12th of *Auguſt*, 1333.

29. JOHN the 6th of SHEPEY, Profeſſor of Divinity ſucceeded, promoted to the Biſhoprick of *Rocheſter*, about the End of the Year 1332.

To this Mr. *Willis* adds as follows.

He built in the Year 1336, the new Refectory, and receiv'd towards the Expence of the ſame an Hundred Marks. In his Time alſo, viz. *Anno* 1344. the Shrines of *St. Michael*, *St. Paul*, and *St. Ythamar* were new made with Marble and Alabaſter, which coſt two hundred Marks, and the Year before he cauſ'd the Tower to be rais'd higher with Wood and Stone, and cover'd it with Lead, and plac'd four new Bells in the ſame, calling them *Dunſtan*, *Paulin*, *Ythamar*, and *Lanfranc*. On *December* 27, he was elected Biſhop of *Rocheſter*, by Papal Bull dated 22d *Oct.* preceeding. He was alſo conſtituted Lord Treafurer, *Anno* 1356, and held the ſame about two or three Years. He dy'd 19 *October*, 1360, in his Manor call'd the Place, at *Lambeth* in *Surry*.

30. ROBERT de SUTHFLETE, Warden of the Cell of *Filcheſtowe*, was promoted in the Place of *John*, *Anno* 1352; dy'd in the Year 1361.

31. JOHN the 7th, de HERTLEYE, or HERTLEY, Warden of the ſame Cell, was choſen on the 6th of *Auguſt*, 1361; reſign'd on the 6th of *November*, 1380.

32. JOHN the 8th, of SHEPEY, Superior of the Place, choſen the 14th of *December*, 1380; govern'd the Priory thirty nine Years; dy'd the ſecond of *Auguſt*, 1419.

33. WILLIAM the 4th, of TUNBRIGG, Choſen by the Monks, was confirm'd by the Archbiſhop of *Canterbury*, (the See of *Rocheſter* being then vacant) on the 21ſt of *Auguſt*, 1419. We read in the Register of the Church of *Rocheſter*, *Faſtina* c. 5. that one *William* preſided in the Year 1443. Whilſt he was Prior, the Church of *Rocheſter* was viſited by the Archbiſhop, in *March*, 1444.

34. JOHN the 9th, Is found Prior, *Anno* 1445, in the Register of *Rocheſter* laſt quoted.

35. WILLIAM the 5th of WOLD. We find his Name in *Reyners*. He ſeems to have been Prior about this Time.

36. WILLIAM the 6th, BISHOP, *Anno* 1496.

37. WILLIAM the 7th, FRYSELL. Made Prior on the 11th of *September* 1509.

38. WALTER PHILIPS, The laſt Prior, reſign'd up the Monastery into the King's Hands in *March*, 1540. The King the ſame Year turning out the Monks, introduc'd ſecular Canons in their Stead, and appointed this *Walter* the firſt Dean of this Church ſo modell'd.

Mr. *Willis*, from *Rymer's Fœdera*, Vol. 14. p. 497. places, before this laſt *Walter Philips*, one *Lawrence Mereworth*, who occurs Prior, *Anno* 1533, and again *Anno* 1534, when he with Eighteen Monks ſubſcrib'd to the King's Supremacy; but finds not when he dy'd.

The ancient Form of electing the Prior of Rocheſter, as deſcrib'd by William Dene, Monk of Rocheſter, in Wharton's Anglia Sacra, Vol. 1. p. 371.

All the Monks being aſſembled in the Chapter Houſe, and ſummon'd eſpecially by the Biſhop for this

this Purpose, excepting the Monks in the Cell at *Filcheftore*, who are not to be call'd to it; the Bishop takes the Votes of them all singly, saying, *Whom do you name to be Prior?* Having made this Scrutiny, and conferr'd with the Clergy about the Merits, Zeal, and Number of the Persons naming, the Bishop pitching upon one of those nam'd, whom in his Judgment and Reputation he thinks the fittest, he commits to him the Administration of the Spiritualities and Temporalities. Then the Prior is by them all immediately conducted to his Stall, the Bishop following and giving the Benediction to him install'd. Afterwards the Bishop being in the Chapter before them all, commands all to obey their Prior.

Frag.Sprot.
P. 153.

A Particular of the Valuation of the Temporalities of the Bishop of *Rocheſter*, and of all the Churches in that Dioceſe; as alſo of thoſe which the ſeveral Monasteries within it, and many others without it have in the ſame, taken from Mr. *Hearn's Fragmenta Sprotiana*, p. 153.

The Valuation of the Temporalities of the Biſhop of Rocheſter.

	l.	s.	d.
The Mannor of <i>Bromlegh</i> with the Revenue of <i>Dertford</i> —————	34	10	08
The Manor of <i>Stone</i> with the Hamlet there —————	35	08	08
The Manor of <i>Hallynge</i> —————	37	06	00
The Manor of <i>Bareſtall</i> —————	07	07	00
The Manor of <i>Trotteſclive</i> —————	15	03	10
The Manor of <i>Cobhambere</i> —————	04	00	05
In the Town of <i>Mallynge</i> , with the Revenue of the Aſſize there —————	06	15	08
The Total of the Valuation aforeſaid	117	12	03
Half the Tenth thereof	117	s.	

The Valuation of the Temporalities of the Prior of Rocheſter.

The Manor of <i>Frendesbury</i> —————	24	06	08
The Manor of <i>Stacke</i> —————	09	00	00
The Manor of <i>Woldham</i> —————	08	14	00
The Manor of <i>Denintun</i> —————	05	13	00
The Manor of <i>Sothſlete</i> —————	16	12	00
The Manor of <i>Darentb</i> —————	16	08	00
Revenues at <i>Roffithon</i> and <i>Horcleſe</i> thereby	04	08	00
Item, in the Town of <i>Clive</i> , and the Town of <i>Grem</i> —————	09	00	00

The Total of the Valuation ————— 95 08 07
The half of the Tenth thereof

The Temporalities of the Abbat of <i>Boxle</i> , in the Pariſh of <i>Werberg</i> of <i>Hoo</i> —————	09	00	00
The Temporalities of the Abbeſs of <i>Mallinge</i> in the Manors of <i>Mallinge</i> , <i>Eastmallinge</i> , with the Hamlets —————	45	00	00
The Temporalities of the Prior of <i>Merton</i> in <i>Southon</i> , <i>Liſtede</i> , <i>Greenwich</i> , <i>Raverſe</i> , <i>Hilden</i> , with the Revenue of <i>Thonebreg</i> —————	19	16	00

The Temporalities of the Abbat of <i>Begeſame</i> at <i>Nore Mallinge</i> , <i>Popingebere</i> and <i>Brokele</i> —————	21	06	08
The Temporalities of the Prior of <i>Thonton</i> at <i>Thon</i> , <i>Brencheſle</i> , <i>Lamwode</i> , <i>Speldberſt</i> , <i>Dudingebere</i> and <i>Sibourne</i> —————	21	08	00
The Temporalities of the Abbat of <i>Leſnes</i> with the Paſſage of the Water, and the Maſſi Lands with the Revenue of <i>Dertford</i> , <i>Lodeham</i> and <i>Greenwyche</i> —————	22	18	08
The Temporalities of the Abbat of <i>Canterbury</i> at <i>Leuſham</i> and <i>Greenwich</i> with Appurtenances —————	70	18	00
The Temporalities of the Abbat of <i>Radinge</i> at <i>Windhelle</i> in <i>Hoo</i> , with Appurtenances —————	16	17	00
The Temporalities of the Prior of <i>Bermundſey</i> at <i>Eaſthall</i> , <i>Berburg</i> , <i>Cherlton</i> , and <i>Sutton</i> , with Appurtenances —————	32	16	08
The Abbat of <i>Colcheſter</i> receives of the Abbat of <i>Boxle</i> in his Manor of <i>Hoo</i> —————	01	10	00
The Temporalities of the Prior of <i>Michelham</i> for Land at <i>Ouden</i> —————	01	00	00
The Temporalities of the Prior of <i>Conwell</i> at <i>Brenth</i> with the Revenue of <i>Greenwyche</i> —————	03	03	00
The Temporalities of the Prior of <i>Newſtede</i> by <i>Geldesford</i> in the Pariſh of <i>Thon</i> —————	01	06	00
The Temporalities of the Warden of <i>Cherham</i> at <i>Cherham</i> —————	01	10	00
The Temporalities of the Abbat of <i>Weſtmiſter</i> at <i>Eastgreenwyche</i> , with the Revenue of <i>Begeham</i> —————	05	00	00
The Temporalities of the Prior of the <i>Holy Trinity</i> , Lond. in the Pariſh of <i>Leſnes</i> —————	04	04	04
The Prior of <i>Hamby</i> receives of the Revenue in the Pariſh of <i>Begenham</i> —————	00	06	08
The Temporalities of the Abbat of <i>Sratford</i> at <i>Leuſham</i> —————	07	11	08
The Temporalities of the Prior of <i>Southwerk</i> at <i>Kolebrok</i> and <i>Greenwyche</i> —————	08	00	00
The Temporalities of the Abbat of <i>Pont-Robert</i> at <i>Lambherſt</i> —————	16	00	00
The Temporalities of the Arch-deacon of <i>Rocheſter</i> at <i>Langeſelde</i> —————	03	00	00
The Temporalities of the Prior of <i>St. Gregory's</i> in <i>Canterbury</i> at <i>Nordſtore</i> —————	02	00	00
The Temporalities of the Prior of <i>Stok</i> <i>juxta Clare</i> in the Pariſh of <i>Sibourne</i> —————	01	00	00
The Temporalities of the Prior of <i>Pritelwell</i> in the ſame —————	00	02	00
The Total of all the Temporalities in the ſame Dioceſe —————	554	19	02

The Valuation of the Churches in the Dioceſe of Rocheſter.

Rocheſter Deanry.

The Church of *Cherham*, Forty five Marks.
The Church of *Boldeham*, Ten Marks.
The Portion of the Abbeſs of *Mallinge* in the ſame, Eight Marks.
The Church of *Burghavi*, Twelve Marks.
The Vicarage of *Gylefford*, a Hundred Shillings.
The Church of *St. Margaret*, Twelve Marks.

The

The Church of *Freundesbery*, Sixty Marks.
 The Vicarage of the same, a Hundred Shillings.
 The Church of *St. Werburg*, Forty Marks.
 The Vicarage of the same, Ten Marks.
 The Church of *Stoke*, Twelve Marks.
 The Vicarage of the same, Seven Marks.
 The Church of *St. Mary at Hoo*, Fifteen Marks.
 The Church of *Halystone*, Twenty Marks.
 The Church of *Gulynge*, Twenty Marks.
 The Church of *Schorne*, Thirty six Marks.
 The Vicarage of the same, Ten Marks.
 The Prior of *Rocheſter's* Portion in the same, Seven Marks.
 The Church of *Gobeham*, Thirty Marks.
 The Vicarage of the same, Seven Marks.
 The Church of *Shalk*, Thirty Marks.
 The Church of *Melechone*, Sixteen Marks.
 The Church of *Graveſend*, Fifteen Marks.
 The Church of *Snavestonpe*, Thirty Marks.
 The Church of *Suſtelberte*, Thirty Marks.
 The Church of *Fanham*, Eight Marks.
 The Church of *Redlegh*, Nine Marks.
 The Church of *Horſleigh*, Twelve Marks.
 The Church of *Eſſe*, Twenty Marks.
 The Church of *Mapeleſtompe*, a Hundred Shillings.
 The Church of *Kingeſdone*, Ten Marks.
 The Church of *Nuſtede*, a Hundred Shillings.
 The Church of *Stone*, Thirty Marks.
 The Vicarage of the same, Seven Marks.
 The Vicarage of *Hallynge*, a Hundred Shillings.
 The Church of *Swoſelonde*, Fifteen Marks.
 The Church of *Cuſſſane*, Twelve Marks.
 The Church of *Ludiſdone*, Fifteen Marks.

Derteforde Deanry.

The Church of *Derteforde*, Forty five Marks.
 The Vicarage of the same, a Hundred Shillings.
 The Church of *Southone* Thirty five Marks.
 The Vicarage of the same, a hundred Shillings.
 The Church of *Horton*, Thirty Marks.
 The Vicarage of the same, Seven Marks.
 The Church of *Lullingſton*, Twelve Marks.
 The Church of *Cheleſſende*, Thirty Marks.
 The Portion of the Monks of *Rocheſter* in the same, Five Marks.
 The Church of *Godeham*, Thirty five Marks.
 The Vicarage of the same, Six Marks and a half.
 The Church of *Weftrycham*, Twenty five Marks.
 The Church of *Beghenham*, Twenty five Marks.
 The Church of *Chifeſhert*, Ten Marks.
 The Portion of the Monks in the same, Five Marks.
 The Church of *Bromlegh*, Thirty Marks.
 The Church of *Greyſpaulir*, Eleven Marks.
 The Church of *Foteſtray*, a Hundred Shillings.
 The Church of *Rockiſle*, Eight Mark.
 The Church of *Nordray*, Ten Marks.
 The Church of *Elieham*, Twenty Marks.
 The Vicarage of the same, a Hundred Shillings.
 The Church of *Lee*, Ten Marks.
 The Church of *Keteſbrok*, a Hundred Shillings.
 The Church of *Leueſham*, Twenty Marks.
 The Vicarage of the same, Ten Marks.
 The Church of *Wef-greenwyche*, Fifteen Marks.
 The Vicarage of the same, Six Marks and a half.
 The Church of *East-greenwyche*, Twenty Marks.
 The Vicarage of the same, Fifteen Marks.
 The Church of *Cherlton*, a Hundred Shillings.
 The Church of *Woolwich*, Ten Marks.
 The Church of *Plumſtede*, Forty four Marks.
 The Vicarage of the same, Ten Marks.

The Church of (the Name is wanting in the MS.)
 Fifty Marks.
 The Vicariage of the same, Eight Marks.
 The Total of all the Valuation. 408 l. 13 s. 4 d.

Mallinge Deanry.

The Church of *Wefterham*, Fifty Marks.
 The Church of *Gondon*, Fifteen Marks.
 The Church of *Speleberſt*, Eleven Marks.
 The Church of *Lega*, Eighteen Marks.
 The Church of *Kemeſyng*, Fifteen Marks.
 The Church of *Thonebreye*, Eight Marks.
 The Church of *Adnſon*, a Hundred Shillings.
 The Church of *Trotiſilere*, Nine Marks.
 The Church of *Regaſſe*, Eighteen Marks.
 The Church of *Berlinge*, Fifteen Marks.
 The Church of *Offeham*, Eight Marks.
 The Church of *Layborne*, Ten Marks.
 The Church of *Diccone*, Twelve Marks.
 The Church of *Mallinge*, Twelve Marks.
 The Church of *Bramlinge*, Twelve Marks.
 The Church of *Weteringbore*, Eleven Marks.
 The Church of *Mereworth*, Twelve Marks.
 The Church of *Peckam*, Seven Marks.
 The Church of *Farelegh*, a hundred Shillings.
 The Vicarage of *Audley*, Seven Marks.
 The Church of *Alding*, Thirty Marks.
 The Vicarage of the same, Ten Marks.
 The Church of *Netheſtede*, Five Marks.
 The Church of *Brenheſte*, Twenty Marks.
 The Vicarage of the same, Eight Marks.
 The Church or *Lamberheſt*, Ten Marks.
 The Church of *Horſmonden*, Twenty five Marks.
 The Church of *Theadell*, Seven Marks.
 The Church of *Pepingebers*, Ten Marks.

The Total of the Valuation, 284 l. 3 s. 4 d.

Schorham Deanry.

The Church of *Schorham*, Fifty Marks.
 The Church of *Quyneſford*, Thirty Marks.
 The Church of *Derente*, Ten Marks.
 The Church of *Bixle*, Thirty Marks.
 The Vicarage of the same, Ten Marks.
 The Church of *Carde*, Forty Marks.
 The Church of *Nordſete* a Hundred Marks.
 The Church of *Mepeham*, Forty Marks.
 The Vicarage of *Gren*, Fifteen Marks.
 The Church of *Clive*, a Hundred and ten Marks.
 The Church of *Hofinton*, Fifteen Marks.
 The Vicarage of *Farlegh*, Ten Marks.
 The Church of *Pecham*, Thirty five Marks.
 The Vicarage of the same, Twelve Marks.
 The Church of *Wroteham*, Eighty Marks.
 The Vicarage of the same, Twenty Marks.
 The Church of *Gyſtleham*, Twenty Marks.
 The Church of *Sevenoſe*, Fifty Marks.
 The Vicarage of the same, Ten Marks.
 The Vicarage of *Gillingham*, Twenty Marks.
 The Church of *Penceſtre*, Thirty Marks.
 The Church of *Chidingſton*, Thirty Marks.
 The Church of *Henre*, Fifteen Marks.
 The Church of *Bradeſtede*, Forty Marks.
 The Church of *Sunderheſte*, Thirty Marks.
 The Church of *Chinenyng*, Twenty five Marks.
 The Church of *Opington*, Sixty Marks.
 The Vicarage of the same, Eight Marks.
 The Church of *Keſtare*, a Hundred Shillings.
 The Church of *Heſe*, Ten Marks.
 The Church of *Halſtede*, a Hundred Shillings.
 The Church of *Wodeland*, Seven Marks.

The

The Church of *Eastmalling* ——— 25 Marks.
The Vicarage of the same ——— 12 Marks.
Uncertain Profit of the Archdeacon 10 Pounds.
The Total of the Valuation, 696 *l.* besides uncertain Profits.

The Total of the Valuations of the Prior and Chapter, and of the four aforesaid Deanries, with the Profits of the Archdeacon, 2000 *l.* 9 *s.* 7 *d.*

The Half of the Tenth thereof.

Thus far out of the above-mention'd Piece publish'd by Mr. *Hearn*. I must next proceed to another of that industrious Person's Labours he has taken in preserving Antiquities, which is his *Textus Roffensis*, which well deserves to have been here inserted entire; but I am not to meddle with more than directly appertains to this Monastery, and that being so much, that little there is of it in the *Monasticon* must be pass'd by, only referring to it; the Charters of Kings, Popes, and some others there omitted, shall be inserted in the *Appendix* in their Original *Latin*, other Matters of less Note abridg'd, and then again some others given at large, with proper References in this Place.

The Privileges of the Church of St. *Andrew* at *Rocheſter* see in the *Monasticon*, Vol. I. p. 27.

The Grant of *Stokes* formerly call'd *Andſcobeſham*. *Ibid.*

The Grant of King *Ethilbald* of the Custom arising from one Ship in the Port of *London*, in the *Appendix*, Vol. II. NUM. CVII.

The same confirm'd by *Bertwulf*, King of *Mercia*, *ibid.* NUM. CVIII.

The Grants of King *Sigiræd* King of *Kent* is in the *Monasticon*, Vol. I. p. 27.

The Grant of *Eardwulf* King of *Kent* for feeding of Swine, in the *Appendix*, NUM. CIX.

The Grant of *Offa* King of the *Mercians*, and *Sigered* King of half *Kent*, of *Æſlingeſham*, or *Freondesberie*, in the *Monasticon*, Vol. I. p. 28.

The Confirmation of the two Grants above by *Eanmund* King of *Kent*, in the *Appendix*, NUM. CX.

The Grant of *Egbert* King of *Kent*, of Land within the Castle of *Rocheſter*, with the Confirmations of *Headbert* King of *Kent*, and *Offa* King of the *Mercians*, *Appendix*, NUM. CXI.

The Grant of *Egbert*, King of *Kent*, of ten Plow Lands at *Halling*, *Appendix*, NUM. CXII.

The Grant of King *Egbert* of Land at *Brombeſe*, *Appendix*, NUM. CXIII.

Another of the same King concerning *Brombeſe*, *Appendix*, NUM. CXIV.

The Grant of King *Ethelbert* of Land within the Walls of *Canterbury*, *Appendix*, NUM. CXV.

King *Offa*'s Grant of *Frotteſclive*, *Appendix*, NUM. CXVI.

Then follow many more Grants abridg'd, all of them under NUM. CXVII.

The next is the Charter of the Immunity of the Church of St. *Andrew* and its Possessions, granted by King *Egbert*, NUM. CXVIII.

The Charter of King *Edmund* granting the Land he calls *Meallingas*, wherein is this Particular very remarkable, that among the rest of the Witnesses, it is subscrib'd by *Ælfifu*, calling herself the King's Concubine, the like whereof I do not remember to have met with in all the Charters I have seen. NUM. CXIX.

The last Will and Testament of *Brihtric* and *Ælfſunitha* his Wife, NUM. CXX.

Wildeſham secur'd to the Church of *Rocheſter*, NUM. CXXI.

Lands wrongfully taken from the Church of *Rocheſter*, recover'd by Archbishop *Lanfranc*, and some Account of the Bishop *Gundulfus*, NUM. CXXII.

More of the Bishop *Gundulfus*, NUM. CXXIII.

The Bull of Pope *Eugenius* III. confirming all the Possessions and Immunities of this Monastery, NUM. CXXIV.

Extents and Valuations of Lands belonging to the Church of *Rocheſter*, NUM. CXXV.

Gifts to this Church of King *William* the Conqueror, at his Death, NUM. CXXVI.

The same King gives the Church of *Lambyth*, NUM. CXXVII.

The same King's Grant of Lands at *Ceteſham*, NUM. CXXVIII.

King *William* *Rufus*'s Grant of *Hedenſham*, NUM. CXXIX.

Donations of Kings and others to this Monastery, NUM. CXXX.

Knight's Fees belonging to the Church of *Rocheſter*, NUM. CXXXI.

King *Henry* I's Charter, confirming all the Possessions and Immunities of the Church of *Rocheſter*, is in the *Monasticon*, Vol. I. p. 29; but the Confirmations of the same annex'd to it in the *Textus Roffensis*, of *Anſelm* Archbishop of *Canterbury*, and *Gundulfus* Bishop of *Rocheſter*, with the Names of the Witnesses, being omitted in the *Monasticon*, are inserted in the *Appendix*, NUM. CXXXII.

Allowances from the Archbishop of *Canterbury* to the Bishop of *Rocheſter*, NUM. CXXXIII.

The Number of Churches in the Diocese of *Rocheſter*, and what they all pay when they receive the Holy Chrism from the Mother Church of the Bishoprick, NUM. CXXXIV.

What the Monks were oblig'd to perform for others with whom they had a spiritual Association of Prayers, and other Works of Piety, NUM. CXXXV.

In copying the above-mention'd Pieces in the *Appendix*, I have strictly follow'd the Pattern set me by the Publisher of the *Textus Roffensis*, Mr. *Hearn*, adding, as he does in the Margin, only the Word *Sic*, where there are Errors in the Text, which in my poor Opinion might as well be corrected in the Printing, most of them being such as no Man who understood *Latin*, and was capable of writing such Deeds, could be guilty of; but it is most certain they crept in by the Negligence of Transcribers, since it does not appear that we have the Original of *Textus Roffensis*, or many other such M.S.S. It could be therefore no Injustice in him that transcribes from a Copy to set such Mistakes right as no way intrench upon the Sense, being generally only wrong Genders, or the like, which every School-boy is acquainted with, and could not be unknown to learned ancient Writers.

At the Entrance upon the Catalogue of the Priors of this Monastery, I observ'd, that Mr. *Wharton* in his *Anglia Sacra* had been too positive, in affirming that there were no Monks in this Church before they were introduc'd by Archbishop *Lanfranc* in the Reign of King *William* the Conqueror. The same that Author and others have taken the Liberty to assert concerning the Cathedral of *Canterbury*, contrary to the known Truth of History, and to what they themselves do testify in other Places. The Reader may turn back to that Monastery, where he will be fully convinc'd that Monks were possess'd of that Monastery from its first Foundation, till the Suppression under King *Henry* VIII. The same that is there said is in part a Demonstration in Be-

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half of the Monks of this Monastery of Rochester. Some will argue that *Justus* the first Bishop put Secular Canons into it, and not Monks, which is very unlikely, there being at that Time scarce any but Monks in *England*; but as it is impossible to decide that Controversy, we will not enter into it. If ever there were any such Canons, it is most likely that they continu'd not long; for the Charter of *Sigiraed*, King of *Kent*, in the *Textus Roffensis*, p. 68, and in the *Monasticon*, Vol. I. p. 27, informs us that the said *Sigiraed* gave to the Bishop of Rochester an Acre and an half of Land in that City, *ad augmentum Monasterii*, to enlarge his Monastery; which of Necessity implies that it belong'd to the Monks, for otherwise he would not have call'd it a Monastery; and this Charter bears date in the Year 762, which is about 162 Years after that Monastery was founded. The Charter of *Offa* King of the *Mercians* in like manner grants an Acre and an half of Land in Rochester, to Bishop *Waermund*, for the enlarging of his Monastery in the Year 789; therefore they were still Monks. King *Edmund* granted three Plow Lands at Mealling to the Bishop *Burhric*, for the Support of his Monastery; see this Charter in the *Appendix*, among the others belonging to this Church. In short, the Plague having destroy'd most of the Monks here as well as at *Christ-Church* in *Canterbury*, those few that remain'd were oblig'd to admit some Clergymen to assist them in performing the Divine Service, and so they continu'd till the Time of King *William* the Conqueror, when Archbishop *Lanfranc* restor'd both those Churches to their former State, discharging the Clergy, who had been brought in only for the present Necessity, and filling the Monasteries again with Monks. That the Monks had never lost their Possession appears by *Harpsfeld*, an Author of undoubted Reputation, who, p. 243, informs us, that there were scarce three Monks in Rochester Monastery, when Archbishop *Lanfranc* restor'd it. This is a Demonstration that there were always Monks, and that they had never so much as lost the Possession, and thus much may suffice as to this Point. Having run through all that is remarkable as to the Antiquities of this Monastery, we will now conclude with

The Description of the Church.

Mr. Willis's Mit. Abb. p. 286. Rochester Cathedral consists of a Body and two Isles. It extends from the West Door to the Choir Steps 50 Yards, and from thence to the East Windows 52 Yards more, which is in all 306 Feet. At the Entrance into the Choir is a great Cross Isle, in the Middle of which stands the Steeple, containing six Bells, which is in Height 156 Feet; see the Print in the *Monasticon*, Vol. I. p. 27. Length of this Cross Isle from North to South is 122 Feet.

At the upper End of the Choir, between the Bishop's Throne and the High Altar, is another Cross Isle about 30 Yards, or 90 Feet over. Between these two Isles, on the South Side, without the Church, stands an old ruin'd Tower, no higher than the Roof of the Church. I was inform'd that Bells formerly hung here, and that it was call'd the five Bell Tower. But I rather believe by the Strength of it, 'twas built by *Gundulfus*, the 30th Bishop of this Church, as a Repository for Records or Treasury. On the opposite Side is an handsome Chapel, in no good Repair, cover'd on the Top with Tile, tho' all the rest of the Church is well leaded.

The Roof of the Nave, or Body of the Cathedral, from the West End to the great Cross Isle, is

flat at Top like a Parish Church, as 'tis likewise under the great Steeple; but all the other Parts, viz. the four cross Isles, and those on each Side of the Choir, except the lower South one, which was never finish'd, are handsomely vaulted with Stone.

The Body and side Isles of this Church are about 22 Yards, or 65 Feet in Breadth, and the West Front about 27 Yards. Over the Door, at the Entrance into the Choir, stands a lightly Organ; and at the upper End is lately erected an Altar-Piece of Norway Oak. Near the great West Door, on the South Side, is a Partition made for the Bishop's Court. The Entrance whereof, together with most of the Wainscot of the Church, and other Ornaments, were made since the Restoration, Anno 1660; this Church having been miserably defac'd during the Time of the great Rebellion, as were the greatest Part of the Monuments therein.

Having no Design to write of Tombs, which would be endless, I refer the Curious in that Particular to *Mr. Willis*, as above quoted, and to *Weaver's* Funeral Monuments.

The yearly Revenues of this Monastery were valu'd at 486 l. 18 s.

Upon the Dissolution of Monasteries King *Henry* the VIIIth establish'd here a Dean, and six Prebends, &c.

B L I T H E

Monastery of B E N E D I C T I N S in Nottinghamshire.

THE Foundation Charter of this Monastery by *Roger de Builli*, and his Wife *Muriel*, with the Confirmations of his Daughter *Ydonea*, King *Henry II.* King *John* and Pope *Honorius*, and the Ordinances of *W. Gifford*, Archbishop of *York*, for the Government of the same, are in the *Monasticon*, Vol. I. p. 553, and Vol. III. p. 19, and in the *English* Abridgment of the same, p. 70, and 243. Some Addition may be made from *Thoroton's Nottinghamshire*, which is thus.

Alice, Countess of *Eu*, releas'd to God, St. Mary, *Thoroton's* and the Monks of *Blyth*, the Prize of Oxen and Cows *Notting.* at *Blith Fairs*, so that neither she, her Heirs, nor any of them, should be able to make any Prize at the Feast of St. *Denis* in the said Fairs. *p. 473.*

The Prior of *Blith* held the whole Town of *Blith* in Demesne in pure Alms of the Honour of *Tikhull*, except 40 s. which the Abbat of *Roche* held in that Town in Exchange of the Mill of *Serleby*. The same Prior held the whole Town of *Bucketon* of the same Honour, in pure Alms, of the Fee of *John Burdon* of the new Feoffment. The same Prior had also the whole Town of *Elton* in like manner, of the Fee of *Roger Builly*. The same Prior held five small Bovats in *Bevercotes* of the Fee of *William de Bevercotes* in pure Alms, &c.

The Prior of *Blyth*, 10 *Edw. III.* was impleaded by *Adam de Fyncham* the King's Attorney, that he took Toll, viz. Thorough Toll of Passengers at *West-Retford*, *Ordesale* and *Twisford-Brigg*, whereas he ought only to take between the four Waters of *Radford*, *Thornewath*, *Fradestan* and *Idell*. The Prior said the Liberty was allow'd him in the Plea of *Quo Warranto*, before *VVilliam Herle*, 3 *Edw. III.* &c.

There was an Agreement between the Prior and Convent of *Blyth*, and *William* the perpetual Vicar of

of the Church of *Blyth*, dated at *Scroby*, 12 Kal. Aug. 1287, concerning certain Parcels of Tithes in a Place call'd *Wetcroft* in *Blyth*, and two Cultures, or Wongs of the Manor of *Heddesak*, and several other things, all then valu'd at twenty four Shillings, which the Vicar, for the sake of Peace and Quietness, releas'd to the said Prior and Convent, who granted to the said Vicar and his Successors, that he, and his Chaplain for the time being, should be yearly 24 Days solemnly array'd in the Choir with the Convent at Mass, as the Solemnity should require, and on these Days with the Prior and Convent be conveniently provided for, and have honest Refection. They also granted him a Quarter of Rye yearly at *Michaelsmas*, and Pasture for four Cows, with those of the Priory, if they were his own, and assign'd him many small Matters in which the Vicarage was to consist, as, among the rest, in the Bread, which is call'd *Maynport*, through the whole Parish, in Oblations of Wax, and in Oblations coming with their Children to be baptiz'd, and with their *Crismals*. Likewise in their Tithes of Pigs, &c. and the Corn and Hay of the Closes, except before excepted, and in Tithes of the Merchants, or Chapmen, or Servants, and in Tithes of Flax, and Hemp; in Cerase, or Waxshot, in Eggs in Lent, in white and other small Tithes; and he was likewise to have an House to dwell in, as his Predecessors the Vicars were wont to have. The Vicar for the time being was to serve the Church of *Blyth*, by himself, and by another fit Priest, and the two Chapels of *Bautre* and *Hoystrefeld*, by two other fit Priests, which was to be his whole Burden, and the said Vicar was to have of the Prior of *Blyth* every Year, eight Days before *Easter*, a Robe of the Price of 20s. or 20s. whether the Vicar would chuse.

The Site of this Priory, and the Demesnes, 3 July, 35 Hen. VIII, were granted to *Richard Andrewes* and *William Ramlden*, who, July 25, had Licence to alienate it to *Richard Stansfeld*, and his Heirs.

E V E S H A M

Monastery of Benedictins in Worcester-shire.

FOR the Foundation, many Charters, and other Particulars relating to this Monastery, we must refer to the *Monasticon*, Vol. I. p. 144. and Vol. II. p. 851, and in the *English Abridgment*, p. 24, and 214; and shall here add what is there omitted, with the Catalogue of the Abbats from Mr. *Willis's Hist. of Mitred Abbats*; and several curious Pieces, for which we are indebted to Mr. *Stanford* of *Abbat-Saltford* in *Warwickshire*, in *Appendix* from NUMB. CXXXVI to CXXXIX.

Leland, speaking of this Place, tells us, that within the Precinct of the Abby were two Parish Churches; that there was no Town before the Foundation of the Abby; and that the Place where the Town now stands, was by the old Saxons call'd *Hetholme* or *Hethbo*. What sort of a Fabrick the Abby Church was I can no ways understand, only that it had an high Tower in the middle; for the said Church, with the Cloisters, Offices, &c. became so entirely demolish'd after the Dissolution, that nothing that belong'd to it remains at present but a large Tower, which stands by itself in the

Cemetery, no other Building being contiguous to it. This Tower was built in the Time of *Henry VIII*, by *Abbat Lichfield*. 'Tis a well wrought Structure, being at least 100 Feet in Height, and is adon'd at Top with neat Battlements and Pinnacles. In it hang eight Bells, tho' not very great ones which, at the Restoration of King *Charles II*, were taken out of the two Parish Churches above mention'd, by the Town's People. The Parish Churches are still standing, and are very near this Tower. One of them is dedicated to *All-Saints*, and the other to *St. Laurence*. Neither of them has any Bells, but the Bells in the Abby Tower serve for the use of both. One of them, viz. *St. Laurence*, is officiated in the Morning, and *All-Saints* in the Afternoon all the Summer-Season; but in Winter-time there is very rarely divine Service perform'd in *St. Laurence's* Church, that of *All-Saints* being only frequented. Both these Churches have small Spire Steeples, and Isles and Bodies which are leaded; and with *Bengworth* on the other side of the Water, being likewise a Spire, and the Abby Tower, afford a pleasant Prospect from the adjacent Hills of *Blockley*. At the upper end of the South Isle of *All-Saints* Church, is a small Chapel, built by *Abbat Lichfield*; 'tis arch'd at top with Stone, and carv'd, and under an Arch are the initial Letters of his Name C. L. for *Clement Lichfield*. At the Entrance into it is a grey Marble, on which, as Tradition says, was the said *Abbat's* Portraiture, and a Monumental Inscription for him under it in Brass, which are torn off. In the Church of *St. Laurence*, at the upper end of each Isle, parallel with the Body of the Church, are two Chapels, which seem to have been built about the same time as that of *All-Saints*, viz. not long before the Dissolution.

Leland has inform'd us, that in the aforesaid Tower was a great Bell, and a goodly Clock; but I have not been able to learn what is become of the Clock-Bell, though, I suppose, it continu'd till the Restoration of King *Charles II*; when the Youth of the Town joining together, and taking the Bells out of the Parish Steeples, melted them, and cast the present Ring of eight Bells now hanging together in the Tower, as I have before observ'd.

On or near the Site of the Monastery is erected an handsome Dwelling-House, in building of which 'tis suppos'd the Abby-Stone was employ'd. They have no Tradition here of the Abby Church, Cloisters, or Chapter-House; but in the Cemetery near *St. Laurence's* Church is an old Arch yet standing in Ruins, which perhaps might have been some Part of those Buildings. There are no memorable Monuments in either of the Parish Churches.

After the Battle of *Evesham*, which was fought August 4, 1265, several Persons of Quality were bury'd in the Abby-Church, before the High Altar, the chief of which were *Simon Mountford*, the potent Earl of *Leicester*; *Henry Mountford*, and *Hugh le Dispenser*, Justiciar of England. In this Battle were likewise slain *Peter de Mountfort*, *William de Mandevile*, *Ralph Basset*, and *Roger St. John's*, with divers Knights and Esquires, who probably were also bury'd here.

The Customs of this Abby, a great Number of Charters relating to it, particular Accounts of its Possessions, Acts of its Abbats, and many other Curiosities from antient Manuscripts in the *Cotton Library*, are in the *Appendix*, Vol. 2. from NUMB. CXXXVI. A. forward.

Abbats

Abbats of EVESHAM.

1. St. EGWIN, Bishop of Worcester, the Founder, was the first Abbat. He dy'd, after he had govern'd nine Years, on the 3d of the Kalends of Jan. Anno 717, and was bury'd here. After his Death these eighteen Abbats were successively elected, viz.

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|---|--------------|
| 2. ATHELWOLD. | 3. ALDBORE. |
| 4. ALDBATH. | 5. ALDFERT. |
| 6. TYLDBRITH. | 7. CUTULF. |
| 8. ALMUND. | |
| 9. CREDANUS, bury'd in the Abby Church. | |
| 10. TINTHERITH. | 11. ALDBALD. |
| 12. ETBRITH. | 13. ELFERD. |
| 14. WLFARD. | 15. KYNELM. |
| 16. KYNACH. | 17. EBBA. |
| 18. KYNATH. | |

p. 93.

19. EDWIN. After his Decease, which happen'd Anno 941, secular Canons were substituted here till the Year 960, when it was restor'd to its former State, and was govern'd again by Abbats, a List of whom I have here subjoin'd; tho' it must be observ'd, that the first six of them govern'd alternately.

20. OSWARD. In his Time the Church of Evesham, which had been built by Egwin, the first Abbat, fell down.

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|----------------|---------------|
| 21. FREODEGAR. | 23. ALFGAR. |
| 22. ALFRIC. | 24. BRITHMAR. |

25. AGELWIN, or ETHELWIN, he was also Bishop of Wells, and succeeded, Anno 1414, by

26. AILFWARE, ELFWARD, or ALWARD, a Monk of Ramsey; who being made Bishop of London, before the Year 1035, obtain'd Leave to hold his Abbacy in Commendam. When he had govern'd thirty Years, he dy'd July 25, Anno 1044, and being bury'd at Ramsey, was succeeded in this Monastery by

27. MANNIUS, or MANNUS, a Monk of this Place, &c. He resign'd, Anno 1058, and dy'd on the 8th of the Ides of Jan. 1065, tho' others say his Death happen'd Anno 1066, and was succeeded by

28. EGELWIN, a Monk also of this Place. He dy'd on the 14th of the Kalends of March, Anno 1077, and was succeeded by

29. WALTER, a Monk of Cerisy. Being taken with the new Way of building, he destroy'd the old Church of Evesham, which was look'd upon as one of the finest of its Kind in England, and began a new one; but wanting Money to carry it on, he sent the Monks, with St. Egwin's Shrine, thro' all England, and by that Means collected a vast Sum of Money. When he had govern'd the Church about eight Years, he dy'd on the 13th of the Kalends of Feb. Anno 1086, and was succeeded by

30. ROBERT, a Monk of Jumieges, who govern'd somewhat more than eight Years, and dying, Anno 1096, was succeeded by

31. MAURICE, a Monk of this Place, who dy'd Anno 1122, and was succeeded by

32. REGINALD, a Monk of Gloucester, Nephew to Milo, Earl of Hereford; who procur'd many Privileges to his Church from Pope Innocent, among which I presume might be the use of the Mitre, and other Pontificals. He dy'd on the 8th of the Kalends of Sept. 1149, and was succeeded by

33. WILLIAM de ANDEVILLE, a Monk of Christ-Church, in Canterbury. He recover'd Bengworth-Castle, standing at the Foot of the Bridge, as it

were in the Suburbs of Evesham, from William Beauchamp; and after he had quite demolish'd it, he caus'd the Ground to be consecrated for a Churchyard, and in the Place where it stood, Bengworth Church was built. He dy'd 2 Non. Jan. Anno 1159, and was succeeded by

34. ROGER, a Monk of St. Augustin's, Canterbury. He dy'd 2 Non. Jan. Anno 1160. His Successor was

35. ADAM, a Monk of Cluny. He was a learned Man, and a Writer. When he had govern'd here about 30 Years, he dy'd on the 12th of November, 1191, and was succeeded by

36. ROGER NORREYS, a Monk of Christ-Church, in Canterbury. Battely says he was Prior of Christ-Church, and succeeded, Anno 1190. He was depos'd Anno 1213, and succeeded by

37. RANDOLF, Prior of Worcester; who, after he had continu'd fifteen Years, dy'd Jan. 16, Anno 1229. The next was

38. THOMAS DE MARLEBERGH, who dy'd September 12, Anno 1236, and was succeeded by

39. RICHARD LE GRAS, or CRASSUS, Prior of Hurley, in the County of Berks. He dy'd in the Service of King Henry III, at Rirole, in Gascony, on the 8th of December, Anno 1242, having been nominated Bishop of Lichfield and Coventry; but he dy'd before Consecration.

40. THOMAS, a Monk of Gloucester, became Abbat, Anno 1242, tho' he was not confirm'd till the Year after. He govern'd about fourteen Years, and dying on the 15th of December, 1255, was succeeded by

41. HENRY, Prior of this Church; an industrious and wise Man, and a great Benefactor to the Abby. He govern'd seven Years, and dying in November, 1263, there was a Vacancy for some Time, till

42. WILLIAM DE WYTECHURCHE, or WITCHIRCHE, first Monk of Perfore, and afterwards Abbat of Alencestre, in the County of Warwick, was translated hither, Anno 1266, or as others, 1265. In his Time was fought the famous Battle of Evesham. He dy'd August 3, Anno 1282, tho' others say it was in the 6th Year of Edw. I, which was 1277. His Successor was

43. JOHN DE BROKENHAMPTON, a Monk of this House. He built the opposite Side of the Cloisters to the Chapter-House, and vaulted it over, and made a Library, or Studies, for the Monks above it. During his Government, Henry Latham, one of his Monks, built most artificially the Refectory, Great Hall, Abbat's Hall, Kitchen, and Chapter-House; which lasting Building, for Largeness and Beauty, excell'd all other Chapter-Houses in England. He dy'd Aug. 18, Anno 1316, or as others, 1317, and was succeeded the same Year by

44. WILLIAM DE CHYRYTON, or SHIRITON, a Monk of this Place, who was elected Abbat the 30th of August. In his Time William Stow, Sacrist, Anno 1319, built the new Steeple or Belfry. After he had govern'd twenty eight Years, he dy'd on the 13th of December, Anno 1344, or, as it is in Leland, 1343, and was succeeded the same Year by

45. WILLIAM DE BOYS, a Monk here, who was elected on the 1st of Jan. following. He dy'd on the 13th of June, Anno 1367. His Successor was,

46. JOHN DE ONBRESLEYE, a Monk here, who was elected on the 4th of July, 1367; govern'd twelve Years, and dying October 30, 1379, was succeeded by

47. ROGER ZATTON, a Monk and Sacrist here, who was elected, Nov. 20, 1379, and dying Nov. 24. 1418, was succeeded the same Year by

48. RI-

48. RICHARD DE BROMESGROVE, elected on the 6th of December following; dy'd May 30, 1455, and was buried in St. Mary's Chapel, within his own Abby, near the High Altar Steps, and was succeeded May the 21st, by

49. JOHN WICKEWANE, I find not when he dy'd; but his Successor

50. RICHARD PEMBROKE, Professor of Divinity, was elected March 3, 1460; dy'd May 7, 1467, and was succeeded by

51. RICHARD HAWKESBURY. This Abbat stood Godfather, Anno 1476, to Richard, Son to George, Duke of Clarence, born within the Monastery of Tewksbury, (this I cannot but believe to be a Mistake) the Year after which, viz. April 6, 1477, he decess'd, and was succeeded by

52. WILLIAM UPTON, elected April 18 following; dy'd August 11, 1483, and had for his Successor

53. JOHN NORTON, elected Sept. 4, 1483, upon whose Death, which happen'd June 2, 1491,

54. THOMAS NEWBOLD, call'd by Ant. a Wood, Newbolt, succeeded June 18, 1491. He dy'd December 6, 1514, and was succeeded by

55. CLEMENT LICHFIELD, Dec. 28, 1514, of whom take this Account from Antony a Wood, who tells us, That he was admitted Batchelor of Divinity of the University of Oxford, Anno 1501, and was a most pious and zealous Man, and expended much Money in building his Abby of Evesham, and other Places belonging to it; as also in building and adorning the Choir. He made also a right sumptuous and square Tower of Stone in the Cemetery of Evesham. This Tower had a great Bell in it, and a goodly Clock, and was a Gatehouse to one Piece of the Abby. He dy'd at, or near Evesham, and was bury'd in a Chapel, which he had before built, joining to the Abby Church there, October 9, 1540. In Memory of him, there was in his Life-time an Inscription set up in a Window of the said Church, running thus:

Orate pro anima Domini Clementis Lychfeld Sacerdotis, Cujus tempore turris Eveshamiæ edificata est.

That is,

Pray for the Soul of Mr. Clement Lychfeld, Priest, In whose Time the Tower of Evesham was built.

The same Author farther informs us, that this good Man continuing Abbat till towards the Dissolution, with an Intent not to surrender his House for a profane Use, was, at length, by the Contrivance and Tricks of Cromwell, Secretary of State to King Henry VIII, persuaded to resign his Pastoral Staff to one

56. PHILIP HAWFORD, alias BALLARD, a young Monk of this House, who thereby commencing Abbat, Anno 1539, yielded up the same to the King's Use, November 17 the same Year, much to the Discontent of Lychfeld; who, as I judge, by his surviving so little a Time after, broke his Heart, on Account of the dismal Havock he liv'd to see made of his goodly Church, and was bury'd, as I noted at the beginning of this Account, in the Parish Church of All Saints, where he provided himself a Monument, and put up the aforesaid Inscription in the Window, and not in the Abby Church, which was doubtless demolish'd immediately upon the Surrender, except the beautiful Tower standing separately, the new Erection of which (in all Probability at considerable Expences of the Townsmen, as Dugdale, in his Antiquities of Warwickshire, observes about the Cross at Coventry) might occasion the Inhabitants, together with our Abbat Lychfeld, to plead its Ransom, by purchasing it for their own Uses, when all the rest went down under the Axes and Hammers of the Abhorers of Idols. As for Abbat Hawford, he obtain'd for the acceptable Service he did in this delivering up of his Monastery, not only a Pension of 240 l. per Annum, but afterwards the Deanry of Worcester, Anno 1553 (as I suppose) in lieu of his Pension. He dy'd, as Mr. Wood says, Anno 1557.

The Number of Monks, at the Surrender, was no doubt very considerable, by reason that so many surviv'd unprovided for, Anno 1553, primo Marie, being in all twenty four.

We see here, that Men of Conscience and Courage were by the vilest Arts remov'd from their Abbies, and such vile Wretches as this Hawford, or Ballard, put into their Places, that they, induc'd by large Pensions, and Liberty to live lewdly, might basely surrender up their Monasteries.

The Syte and Demesnes of the Abby of E V E S H A M.

H O N Y A M M E A D E.

A Copy of Phillip Hobbeyes Particular of the same.

THE SCITE of the late Monastery there, with all Dychards, Gardens, Poles, Duffcores, Barnes, Stables, and Houses necessary for a Fermor, excepte and reserved certeine Consengs, Houses, and Grounde within the same Precinct, here beneath recited verely to be letton.

PASTURE conteynunge in all by estimat lxvii acres lieng in divers closes under-written, that is, to wit, in a lesue called the Hither Marche xvi acres, xxvi s. viii d. A Leasowe called the Further Marche xxiiij acres, xl s. A Pasture called the Stuards Close xiiij acres, xxiii s. iiij d. A Close called the Horse Close, viii acres, xiii s. iiij d. And in a Close called Lames Close v acres, viii s. iiij d. being severall from Candelmas till Trinitie Sunday. And all the residue of the pere letton for xiii s. iiij d. which xiii s. iiij d. is verely answered in the rente of the Towne of Evesham.

Penes Gul. Stanford de Abbot Saltford, in Com. Warwicensi, Armigerus.

MEDOWE conteyninge in all by estimation lxxi acres, and lyeng in divers Meadowes and Places within specified, that is, to witte, in a Medowe called the Staplinge xlii acres, xlviii s. A little Medowe called Offensum Medowe, liij acres, viii s. A Medowe called Langman Medowe, cont. xxii acres, xlv s. viii d. A Medowe called the Prock xii acres, xxxii s. A Medowe called Eibbesford xvii acres dim. lii s. vi d. In all, as appereth by the Particulars aforesaid,

ARABLE Land conteyninge by estimat. cccxxviiij acres lyeng in Feildes, Places, and Grounds underwritten, that is, to witte. In a greete Feilde being arable lieng in tillage cccxliij acres, viii l. xii s. A Lesowe called the Witte Close xxiii acres, xi s. vi d. A Lesowe called the Rymell well xli acres, xx s. vi d. A Lesowe called the Newe Lesowe xx acres, over and beside xxv acres of Herbage hereafter charged amongst other Herbage, in all to be arented, as appereth by the Parcels foreshaid.

HERBAGE of divers Manors followinge conteyninge by Estimacion lv acres, that is, to witte, of the Parke adjoyninge the Monastery, conteyninge xxx acres, lxxv s. In the Lesowe called the Newe Lesowe xxv acres, xx s. over and beside xx acres, there befoze charged amongst the arable Land in all, &c.

l. s. d.
ix vii ii

l. s. d.
xxviii xi ii

l. s.
x xliij

s.
xlv

MEMORANDUM, That theis Edifiengs, Buildings, Houses and Grounde underwritten are excepte and reserved for divers Causes and Considerations here declared, and are as no parte or parcell of the rente before expressed, that is, to witte. The Lodginge of Buildings called Almsrype, adjoyninge to the Gate at the comynge unto the said late Monastery one the North, Upon the Lord's Stable on the South, Upon the Walle Courte towards the East, and Upon Barton Gate towards the West, with one Garden called the Almsry Garden, one greete Courte of Wade called the Almsry Courte, one Kechyn, ii Stables, Barton Gate with a Dovehouse in the Towre of the same Gate, the Garden called the Wynde Garden adjoyninge to the same Gate, and all the Raunge of Buildings called the Storehouse butting upon the Towre of the Abbey Gate North, and the Garner South, and upon the Almsry Weste, with all other Buildings, Homes and Chambers, Wayes, Courte and Recourte belonging to the said Almsry, and other the Premises appoynted amongst other Things by the King's Commissioners there to Sir Philippe Hayford, late Abbotte there for Terme of his Life, without any chynge payenge for the same, or any Parcell thereof, &c.

Also the Lodginge comenly called the Chamberers Chamber, adjoyning upon the Abbots Boles Este, and upon the Walle Courte Weste, and upon the Abbots Garden South, and upon the Prince Chappel Chamber North, with a Kechyn, a Garden, a little Courte. A House called the Tailours House or Apple House, and one Orchard within the Parke, called the Calves Crofte, with one Dole to the same, and all other Calemments and Comodities in the Letters of Clemente Lichilde, some time Abbotte of Evesham foreshaid, to the same Clement reserved for terme of his life, &c.

The Lodgings also called the Receipte, and all other Houses which the Receivers of the said late Monastery do use, and have used, to remaine.

And also the Stewards lodgyng, with the Dovecote, a Garden, and other Comodities belonging to the same.

And further the Lodgyng called the Dortor, Prince Lodgyng within the said late Monastery to be reserved for the King's Officers of the Court of Augmentations, when they shall repair hither, with all Orchards, Gardens, Parks, Dove Houses, Ponds, Pooles, Scues, Stables, Haylofts, Wayes, Courte and Recourte, pertaining or belonging to the same and other Houses, necessary for the same Officers.

Parcell of the Demeynes of the abovesaid late Monastery of Evesham, lieng within the Parish of Salford in the Countie of Warwick.

that is, to witte,

A MEDOWE called Honyam Medowe, conteyninge by Estimacion xxvii acres, are worth perely to be letton

s.
liiij

A PARKE called Thrawnnehill Parke within the Parish of Benyeworthe, in the Countie of Worcester, Parcell of the Demeynes of the late Monastery of Evesham foreshaid,

Are perely arented in

The FERME a Parke within the Parish of Benyeworthe foreshaid, called Thrawnnehill Parke, and of all Lands, Meadowes and Pastures, with the Appurtenance called Thrawnnehill, occupied and manured in the Hands of the late Abbotte and Convente of Evesham foreshaid towards the Expence of their Housholde, befoze the late lettinge thereof, and now of late letten amongst other things to Ferme to John Tyrlle and Robert Tyrlle of Beaugeworthe, Peomen by Indenture under the Convente Seale of the said late Monastery, dated the 2d Daye of June, in the xxxtie yeare of the raigne of our Souberaigne Lorde Kinge Henry the viiith, for the terme of lxi yeres, paying therfore perely

Per me Robertum Burgoyne.

The Sum Total xxxvii l. xi s. x d.

King

THE UNIVERSITY

OF THE STATE

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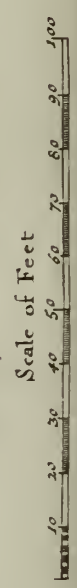
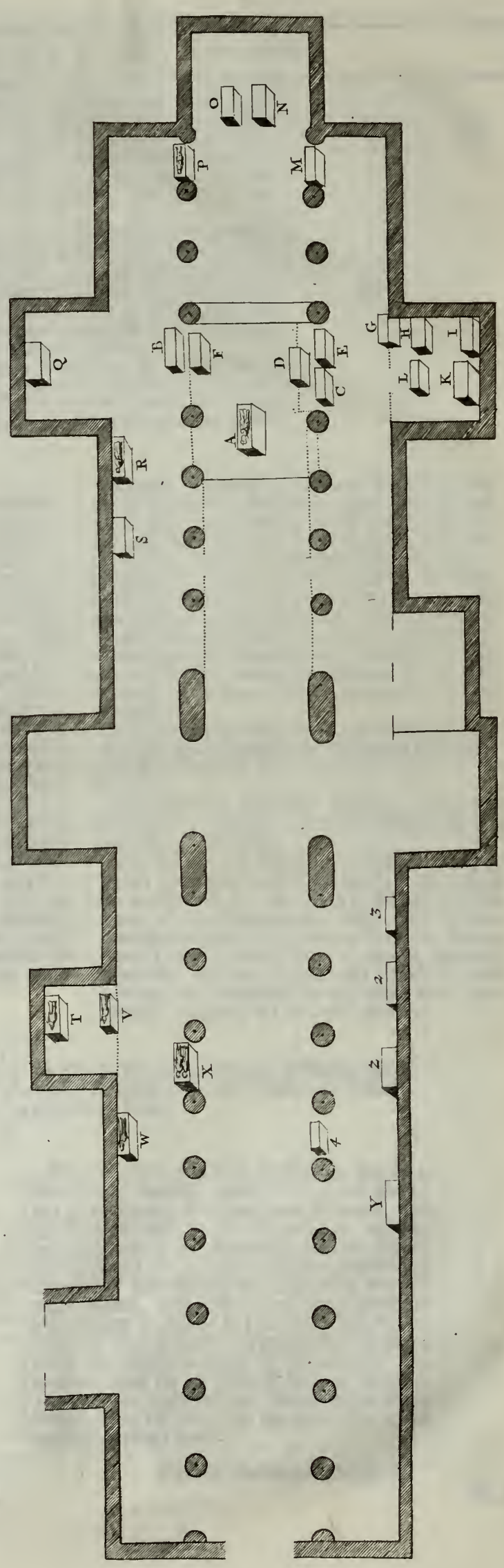
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The Ichnography of WORCESTER CATHEDRAL

- A The Tombe of King John
- B The Tombe of St Oswald
- C The Tombe of St Wolstone
- D The Tombe of Prince Arthur
- E The Tombe of the Countesse of Salisbury
- F The Tombe of Bish. Bullingham
- G The Tombe of Abbott John of Esham
- H The Tombe of Deane Willis
- I The Tombe of Deane Wilson

- K The Tombe of S^r Thomas Harcourt
- L The Tombe of S^r Griffith Apreece
- M The Tombe of Deane Edees
- N The Tombe of Bish. Wakefeilde
- O The Tombe of Bish. Elcollt
- P The Tombe of Bish. Thornborough
- Q The Tombe of Bish. Parry
- R The Tombe of Lacy E. of Lincoln
- S The Tombe of Bish. Carpenter

- T The Tombe of Bish. Fitz Brian
- V The Tombe of Bish. Sansom
- W The Tombe of Bish. Cobham
- X The Tombe of y^e Lord Beuchamp and his Lady
- Y The Tombe of Littleton the famous Lawyer
- Z The Tombe of Bish. Freake
- 2 The Tombe of Baskerville
- 3 The Tombe of Frier Hackville
- 4 The Tombe of M^r Wilde



King Henry VIII. by his Letters Patents, dated the 30th of July, in the 34th Year of his Reign, granted the House and Site of this Monastery, and Honyam Mead, belonging to the same, to Philip Hobby and his Heirs for ever, in Consideration of 891 l. 10 s. paid by him, which Letters Patents are in the Appendix, Vol. II. Num. CXXXVI.

The same William Stanford Esq; aforesaid, has the Original Licence, with the broad Seal appending, of King Henry the VIIIth, to enable Sir Philip Hobby to sell, alienate and dispose of several Lands, Possessions, &c. then in his Possession, but before belonging to this Abby of Evesham, the which Licence particularly reciting the said Lands, Possessions, &c. is therefore inserted in the Appendix, Vol. II. Num. CXXXVII.

By another such Licence of King Edward VI. to alienate several Lands and Possessions then in the Hands of John Earl of Warwick, and Viscount Lisle, Knight of the Garter, and great Chamberlain and High Admiral of England, it appears, that the Manors of Stowe in the County of Gloucester, and of Nethercote in the same County, mention'd among other Particulars in the said Licence, did before the Suppression belong to the same Abby of Evesham; but that Licence containing nothing more relating to this or any other Monastery, it is thought needless to insert the same at length. It is in the Custody of the aforesaid William Stanford, Esq;

A Composition made between Thomas Abbat of Evesham, and Richard Prior of Worcester, upon a Controversy arisen between them about the common Pasture of Harferton, Norton, Salford, Sench and Honingham, in the Year of our Lord 1247, decides, that the said Abbat and Convent, and all their Men shall have common Pasture at Harferton, from Michaelmas till Christmas, but not from Christmas till Michaelmas. In like manner, the Prior and Convent of Worcester and their Men to have no common Pasture at Norton, Salford, Sench and Honingham, from Christmas till Michaelmas, but to be allow'd the same from Michaelmas till Christmas. See the Original Composition in the Appendix, Vol. II. Num. CXXXVIII. From that in the Hands of the aforesaid William Stanford Esquire.

The Manor of Salford Abbats was valu'd at xii l. xix s. viii d. as by a Particular thereof in the Appendix, Vol. II. Num. CXXXIX may be seen, the Original whereof is in the Hands of the so often mention'd William Stanford Esq; At the End of which Latin Particular are the following Observations.

Memorandum, The said Manor of Abbots Salford is of the clere yerely Value above-mention'd.

Item, The Manor aforesaid lieth not nigh any of the King's Majesty's Houses, Forests, Chaces and Parks which bin kepte and reserved for the use and repair of his Highness to thauditors knowledge.

Item, There ben no spiritual Promotions belonging to the Premisses to thauditors knowledge.

Item, There thathe bene no other Particulars delivered of the Premisses heretofore.

Ex. per Robertum Burgoyne Audit.

mains clear viii l. x x s. viii d. which rated at xx Yeres Purchase is clxxxix l. xlii s. iiij d. Add thereto for the Woods viii l. xli d. and so the same is c. iiij vii xliij iiij

The Reversion of the Tithes in Salford Abbats aforesaid, Parcell of the said Possessions graunted unto William Cockesey and George Villoughbie for Terme of their Lives, without any thing paying for the same, is by the yere lxx s. Thence for the Tithe to be paid after the Death of the said William and George, vi s. and there remains clear liij s. which rated at x yeres purchase is xxvii l.

The Ferme of certeine Pastures called Eiford in the County of Gloucester, Parcell of the Demeanes of the late Monastery of Evesham, by the yere cleare xxviii l. x s. ii d.

Item, Certeine Meadows within the Manor of Burton super aquam in the Countie of Gloucester, Parcell of the said Possessions, lxxiiij s. Item, Certeine Lands and Meadowes within the Lordship of Slawbiter in the Countie of Gloucester, Parcell of the said Possessions, xli s. viii d.

Item, One Medowe containing x Acres within the Lordship and Parish of Bradwell, Parcell of the said Possessions, xx s. Item, One Close within the Parish of Hampton in the Countie of Worcester, viii s. iiij d. Item, One House called a Seyne House within the Parish of Badsey, xviii s. and ii Parcels of Land, Parcell of Shrawuell Parke, x s. viii d. In all yearly xxxvii l. xxii d. Thence for the Tithe lxxiiij s. ii d. ob. And there remains clear xxxiii l. vii s. vii d. ob. Which rated at 20 yeres purchase is xcviij l. xii s. vi d. Add thereto for the Woods l s. and for the Reversion of the House called the Almery, Parcell of Evesham graunted to the late Abbotte for the Terme of his Life, without any thing payeing for the same, valued at xlii s. viii d. by the yere, which rated at vi yeres purchase is iiij l. And so the hole

some of the Purchase of all the Premisses is dccc. iiij viii l. xvi s. x d. whereof in Hand cccc xliij l. xvi s. x d. At Michaelmas nexte cccxii l. and at Christmas then nexte followinge the reste, beinge cccxii l.

Memorandum, The King must discharge the Premisses of all Incombrance, excepte Leases and the xth before reserved; And excepte such Charges as the Fermors are bound to discharge by Force of their Indentures; And also excepte such Reprisals as ben conteyned within theis Particulars, &c.

John Bakere, Edwarde Northe, Richard Southwell.

Irrotulata per Johannem Hanby.

WORCESTER Monastery of BENEDICTINS.

Priors of Worcester.

1. WYNSIN, or WYNSIUS. This Church had Anglia been possess'd by Secular Canons, from its Sacra, first Foundation, till the Time of St. Oswald, who Vol. I. p. 546, turning out the Canons, brought Monks into their Place, as appears by the Acts of the Council of Worcester, held under Bishop Wulfstan; St. Oswald built

Xmo die
Mati Anno
xx. viimo
Regis Hen-
rici VIII. vi.
pro Philippo
Hobbie
Miliite.

The Manor of Salford. Abbats in the County of Warwick, Parcell of the late Monastery of Evesham in the County of Worcester, over and above lx s. for the Tithes in Salford Abbats, is by the yere ix l. xix s. viii d. Thence for the Tithe xx s. and there re-

built a Monastery for Monks in the Episcopal See, Anno 969; but the Canons held the Mother Church, and did not yield it up to the Monks till the Year 971, when this *Wynsin* was appointed Prior. He had been before a Canon of the Church of *Worcester*, and Priest of the adjacent Parish Church of *St. Helen*, and was persuaded by *Oswald* to become a Monk in the Year 969, having promis'd him, if we may be allow'd to guess at it, that he would give him the Priory; for he a little before sent him away to the Monastery of *Ramsay*, founded by himself, to be there instructed in the Monastical Discipline; and in the mean time conferr'd not the Priory on any one; but having three Years after recall'd *Wynsin* to *Worcester*, plac'd him the first over the Monks. Very few of the Canons seem to have taken upon them the Monastical Habit: For the Monk of *Ramsay*, who writ the Life of *Oswald* in a redundant and affected Style, before the Year 1005, says, he sent for several Monks from *Ramsay*, at the same time with *Wynsin*. The Chief of the Monks in Cathedral Churches was then often, but afterwards known by the only Name of Prior; however, in the ancient Monuments of the Church of *Worcester*, I find him distinguish'd by four several Names, viz. of Prior, *Præpositus*, *Primus*, and *Dean*. Each of them often occur in the most ancient Manuscript of *Hemmingus*, of the Possessions of the Church of *Worcester*, written about the Year 1094. Afterwards, the others being quite laid aside, the only Name of Prior took Place; tho' I sometimes find *Wvarin*, Prior of *Worcester*, call'd by the Name of Dean, in the Epistles of *Osbertus de Clara*, Prior of *Westminster*, who flourish'd from the Year 1108, till 1140. *Wynsin* dy'd before the Year 992.

2. **ÆTHELSTAN** was Prior in the Days of Bishop *Oswald*; for in Charters made in his Time at *Hemming*, sometimes *Wynsin* subscribes first, and sometimes *Æthelstan*. *Oswald* dy'd in February 992.

3. **ÆTHELSIN**, who dy'd July 7, and was succeeded by

4. **ÆTHELSIN** the second, who dy'd Dec. 4. The Names of these two Deans of *Worcester*, for so they are called, and their Deaths, are mention'd in the most ancient Obituary of the Church of *Worcester*, written in Saxon Characters, from which *Joseph Joscelyn* transcrib'd many Obits; but the Order and Time of them, as well as of the following *Godwin*, are altogether unknown. But that one *Æthelwin* presid'd in the Reign of King *Ethelred*, is manifest, for thus we read in *Noell's Register* of the Church of *Worcester*: *Æthelwin*, once Dean of *Worcester*, a Man discreet in secular Affairs, inasmuch that he was the King's Counsellor, as I have been inform'd by Bishop *Wulfstan*, purchas'd of King *Ethelred*, for his Church, the Town of *Swinford* in *Staffordshire*, for 200 l. in Money.

5. **GODWIN**. His Name occurs in the most ancient Register of the Church of *Worcester*, from which *Laurence Noell*, a Man most studious of the Antiquities of the English Nation, has given many Extracts in his *Collectanea*, *Vespasian A. 5*.

6. **ÆTHELWIN**, or **AGELWIN**, dy'd the 26th of April, according to the aforesaid Obituary, and his next Successor was

7. **St. WULSTAN**, promoted in the Place of *Æthelwin*, by Bishop *Aldred*, as *Florentius* testifies; and therefore after the Year 1046. *Bromton*, and *Randal of Chester* say he was made Prior in the Year 1058, confounding this *Wulfstan* with another *Wulfstan*, Monk of *Worcester*, who, the *Annals of Worcester*, *Florentius*, and the *Chronicle of Gloucester*, say, was

that Year made Abbat of *Glastonbury*, by *Aldred*. In the same Manner, *Ingulfus*, by Mistake, writes, that this *Wulfstan* being Prior of *Worcester*, was made Abbat of *Glastonbury*, and from thence promoted to be Bishop of *Worcester*. *Wulfstan* was certainly made Prior before the Year 1058; for the ancient Register of the Church of *Worcester* informs us, that Duke *Leofric*, and his Wife *Godiva*, *Aldred* being then Bishop, restor'd *Blackwell* to the Church, whilst *St. Wulfstan* was Prior; but *Leofric* dy'd August 31, 1057. The learned *W. Hopkins*, Canon of *Worcester*, very knowing in the Antiquities of his Church, told me, he had somewhere read, that *Wulfstan* was made Prior in the Year 1050. He notably retriev'd the decay'd State of the Monastery of *Worcester*; for the Ecclesiastical Affairs being so far impair'd by the Invasions of the *Danes*, and intestine Broils, that instead of the numerous Convent of Monks here instituted by *Oswald*, scarce twelve remain'd; he rais'd the sunk Condition of his Church, and increas'd the Number of the Monks to fifty. Being at length promoted to the Bishoprick in the Year 1062, he quitted the Priorship.

8. **ÆLFSTAN**, Brother to *Wulfstan*, upon his Promotion to the Bishoprick, succeeded him in the Year 1062, as *Hemmingus* testifies in his short Life of *Wulfstan*.

9. **ÆGELRED**. *Eadmerus*, in his Preface to the Life of *St. Dunstan*, mentions this Prior in these Words: He very commendably for a long time perform'd the Office of Subprior and Chanter in the Church of *Canterbury*; and was afterwards for his religious Prudence set over the Church of *Worcester*, under Bishop *Wulfstan* of blessed Memory.

10. **THOMAS**, Prior of *Westbiri*, succeeded *Ægelred*, and was Witness to a Deed dated May 20, 1089, by which Bishop *Wulfstan* gave to this Church of *Worcester* 15 Hides of Land at *Alfestun*; and afterwards to another Grant of his of the Church of *Westbiri*, to the same Church, in 1093. He dy'd on the 4th of October 1113.

11. **NICHOLAS**, constituted Prior by Bishop *Theobald*, dy'd on the 14th of June, 1124.

12. **GUARIN**, or **WARIN**. To him *William* of *Malmsbury* dedicated the Life of *St. Wulfstan*, written by himself about the Year 1140. It appears from the *Monasticon*, Tom. 1. p. 470, that *Guarin* presid'd in the Year 1140. King *Henry I.* being at *Worcester* in the Year 1130, granted him a Charter.

13. **RALPH**, dy'd in the Year 1143, according to the *Annals of Vinchelcumb*.

14. **DAVID** succeeded in 1143, and was depos'd in 1145, according to the same *Annals*, and those of *Teuksbury*.

15. **OSBERT**, or **OSBERN** succeeded in 1145, and dy'd the same Year.

16. **RALPH DE BEDEFORD** succeeded in 1146. This Man successively elect'd and presented to the Archbishop to be consecrated, five Bishops, viz. *John* in the Year 1150, *Alured* in 1158, *Roger* in 1163, *Baldwin* in 1180, and *William* in 1186. He dy'd in 1189.

17. **SENATUS** succeeded the same Year, being Precentor when he was chosen Prior, a Man of no mean Learning, said by *Bale* to have writ many Things. I have seen only one Labour of his, viz. *An Exposition on the Canon of the Mass*, an useful Work. He voluntarily resign'd the Priorship on the 20th of November, 1196, and dy'd in 1207.

18. **PETER** succeeded him in 1196, was depos'd the 24th of September 1203, and dy'd in 1204.

19. **RAN-**

19. RANDULPH of EVESHAM, so call'd from the Place of his Birth, succeeded in 1203, on the 24th of December, was chosen Bishop of Worcester the 2d of December 1213, but oblig'd by Nicholas, the Pope's Legate, to exchange the Bishoprick for the Abby of Evesham, to which he was elected the 22d of January 1214. He dy'd on the 17th of December 1229. The Priory was vacant almost a whole Year.

20. SILVESTER of EVESHAM was then chosen on the 21st of January 1215, and made Bishop of this See on the 3d of April 1216.

21. SIMON, Chamberlain of the Monastery, succeeded in October 1216; being depos'd by William the Bishop, he appeal'd to the Pope, and dy'd whilst the Controversy was depending in 1223.

22. WILLIAM NORMAN, Prior of Malvern, upon the Deposition of Simon, was put into his Place by the Bishop, against the Consent of the Convent. After two Years Debate, the Matter was refer'd to Arbitration, pursuant to which, William resign'd his Right on the 3d of October 1224, having the Manor of Clive assign'd him. The whole Decision of this Controversy, between the Bishop and the Convent, here follows.

The Composition between the Bishop and the Monks of Worcester, in the Year 1224, about the electing of the Prior.

BE it known to all Men who shall see these Presents, That several Controversies being arisen on the one side, between the Lord W. Bishop of Worcester, and the Convent of the same Church, as well about the Institution of one W. once Prior of Malvern, whom the aforesaid Bishop had plac'd over the said Convent as Prior, as on Account of the Institution and Destitution of Priors to be at other times made upon Occasion; and likewise for the Custody of the said Priory upon the Vacancy of the Priorship, and for the Profits of the Tomb and Shrines of St. Wulstan, for the Pensions and Dues to the Convent detain'd by the Bishop's Command; as also about the Manner of entering the Chapter; and the Losses, Expences, Suits, and other Wrongs, several ways occasion'd on both sides, as was said. And whereas on the other side some Contention was grown between the said Convent, and the aforesaid W. whom he had appointed their Prior, on Account of the Institution of the same W. other Disputes and Wrongs being offer'd on both Parts; the prudent and discreet Persons the Lords S. Archbishop of Canterbury, J. and H. Bishops of Bath and Lincoln, as also the Abbats of Evesham and Rading, with other discreet Men, having met several times in the Chapter-House of Worcester, in order to restore Peace among them, the said Bishop and Convent of Worcester, made choice of the said Lords of Canterbury, Bath, and Lincoln, and the aforesaid Abbats of Evesham and Rading, and Master S. of Eketun, Clerk to the said Lord of Canterbury, whom they appointed friendly Composers of all the Controversies arisen among them, voluntarily compromising and swearing on the holy Things, that they would stand to their Determination in all things controverted between them. The said Arbitrators accordingly withdrawing, and sometimes having Recourse to the one Part, and sometimes to the other, to the end that by frequent Conferences they might the more

easily reconcile them; at length weighing the State of the Church of Worcester, and considering the imminent Danger of Souls, having also ponder'd the several Circumstances relating to that Affair, after great Deliberation had hereupon with discreet Persons, they thus unanimously ordain'd, to the Honour of God and the Church, and for the Peace and Tranquility of the Parties. *Imprimis*, That the said W. once Prior of Malvern, should absolutely and simply resign whatsoever Right he had or claim'd to the Priory of Worcester; which he also did there in their Presence without Delay. The Resignation being made, they provided, that the same W. for his decent Maintenance, should during his whole Life retain the Manor of Clive, which belongs to the Prior of Worcester, to his own proper Use, as entirely as the said Convent and their Prior were wont to retain the same, saving to the Convent the Church of the same Town, with the Tithes of the Peasants, and free Tenants, and other Appurtenances, excepting the Demesne of the Manor which is to remain with the aforesaid W. as has been said. They provided however, that the same W. shall alienate nothing, nor do any thing during his Time to hinder the aforesaid Manor, with its Appurtenances, from returning after his Decease to the Convent as entire as he receiv'd the same. In relation to the Debts contracted by the said William on Pretence of this Controversy, having first tax'd the Premises, and then taken the Oath of the said W. they decreed, that the Convent of Worcester, and their Prior shall pay to him an hundred Marks for those Expences, in such manner that he shall receive five and twenty Marks at the Feast of the Nativity of our Lord next ensuing, at the next Feast of the Annunciation of the blessed Virgin twenty five Marks, at the next Feast of St. John Baptist twenty five Marks, and the remaining twenty five Marks at the next Feast of St. Michael. They also provided for the Monks that sided with the said Bishop, or the aforesaid W. that they should peaceably return to the Monastery in Peace, and good Favour; so that laying aside all ill Will, and burying all Wrongs, they treat one another with brotherly Charity. They also ordain'd that for this time they have no Prior of their own House, but that the said Lord of Worcester for this time set over them for Prior some Monk that is a Stranger, whom in his Conscience he shall judge proper, excepting the said W. now removed. For the future, upon the Vacancy of the Priorship, they provided that the Ordination should be thus; that the Convent shall present to the Bishop seven Monks of their own Society, whom they shall think fit, but with this Injunction that they be of the best; and he shall be oblig'd to set over them as Prior one of these seven, according to his own Will; whom it shall not be in the Power of the Bishop of Worcester to remove, nor any other Prior for the future, unless upon just Cause, as his Predecessors were wont to do. In relation to the Custody of the Priory when vacant, it was ordain'd in this manner; that the Lord Bishop of Worcester, during the Vacancy of the Priorship, shall freely confer on proper Persons the Churches belonging to the Presentation of the Prior and Convent, which shall then happen to become vacant. He shall also bestow Wards, Escheats, as also Marriages, and free Tenements, if these shall happen whilst the Priorship is vacant, all the rest as well within the Priory itself,

C c c c c c and

and in their Manors, as the Churches which they have for their own use, as also in other Benefices and Revenues, remaining to the Custody of the Convent alone; nor is any Prejudice to accrue to the Convent or Prior by the Collation of Churches, Wards, Escheats, Marriages by the Bishop during the Vacancy of the Priorship; but that when they have a Prior appointed them, the Ordination or Presentation of all the Premises shall belong to them another time, when they shall again be vacant, or happen while the Priorship is not vacant. The appointing of a Prior shall not be defer'd or protracted on Account of the Premises; but when the Priorship shall be vacant, the Convent shall, as soon as conveniently may be, send some of their Number to the Bishop, whosoever he shall be in *England*, who shall, by Letters Patents of the Convent, present to him the seven Monks nam'd by the Convent, that so Ordination may proceed without any Difficulty. But if the Bishop shall be to go out of the Kingdom, whatsoever Parts he shall go to; he shall appoint some Person in his Place, who shall in his stead set one of the seven nam'd by the Convent over them as Prior; whether he resolve to depart the Kingdom when the Priorship is already vacant, or it shall become vacant when he is already without the Kingdom; that the Church may be every way provided for, lest through the Absence of the Bishop it be left destitute of a Prior. And if it shall happen that the Bishop shall depart the Kingdom, without having appointed any Person in his Place, who may, as has been said, set one over the Convent, lest it should thus happen through the Negligence or Slothfulness of the Bishop, that the deferring of the Ordination of a Prior should pass without a Penalty; they appointed this for his Punishment, that whether the Priorship shall become vacant before his Departure, or after, nothing shall in the mean time be conferr'd by him, or his, of the said Churches, Wards, Escheats, or Marriages, but for that Vacancy they shall appertain to the Convent alone. As to the Profits of the Tomb and Shrines of *St. Wulfstan*, they ordain'd in this Manner; that the one half of them for the future belong to the Bishop, and the other half to the Convent; and that the Bishop on his Part, and the Convent on their Part, shall depute such Clerks, or Monks, of Probity, as they please, Keepers for that Custody. In relation to the Bishop's Entrance, or the Manner of his entering the Chapter-House, they ordain'd thus; that when the Bishop will go into their Chapter, he give Notice before hand to the Convent, whether he designs to treat of Spiritual Affairs, or relating to the Order, or whether of Temporals; and if he come to treat of Spirituals, or Things relating to the Order, that he stay alone without any of his Clergy, whilst he treats of the Premises; but if he comes to treat of Temporals, that he freely enter the Chapter with his Secular Clergy. But if any thing shall occur to be treated of relating to Spirituals, or the Order, the Secular Clergy shall immediately withdraw, without any Difficulty, the Bishop remaining alone without his Secular Clergy. It is also provided, that all the Pensions, or Revenues, or Benefices which the Prior and Convent were wont to receive in the Churches of the Diocese of *Worcester*, and are newly detain'd, shall be immediately, and without any Difficulty, restor'd to them; and the Bishop shall confirm to them, as a perpetual Benefice, their Pensions, or Revenues. All other Dues, excepting the aforesaid, as also Damages and Ex-

pences, and other Demands on both Sides, the Arbitrators ordain'd they should remit to one another; and that the Lord Bishop, and his, lay aside, in regard of them, all Offence, Rancour, and Indignation, graciously admitting them to the Kiss of Peace; and that they, and the other Monks that sided with the Bishop, or the aforesaid *W.* together with the same *W.* quit all Rancour and Indignation against each other, with the Kiss of Peace; which was also there done in the Presence of the Arbitrators. But if the said Bishop of *Worcester* shall judge that the Church of *Worcester* is to be reconcil'd, so far as it had been lately reconcil'd without his Authority, he may freely reconcile it, yet so as it may be without Prejudice to the Monks. The Arbitrators also enjoin'd both Parties, by Virtue of the Oath they had taken, that they in every Chapter faithfully observe the aforesaid Ordination; nevertheless decreeing, that it shall be perpetually observ'd for the future by the Bishops and Monks of *Worcester* for the Time being. But if any thing relating to the Controversies already started happen to be here omitted, the same Arbitrators fully reserv'd the same to their own Ordination. This Ordination being reduc'd into Writing, the said Arbitrators set their Seals to it, enjoining the said Bishop and Convent to affix their Seals also in like Manner, and that they induce the Prior, when created, to consent to the Premises, as likewise to affix his Seal. Given in the Chapter-House of *Worcester*, in the Year of our Lord 1224, on *Thursday* next after the Feast of *St. Michael*.

23. WILLIAM of BEDEFORD, Prior of *Tinmouth*, was by the Bishop plac'd over the Monks of *Worcester* on the 4th of *October* 1224, and dy'd the 29th of *October*, 1242.

24. RICHARD GUNDICOTE was nam'd Prior by the Bishop, on the 17th of *November*, 1242, and install'd the 19th of the same Month. He dy'd the 29th of *September*, 1252.

25. THOMAS, Subprior of the Monastery, succeeded; install'd the first of *November* 1252, dy'd about the latter end of 1260.

26. RICHARD DUMBLETON, Cellarer of the Monastery, was install'd the 24th of *December*, 1260, dy'd in 1272. In his Time the Chapter of *Worcester* compounded with *Boniface*, Archbishop of *Canterbury*, about the Exercise of the Episcopal Jurisdiction, when the See of *Worcester* was vacant, after this Manner, that upon every Vacancy the Prior acquaint the Archbishop with the same, and the Archbishop without any Delay appoint the Prior his Official during the Vacation; and that the Prior be accountable to the Archbishop for his Officialship, and reserving one third to himself, pay to the Archbishop the other two Parts of the Profits. This Composition was made the 28th of *July* 1268, and is still observ'd.

27. WILLIAM of CIRENCESTER, Sacrist of the Monastery, succeeded, being the Person pitch'd upon, on the 21st of *December*, 1272, by the Bishop, among the seven presented to him by the Monks, pursuant to the Composition made between them, in the Year 1224. He dy'd in 1274.

28. RICHARD FECKENHAM, Chamberlain of the House, was the Person nam'd by the Bishop on the 25th of *September* 1274, from among the seven presented to him by the Monks. He dy'd the 29th of *December* 1286.

29. PHILIP AUBIN, alias *Worcester*, from being Subprior, was prefer'd to be Prior, by the Bishop's Nomination, on the 6th of *January*, the Annis of

Worcester say the 7th, 1287, install'd the 19th of the same Month, dy'd the 7th of July, 1296. After his Death the Chapter chose seven Monks on the 11th of July, and out of them

30. SIMON WIRE, alias WIRECESTER, Subprior of the Place, was nam'd by the Bishop, on the 13th of July, 1296. He resign'd, as I guess, being compell'd to it by Archbishop Robert, on the 15th of July, 1301.

31. JOHN DE LA WYKE, the Subprior, was by the Bishop nominated out of the seven Monks presented to him, on the 18th of July, 1301, install'd on the 20th of the same Month, and dy'd on the 5th of October, 1317.

32. WOLSTAN BRAUNSFORD was promoted in the aforesaid Manner, on the 21st of November, 1317, chosen Bishop of Worcester in 1338, and consecrated in 1339.

33. SIMON LE BOTILER was nominated Prior, according to Custom, on the 12th of April, 1339, and dy'd the same Year.

34. SIMON CROMPE, in like Manner, chosen by the Bishop on the 6th of November, 1339, dy'd the 10th of April, 1340.

35. JOHN DE EVESHAM, Batchelor of Divinity, chose the 22d of April, 1340. Obtain'd a Bull of Pope Clement VI, dated the 8th of January, 1351, for himself and his Successors to be allow'd the use of the Mitre; and another of Pope Urban V, dated the 4th of February 1363, to the same effect. He dy'd the 24th of March 1370.

36. WALTER LEGH, Almoner of the Place, nominated the 4th of April 1370, dy'd in 1388.

37. JOHN GREEN, Professor of Divinity, Infirmary of the Place, nominated August 22, 1388, dy'd in 1395.

38. JOHN of MALVERN, Sacrist of this Church, nominated the 19th of September, 1395, dy'd before the Year 1423.

39. JOHN FORDHAM. He marry'd Richard Beauchamp, Earl of Worcester, to the Countess Elizabeth, in the Year 1423; and the following Year baptized a Child born of them. It appears otherwise that he presided in the Years 1434, and 1435, but the Time of his Promotion is not known; so that John of Malvern must be that John, Prior of Worcester, sent with others by the English Clergy to the Council of Constance, in the Year 1416. Fordham dy'd at the beginning of 1438.

40. THOMAS LEDBURY, nominated by the Bishop the 14th of February 1438, dy'd about the end of the Year 1443, or the Beginning of the next.

41. JOHN HERTILBURY, one of the seven chosen by the Chapter on the 15th of January, and nominated by the Bishop the next Day, 1444. Dy'd the 16th of December, 1455.

42. THOMAS MUSARD succeeded, and dy'd in the Year 1469.

43. ROBERT MULTON, Cellarer of the House, chosen among the seven by the Convent on the 14th, and by the Bishop on the 16th of August 1469. Dy'd in 1492.

44. WILLIAM WENLOKE, Sacrist, one of the seven nam'd in the Chapter on the 24th of June, and chosen by the Bishop the 2d of July, 1492. Dy'd in 1499.

45. THOMAS MILDENHAM, Sacrist, one of the seven chosen by the Monks the 21st of July, and made Prior by the Bishop on the 4th of September, 1499. Dy'd in 1507.

46. JOHN WEDDESURY, made Prior on the 16th of September 1507. Dy'd in 1518.

47. WILLIAM MOORE, Subprior, one of the seven nam'd by the Monks in their Chapter on the 27th of September, chosen by the Bishop on the 2d of October 1518. He resign'd the Priorship at the beginning of the Year 1536, and had the Manors of Crowle and Grimley assign'd him, which he quietly possess'd till far in the Reign of Queen Elizabeth.

48. HENRY HOLBECH, Prior of the Black Monks that were Students at Cambridge, succeeded, not according to the Way of Election till then practis'd, but by way of Compromise, on the 13th of March 1536, the King by his Letters to the Convent enjoining his Election, and confirming him when elected, on the 22d of March, the same Year. He was on the 24th of March, 1538, at Lambeth, consecrated Suffragan to the See of Worcester by the Title of Bishop of Bristol, and held the Priory together with that Dignity. At length, on the 18th of January, 1540, the Monks being, by the King's Command, turn'd out of the Church of Worcester, which they had been possess'd of 569 Years, secular Canons were put into their Place; and this Henry, changing his Title, presided over them as Dean, till being made Bishop of Rochester, about the middle of the Year 1544, he gave up the Deanry to John Barlow.

To this Catalogue I will add the short Account I find of this Church in Mr. Willis's History of Mitted Abbies, p. 302, as that learned Gentleman has collected the same from Mr. Wharton, the Annals of Worcester, Godwin, and Leland.

The first Cathedral of this See was dedicated to St. Peter, in which were plac'd secular Canons; but *Hist. Mitr. Abb. p. 302.* Oswald being a great Admirer of the Monastick Life, erected a new Church and Monastery adjoining to his Palace, Anno 969, which he dedicated to the Virgin Mary; in it here were at length twenty eight Altars. He dy'd the last of February 992, and was bury'd near the High Altar, on the South Side of it.

Afterwards St. Wulstan, Anno 1084, demolish'd this Church, and built one much more magnificent, in which, with the Expence of 72 Marks of Silver, he made a Shrine for the Relicks of St. Oswald, and other Saints, which were solemnly plac'd here on the 8th of the Ides of October, being the Festival of this Translation.

Anno 1113, 13 Kal. July, the Church, with the Monastery, City, and Cattle, were burnt.

Anno 1175, the new Tower fell down.

Anno 1202, 15 Kal. May, the Church was burnt again; with great part of the City.

Anno 1216, Worcester having submitted to Lewis, the Dauphin, was retaken by the Earl of Chester, and others; whereupon the Church was plunder'd, and the Monks forc'd to redeem themselves for 300 Marks.

The same Year King John dying at Newark upon Trent, was bury'd in this Cathedral, before the great Altar, between St. Oswald and St. Wulstan. Lights were kept burning about his Tomb, for the Maintenance whereof, the Chapel of Grafton, in this County, was appropriated.

Anno 1218, 7 Ides of June, on Thursday in Whitsun-Week, the Cathedral was, with great Solemnity, dedicated in Honour of the Blessed Virgin Mary, St. Peter, St. Oswald, and St. Wulstan, viz. the great Altar in Honour of the Virgin Mary and St. Oswald, and the middle one in Honour of St. Peter and St. Wulstan, at which Time there were present King Henry III, with many Bishops, Abbats, Earls, Barons, &c. and the same Day the Body of St. Wulstan

jian (who had been canoniz'd 9 Kal. May, Anno 1203) was plac'd in a Shrine prepar'd for it.

An. 1220, the great Bells were cast and consecrated by William de Blois, then Bishop.

An. 1222, about St. Andrew's Feast, a violent Storm of Rain, Wind, and Thunder, cast down the two lesser Towers of Worcester.

An. 1224, the Front of the Church was new built, William de Blois, the Bishop, laying the Foundation.

Nicholas de Ely, Bishop, first of Worcester, and then of Winchester, besides other Benefactions to the Monks, bequeath'd 60 Marks for reedifying the Tower of the Church, which was paid to the Sheriff by his Executors, An. 1281.

An. 1292, 5 Ides June, Nicholas, the Sacrist, adorn'd the Church with Tables of Images, plac'd on each Side that of the Virgin Mary.

An. 1302, part of the Dormitory fell down.

King Edward I was much devoted to St. Wulstan, and frequently came to Worcester to visit his Tomb; and particularly when he was about an Expedition into France, An. 1293, he sent one of his Chaplains to make Oblations to him, and ascribing his Successes to him, he almost every Year afterwards is recorded to have come himself hither, or to have sent others with his Oblations.

An. 1301, 13 Kal. May, the said King Edward gave the Advowson of the Church of Lichfeld to the Prior and Convent, for the Maintenance of three Monks, and two Wax-Candles, &c.

From Wharton's *Anglia Sacra* aforesaid, and other Authors, we learn, that several Bishops of this Church, and other eminent Persons, were bury'd here. To begin with the Bishops.

These were Adulph, or Eadulph, An. 1001; Leofius, An. 1033; Wulstan, An. 1095. He built his Cathedral new from the Ground, and made the Number of the Monks fifty. Sampson, An. 1112; Theulphus, or Theobald, An. 1123; these two last were bury'd near one another, in the Nave of the Church, near the Rood-Loft. Silvester de Evesham; he dy'd 13 Kal. August, 1218; Walter de Cantelupe, he dy'd An. 1265, and was bury'd near the High Altar. Godfrey Gifford; he dy'd 2 Non. of February, 1301, was a great Benefactor to his Church, and bestow'd much Money in beautifying the same, by interlacing little Pillars of Marble in the eastern Part, which he fastned with little Rings of Copper. Thomas de Cobham, 1327; he vaulted the greatest Part of the Church, especially the North Isle, in which he lies bury'd. Reginald Brian, 1331, and Henry Wakefeld, 1394; he made the Body of the Church longer, by adding two Arches to it, and built the North Porch, not far from which he was bury'd, under a great Marble near the West End. Thomas Peverell, Anno 1407, tho' some Authors mention his Burial in the Church of the Carmelites, in Oxford. He was the last Bishop interr'd here before the Reformation; tho' since that Time all the Bishops, that dy'd possess'd of this See, have been interr'd in this Cathedral, except Bishop Prideaux, who dy'd in the great Rebellion, An. 1650.

Here were also bury'd in the Body of the Church, near Bishop Wakefeld, Sir John Beauchamp of Holt Castle, beheaded Temp. Hen. IV. and not far from him lies in the North Isle, Sir John Beauchamp, of Powik, and Elizabeth his Wife; and Richard Bray, Esq; Father of Reginald Bray, Physician, as 'tis said, to Hen. VI. And in the South Isle was bury'd, Sir Thomas Littleton, Knight, Justice of the King's Bench, the famous Lawyer. In the middle of the Presby-

tery lies King John, and on the South Side, in a Chapel, is a very fair Monument of Prince Arthur, Henry VII's eldest Son; which, together with King John's Tomb, being represented in Copper Plates, in Sandford's Genealogical History, I shall thither refer; and in the said Chapel lies Griffith ap Reece; and near King John's Tomb was bury'd Urso de Abetor, Sheriff of Worcester, before the Removal of his Monument into the North Isle, near the Sepulchre of Prior Evesham.

At the Entrance into the Chapter-House was bury'd William Beauchamp, An. 1170; and near the Rood-Loft, Robert de Fange, Archdeacon of Gloucester; he dy'd the 2d of the Non. of March, 1287; and by him were interr'd Robert de Mortimer, Baron of Richard's Castle, An. 1287, and Joyce his Wife, An. 1289, before St. Simon and Jude's Altar.

An. 1292, one Mr. John was bury'd on the North Side of the high Altar; as was James Beauchamp, Knight, An. 1296, and William Mills, or de Molendino, who dying the same Year, viz. 3 Kal. November 1296, was prevented from finishing the eastern Part of the Cathedral, which he had raised from the Ground.

On one Side of the Altar was bury'd John de Constantijs, Bishop of this See, whom I should have mention'd among the Bishops; he dy'd September 24, 1198; and the Lady Clifford, she dy'd 3d of the Kal. of December, 1301; and near St. John Baptist's Altar was bury'd Simon de Clifford, Knight, who dy'd 7 Kal. November, 1299; and among his Ancestors was interr'd John Beauchamp, who dy'd May the 1st, 1300. On the South Side of the Choir are bury'd some of the Ancient Family of the Harcourts, in the Habits of Knights Templers.

The Length of this Church in the whole from East to West is 394 Feet, whereof the Choir is 120 Feet.

Breadth of the Body and side Isles 78 Feet, Breadth of the Choir and the side Isles 74 Feet. Height of the Tower 162 Feet. Height of the Roof Eastward 90 Feet, and of the same Westward 87 Feet. The Height of the Leaden Steeple, built in an Octagon Fashion, which not long since was standing on the North Side of the Church near the East End, was 177 Feet. The Length of the Cloisters, heretofore embellish'd with the Arms of the Founders and Benefactors, was 124 Feet, and the Breadth 16. Length of the Dormitory 120 Feet, Breadth 63.

Before the Alteration of the Convent, the Priors were possess'd of these Manor Places, viz.

Batnall, a Mile out of Worcester, a good Seat, adorn'd with Parks and Pools. Gryley, three Miles from Worcester, opposite to Ombresley, on the right Side of the Severn. Halow, a Park, two Miles from Worcester, without a Seat. Croule, four Miles from Worcester; and lastly, More near Herefordshire, on the Banks of the Tems, 10 Miles from Worcester.

To this the same Mr. Willis in his 2d Volume adds what follows.

To which may be subjoin'd the following Memorial, very lately communicated to me by my very kind Friend Mr. Thomas Baker, B.D. one of St. John's College, Cambridge, extracted from the Collections of Dr. William Hopkins, late Prebendary thereof.

The Length of the Cathedral Church at present 131 Yards, built by Oswald, and afterwards taken down and repair'd, as far as the first Cross Isle, by Wulstan Bishop hereof.

The Choir anciently extended Westward to the second Pillar below the Belfry.

Wulstan

Wulfstan de Baunston, Prior, built the great Hall commonly call'd *Giffen-Hall*, *An.* 1320.

The Refectory and Cloister were built *An.* 1372; the Tower, or Belfry, *An.* 1374, at which Time *John Lindsey* was Sacrist.

The Stone Vault over the Choir, under the Belfry, and over *St. Thomas's* Altar, *An.* 1376.

The Vault over the Nave of the Church, the Library, Treasury and Dormitory, *An.* 1377.

The Water Gate *An.* 1378. The Infirmary and Stalls in the Choir *An.* 1379, and the West Window *An.* 1380. In all which Years *William Poer* was Cellarer. The North Porch of the Church, *An.* 1386, *John Lindsey* continuing still Sacrist.

Most of these great Buildings were made in the Time of *Henry Wakefield*, Bishop of *Worcester*, and Treasurer of *England*, who was preferr'd to this Bishoprick, *An.* 1375, and dy'd 1394. Probably the Prior and Convent were Surveyors under him.

Of the Leaden Spire, or old Belfry.

Before the building of the Tower this was the Belfry. The Figure of the Base was eight-sided. The Height of the Stone Work was 60 Foot, viz. equal to the Battlements of the Church. The Diameter of the Base 61 Feet, and the Thickness of the Wall 10 Feet.

On the Base stood a Spire 50 Yards high, and the Weather-cock was level to that of *St. Andrews*. The Leaden Spire was in Height from the Ground 70 Yards, and *St. Andrews* 77.

The Timber was not saw'd, all being of *Irish* Oak, wrought with the Ax only. The Bells were but five anciently, and were probably equal to those of *York*, of which the biggest was 6600 Weight.

The Dormitory was 120 Foot long and 60 wide; supported by five large Stone Pillars. It stood on the West Side of the Cloister, and was at first an open Room, but afterwards the Monks had their Cells divided.

The Lavatory in the Cloister was supply'd from a Spring arising in *Hinwick*; and the Water convey'd in Pipes over the Bridge. In consideration whereof, the Prior and Convent consented to the City's carrying their Mace in the Sanctuary and *St. Johns*.

(*Mr. Tompkins* says there were a Prior and an Hundred Monks, *sed quere.*)

The great Officers of the Convent were these, viz.

The Prior, Subprior, Sacrist, Tumbarius, Magister Capella, Hospitalarius, Cellarius, Camerarius, Pittancarius, Coquinarius, Infirmary, Eleemosynarius.

On Henry the VIIIth's Foundation.

The Dean had allotted him the Prior's House, the first Prebendary the Sacrist's, the second the Tumbary's, the third the Subprior's, the fourth Hospitalarius, the fifth Infirmary, the sixth Pittancarius and part of the Cellarer, the seventh Coquinarius, the eighth and ninth Magister Capella, the tenth Eleemosynarius and part of the Prior's.

The Spital for lodging Pilgrims was 50 Foot long and 20 wide.

The Bridge crossing *Severn* and this City was built *An.* 1313, as appears by the Register of the Priory.

Thus *Mr. Willis*, who, I suppose, has exactly given us this Piece as transmitted to him, as I have also done, tho' there seem to be some improper Expressions in the Description, which perhaps he did

not think fit to alter, and I have follow'd his Example.

That the Manor of *Northwyke* belong'd to this Monastery, appears by the Prior and Convent's Confirmation of Bishop *Godfrey's* Lease, made of some Part thereof, in the Year 1313, which Deed is in the *Appendix*, Vol. II. Num. CXL. A.

What more relates to this Monastery may be seen in the *Monasticon*, Vol. I. p. 120, and in the *English* Abridgment thereof, p. 22.

A very ancient M.S. containing several Charters granted to this Monastery, having been sent me from *Oxford* by my worthy Friend the most Ingenious *Mr. Francis Taylor* of *University* College, the said Charters, as far as they directly concern this Monastery, are inserted in the *Appendix*, Vol. II. from Num. CXL. B. inclusive to Num. CXL. S. inclusive.

PETERBURGH

Monastery of Benedictins, afterwards a Bishoprick in Northamptonshire.

THE History of the Foundation of this Monastery is in the *Monasticon*, Vol. I. p. 63 and 70, and in the *English* Abridgment of the same, p. 17 and 18, where are also the Charters of King *Wulfere*, King *Edgar*, *Edward* and *William*, and the Bull of Pope *Agatho*, all which being therefore here omitted, we shall add what is material from *Gunton* and *Patrick*, and after them from *Mr. Willis*, beginning with

The Abbats of Peterburgh.

1. SAXULFUS,

By Venerable *Bede* call'd *Saxulfus*, and by several Writers stil'd the Builder of this Monastery, having contributed much towards it with King *Wulfere* the Founder; who in his Charter to this Monastery says, it was gloriously built by the Industry of the Venerable *Saxulphus*. He was an Earl, and in great Power under *Peada*, the Mercian King, and embracing Christianity with him, became himself a Monk, forwarded this pious Work, and became the first Abbat thereof.

Here *Dr. Patrick*, merely for the sake of Contradiction, affirms that these Monks were not Benedictins, and that *St. Augustin* the Monk, who first converted the *English*, was not of that Order, which is so groundless an Assertion, that there is no need of confuting of it. All who are read in Ecclesiastical Antiquities are convinc'd of the Falshood of his Assertion; those who are not may be satisfy'd by looking into *Reynerus*, *l'Histoire des Ordres Monastiques*, and others who have treated of these Affairs.

To return to *Saxulfus*, he was a pious and prudent Man; and by his Conduct brought together so many Monks, that other Monasteries were supply'd from this, and he himself founded that of *Tborney*. He continu'd Abbat here 13 Years, at the End whereof he was promoted to be Bishop of the Mercians and of *Lindisfarn*, which Diocese being much too large, it was in his Days divided into five, viz. *Hereford*, *Worcester*,

D d d d d

Horsester, Lichfield, Leicester and Lindsey. There being much Controversy about the Time of his Death, we shall leave the same to be decided by others, and proceed to

2. C U T H B A L D,

For his Holy and Devout Life chosen Successor to *Saxulf*, in the Year 673. He was so famous for Piety and Prudence, that many other Places were desirous to have him for their Governor; which since they could not obtain, they desir'd to have Abbots of his recommending, as was accordingly done at *Thorney, Bicesterworth, Bredune, Wermondsey, Spingas, Hockingas, &c.* In his Time dy'd King *Wulfers*, and was succeeded by his Brother *Ethelred*, who was also a great Benefactor to this Monastery. Among other Things he granted that the Abbat of *Medeshamsted* should be Chief of all the Abbats on that Side of the River *Thames*, and accordingly to have the first Place in all Ecclesiastical Assemblies. In this Abbat's Time Pope *Agatho* granted, that whosoever should religiously visit the Church of *St. Peter* in this Monastery, should enjoy the same Benefits and Indulgences as those did who travell'd to visit *St. Peter's Church at Rome*, the which Privilege was also confirm'd by the said Pope, in a Council of 125 Bishops, then assembled at *Rome*, An. 680. How long he liv'd is uncertain, but certain it is that he was succeeded by

3. E G B A L D,

Of whom we have no other Account, than that he was Abbat when *Ethelbald*, King of the *Mercians*, granted his Charter for founding of the Monastery of *Croyland*, making *Kenulfus*, a Monk of *Evesham*, the first Abbat thereof, which Charter was sign'd Anno. 716, and this Abbat *Egbal* was one of the Witnesses to it, as may be seen in *Ingulphus*.

4. P U S A,

By the Intercession of *Brorda*, a great Man in those Days, obtain'd of *Offa*, King of the *Mercians*, a Grant of Land of twenty Manes for his Church at *Woccing*.

5. B E N N A, or B E O N N A.

There is a Charter of this Abbat, wherein he acknowledges, that he had sold to Prince *Cuthbert* ten Manes of Land call'd *Swinshead*, or *Swinehead*, with all its Appurtenances, for 1000 Shillings, and one Night's Pasture yearly, or 30 Sicles.

6. S E L R E D, or C E L R E D.

He was Abbat here in 806, and Brother to *Sward* the third Abbat of *Croyland*; afterwards promoted to a Bishoprick. He is thought to be the next. How long he govern'd, or when he dy'd, does not appear.

7. H E D D A.

He occurs as Witness to several Charters in the Years 833, 851, and 860. The most memorable Thing that happen'd during this Abbat's Time, was the Destruction of this Monastery by the *Danes*; in the Year 870.

These Dates make him to have been Abbat a very long Time, that is, from 833 to 870; the Difference being 37 Years; but the same being possible enough, I will say no more to it, but return to that Desolation.

In this bloody Tempest, the Monastery of *Croyland* was first over-whelm'd, as may be seen in that Place. On the fourth Day after, the *Danes* departed with a great Booty of Goods and Cattle towards *Medeshamsted*, where they found many of the Country People retir'd within the Monastery, who with the Monks stood upon their Guard. The *Danes* giving several Assaults, *Tutta*, Brother of Earl *Hulba*,

was by the Defendants mortally bruise'd on the Head, with a Stone cast from the Tower which he assaulted; whereat *Hulba* was so enrag'd, that having enter'd the Monastery, he slew all the Monks with his own Hand; the rest of the People were slaughter'd by the Soldiers. The aged Abbat *Hedda* escap'd not the Hands of *Hulba*, but was slain with his Monks. Then were the Altars broken down, Monuments demolish'd, a goodly Library set on fire, Charters, Evidences and Writings, to a great Number, all torn in Pieces; the Church it self, with all the appendent Buildings, was set on fire, which continu'd for 13 Days together. The *Danes*, with the Riches of the Monastery, and the Cattle of the Country, departing on the fourth Day, there were two Earls among them, both call'd by the Name of *Sidroc*, the one the Elder, and the other the Younger, who march'd in the Rear of this devouring Multitude, to guard them in their Passage over Streams and Rivers. When the Multitude had pass'd over the River *Nen*, these two *Sidrocs* being to pass over with their Footy, two Wains, laden with their choicest Riches, were overthrown, and together with their Horses sunk into a deep Pit, a little beneath the Bridge.

After the Departure of the *Danes*, the Monks of *Croyland*, who had escap'd, returning to the Place where their Monastery had been, and settling there, as may be seen in the Account of that Monastery, they also erected a Tomb at *Medeshamsted*, over a common Grave, in which they bury'd 84 Monks, and the Abbat of that Place, that lay about slaughter'd by the *Danes*, and over the Tomb set up a Pyramidal Stone, three Foot in Height, engraven with the Pictures of the Abbat and his Monks about him; which Stone, in Memory of the Monastery, he nam'd *Medeshamsted*, and every Year after pitch'd a Tent over that Grave, and had Masses said there for the Abbat *Hedda* and his Monks. The High-way then into *Holland* was through that Church-yard, having that Monumental Stone on the right hand, and a Cross of Stone over-against it on the left, both erected by *Godric*, Abbat of *Croyland*, in Memory of the ruin'd Monastery, that Passers by might remember to pray for the Souls of those there bury'd.

The Cross has been long since demolish'd, and the Place where it stood not known; but the Stone is still remaining, agreeable to *Ingulphus's* Description; which as it was at first call'd by the Name of the Place, *Medeshamsted*, so it is now amongst some known by the Name of *Peterburgh*; and there being certain little Holes in the Sides of the Stone, it was lately a merry Custom for Strangers to put their Fingers into one of those Holes, that they might say they had been at *Peterburgh*.

There was within these few Years a Door in the Church, having the Picture of Abbat *Hedda*, and the King or Captain of the *Danes*, as it were expostulating the Business; and underneath were these four Verses written in ancient Saxon Letters, as if they had been spoken by the Abbat:

Fers mala, peiora timeas, cedasque rigori,

Nec teneare mora, no reneare mori.

Hoc ne dabo donatus quod Barbarus adversa queris

Da, necer immeritus, mors mihi munus erit.

The Monastery of *Medeshamsted* thus destroy'd by the *Danes*, lay bury'd in its own Ruins the Space of 96 Years; during which time King *Beor-*
red

red seiz'd the Lands that had belong'd to the Monastery, and gave them to his Soldiers, till *Adelwold* or *Athelwold*, Bishop of *Winchester*, a Man very zealous in building and restoring of Churches, laid his Hand to the Restoration of it, having been warn'd by God in the Night to repair the Monastery of *St. Peter* among the Midland *English*, which he accordingly did, and with the Assistance of King *Edgar* and his Queen, he finish'd the same in the Year 970.

The Monastery thus re-edify'd, King *Edgar*, desirous to see it, went thither with *Dunstan*, then Archbishop of *Canterbury*, and *Oswald* Archbishop of *York*, attended by most of the Nobility and Clergy of *England*, who all approv'd and applauded both the Place and Work. When King *Edgar* heard, that some Charters and Writings, which the Monks had secur'd from the Fury of the *Danes*, were found, he desir'd to see them; and having read the Privileges of this Place, he wept for Joy to understand that he had a second *Rome* within his own Kingdom; and confirm'd their former Privileges and Possessions, in the Presence of that Assembly, he, his Nobility and Clergy making large Oblations, some of Lands, some of Gold, Silver, &c. At this glorious Assembly the Name of the Place was chang'd from *Medeshamsted* to *Burgh*; and by reason of the fair Building, pleasant Situation, large Privileges, rich Possessions, Plenty of Gold and Silver, which the Monastery was endow'd withal, there was an Addition to the Name, as to be call'd *Gildenburgh*, tho' in Reference to the Dedication, it has ever since been known by the Name of *Peterburgh*.

The Monastery thus restor'd, King *Edgar* was also mindful to restore the Government thereof by Abbats, as it had formerly been; and that Charge being to be confer'd on a Person of Worth and Merit, none was thought fitter than,

8. ADULPHUS,

Who being Chancellor to King *Edgar*, chang'd his Court-Life for the Monastical in this Place, the Reason of which Change was this: He had one only Son, whom he and his Wife dearly loved, and they us'd to have him lie in Bed betwixt them, where he happen'd one Night to be smother'd, which so troubled the Father, that he resolv'd for his Penance to visit the Church of *St. Peter* at *Rome*; and having communicated his Design to Bishop *Athelwold*, he dissuaded him from it, advising him rather to restore *St. Peter's* Church in this Place; which accordingly *Adulphus* did, and being at *Burgh* with King *Edgar*, he there offer'd up all his Wealth to the Church, and laying aside his Courtly Habit, put on that of a Monk, and was made Abbat in the Year 972.

In those Days all the Country adjoining, now known by the Name of *Burgh Soke*, was a woody and solitary Place; but this Abbat *Adulphus* cut down the Woods, built Manors and Granges, and let the Lands to farm at certain Rents; so that the People increasing, and as yet no Churches built among them, they came to *Peterburgh* to receive the Sacraments, and pay their Church Duties, which continu'd for many Years after. And altho' in the Days of the Abbat *Turolf*, Churches and Chapels began to be built, the said *Turolf* distributing the Lands of the Monastery to those Knights who desir'd to serve God at home, yet still the Church of *Peterburgh* receiv'd the whole Revenue, till the Time of Abbat *Ernulfus*, Anno 1112, when there

were assign'd to the respective Ministers of Churches and Chapels certain Revenues for their Maintenance, as due to their Service, saving to the Church of *Burgh* two Parts of the Predial Tithes of those Knights, and saving the Burial of the said Knights, their Wives and Children in the Church of *Burgh*, and also a certain Portion of the Knights Estates, for the Maintenance of their Wives and Children. Saving also to the Church of *Burgh* from the Churches so built, certain Pensions, which being impos'd upon them in their first Endowments or Collations by this Church, many of them have continu'd unto, and been paid in these our Days to the Bishop, or Dean and Chapter, as they were assign'd by King *Henry VIII.* as shall be declar'd hereafter. *Adulphus* was present at the Dedication of the Church of *Ramsay*, in the Year 974.

After that this *Adulphus* had happily govern'd this Monastery about the Space of twenty Years (*Henry* of *Pightly* says thirty one) he was translated to the Archbishoprick of *York*, to succeed *Oswald* then deceas'd.

To this Dr. *Patrick* adds as follows. It is certain he succeeded *Oswald* in the Archbishoprick of *York*, Anno 992. After which this Author takes much Pains to little or no purpose, endeavouring to prove that the Order of *St. Benedict* was not known in *England* for about 200 Years after the Conversion of the Saxons, whereas he might with as good Reason have told us, that there were never any Monks, or any such Conversion.

9. KENULPHUS,

Was made Abbat in the Year of our Lord 992, *Gunton*, and highly honour'd far and near for his Wisdom and Piety, many coming to him from several Parts, Bishops, Abbats, Priests, and Monks, as to another *Solomon*, to hear his Wisdom; and by reason of his great Fame for his Learning, he is suppos'd to have been a Writer, though what he writ is not extant. This Abbat enclos'd the Monastery of *Burgh* with a Wall, a great Part whereof is yet standing. Having continu'd Abbat here about 13 Years, he was translated to the Bishoprick of *Winchester*, Anno 1006.

Patrick adds from *Ingulphus*, that on this Abbat's Account, the Monks of *Burgh* were become so famous, that all the World follow'd and admir'd them. *Gunton* from *Godwin*, and he from *WV.* of *Malsbury*, charge this Abbat with Simony, in procuring the Bishoprick of *Winchester*; but others make no mention of such a Crime; and it is not likely that a Person so much applauded for Piety could be guilty of it.

10. ELSINUS, or ELSIUS.

Speaking of this Abbat, *Gunton* gives a long Account of Relicks belonging to this Monastery, which I think better to pass by, and proceed to the rest.

Elsinus was three Years in *Normandy* with Queen *Emma*, where he procur'd many Relicks, and among the rest the Body of *St. Florentius*; but whilst he was thus employ'd abroad, his Abby at home sustain'd Loss in more real Endowments; for *Horveden* in *Yorkshire*, with many other Lands, were wrested from the Monastery of *Peterburgh*. But *Elsinus* added something of his own, purchasing a fourth Part of *Wintlesmere*, and giving it to his Monastery, which had a Part thereof before, purchas'd by *Athelwold*, Bishop of *Winchester*, in the Time of King *Edgar*.

In those Days was the Monastery of *Ramsay* accus'd to the King, who threatned the Dissolution thereof; but by the Mediation of this *Elfinus*, it was repriev'd, upon Condition that *Elfinus* should undertake the Charge of it, which he afterwards remitted to the *Ramesians*.

Elfinus, having been Abbat here the Space of fifty Years, dy'd Anno 1055.

Patrick,
pag. 150.

Dr. Patrick, from the M S. Chron. of John, Abbat of this Church, informs us, that one *Kinsinus* was Abbat of *Peterburgh*, between *Kenulph* and *Elfin*, and promoted hence to the Archbishoprick of *York*; but can give no farther Account of him; and his Author saying that *Elfin* was Abbat fifty Years, as above, he concludes from thence, that this *Kinsin* could then preside here but a few Days or Months.

The Occasion of this Abbat's going over into *Normandy*, as above mention'd, was to carry over King *Ethelred's* Queen, for her Safety, the *Danes* then under *Swane* ravaging *England*, who also again burnt this Monastery, from which several Lands were likewise taken. When *Canutus* came to the Crown, *Elfin* obtain'd of him the Confirmation of all the Privileges of his Monastery, and under *Hardycnut* recover'd many Lands from *Wolgate*, Abbat of *Pegekyrke*, of which more may be seen in the Abby of *Croyland*.

11. ARWIN, or ERNWIN

Gunton,
pag. 15.

Was made Abbat by Election, which deservedly pass'd upon him, being a Man of great Holiness and Simplicity; but he better liking a private and solitary Life, freely surrender'd his Government, after eight Years Continuance therein. In his Time, Anno 1059, or 1060, dy'd *Kinsius*, Archbishop of *York*, who formerly had been Chaplain to King *Edward* the Confessor, and was bury'd in the Church of *Peterburgh*, where he had been a Monk. *Radulphus de Diceto* calls him *Kinsgius*, and commends him highly for his austere way of living, his Humility, and other Virtues.

Patrick,
pag. 254.

Dr. Patrick will have it that *Ernwin* was Abbat but two Years, and resign'd in 1057, and liv'd eight Years after, dying at the end thereof, on the 30th of May.

Gunton,
pag. 15.

12. LEOFRICUS, or LERVICUS.

He was related to the Blood Royal, and becoming a Monk at *Burgh*, was chosen Abbat upon the Resignation of his Predecessor *Arwin*. Being in great Favour with King *Edward* the Confessor, and his Queen *Egith*, he, through their extraordinary Benevolence, held at one and the same Time five Abbies, viz. *Burton*, *Coventry*, *Croyland*, *Thorney*, and *Peterburgh*. He redeem'd of King *Edward* certain Lands belonging to his Monastery, as *Fiskerton* for 20 Marks, *Fleton* for 8 Marks, and *Burleigh* for 8 Marks, which being demis'd by Lease to *Elfgarus*, the Queen's Chaplain, for Term of Life, he being dead, the Queen would have taken it from the Church of *Peterburgh*, had it not been for Abbat *Leofric*.

In the 3d Year of this Abbat, Anno 1066, *William*, Duke of *Normandy*, enter'd *England* with an Army, and subdu'd the Kingdom. Abbat *Leofric* was then in the *Englsh* Army, where sickening, he return'd to his Monastery of *Peterburgh*, and dy'd the Night after *All Saints* Day.

Patrick,
pag. 255.

Dr. Patrick has much more concerning this Abbat, of which this is the most material.

He purchas'd much Land, and bestow'd divers Ornaments on his Church; particularly the great Crucifix upon the Altar, of marvellous Work of Sil-

ver and Gold, gold and silver Candlesticks, a great Table before the Altar, all of Gold, and Silver, and precious Stones [since Dr. Patrick did not understand this, he would have done well to have given it us in *Latin*, as he does in other Places, for there can be no such Thing as a Table before the high Altar, it must either be an *Antependium*, or some Ornament over the Altar] also a Chasuble or Vestment of Purple, or Scarlet, curiously adorn'd with Gold and precious Stones, and many other Chasubles, and Copes, and Palls, and other Ornaments, more than any other did before, or is like to do after him. In short, this Place, the Author says, was so incredibly enrich'd in his Time, that it was no longer call'd *Simply Burch*, but *Gildinburch*, that is, the Golden City. At his Petition King *Edward* the Confessor confirm'd all the Grants of his Predecessors to this Church, and made him the more able to enrich it, by allowing him to hold four other Abbies with it.

13. BRANDO,

Having been Coadjutor to *Leofric*, was thought Gunton, the fittest to succeed him, and being elected, made Patrick, pag. 17. his Address to *Edgar Atheling* for his Confirmation, supposing him to be the lawful Heir to the Crown of *England*, notwithstanding the late Conquest by King *William*, who hearing of it, was so much incens'd against him, that he was forc'd to give him 40 Marks to be reconcil'd and confirm'd in his Monastery, and to have the Lands secur'd to the same. Whilst he was a Monk, he gave to the Monastery many Lands, as in *Muscham*, *Schotter*, *Scalshorp*, *Yolshorp*, *Messingham*, *Malmston*, *Cletham*, *Hibaldflow*, *Racherildshorp*, *Holme*, *Riseby*, *Walcot*, *Normanby*, *Alethorp*, there joining with him *Askylus*, *Syriscus*, and *Sivortus*, who procur'd from King *Edward* a Confirmation of these Lands to the Church.

Brando, when he was Abbat, created his Nephew *Hereward le Wake*, Lord of *Brunne*, now *Bourn*, Knight, which *Hereward* was a valiant Man, and stoutly oppos'd the *Normans* in those Parts.

Brando enjoy'd not long his Government, but in November 1069, the 3d of King *William*, he dy'd.

Most of the Lands above mention'd to have been given by this Abbat to the Monastery, says Dr. Patrick, pag. 260. *Leofric*, were, it should seem by a Tryal which *John Deping*, Abbat of this Church, had about the Lands of those Towns, in the 13th Year of *Henry IV.* part of the Possessions of the Abby from its Foundation, and being alienated perhaps, were again restor'd, or redeem'd by *Brand* and his Brethren, as above. For the aforesaid Abbat *Deping*, then before the King's Judges at *Westminster*, declaring how he was distrain'd by the Servants of *Thomas de Lancaster*, the King's Son, pretending that the Abbat held a Manor of his in *Holderness*, and ought to do him Homage and Suit at Court, for six Carucates of Land in *Walcote juxta Humbr.* and one in *Normanby* (which they said he held of the aforesaid *Thomas*) alledg'd against all this, that *Wolfer*, King of the *Mercians*, long before the Conquest, gave and granted by his Charter, which he there produc'd and laid before them, to God, and the blessed Apostle *St. Peter*, and the Servants of God in *Medhamstede*, which is now call'd by another Name, *Peterburgh*, in pure and perpetual Alms, the aforesaid six Carucates of Land, with their Appurtenances, in *Walcote juxta Humbr.* and the aforesaid one Carucate of Land, with the Appurtenances, in *Normanby* in *Lincolnshire*, &c. of which Land he and his Predecessors were seiz'd, and held as Parcel of the first Foundation of the Abby from the King, and

and not from the aforesaid *Thomas*; of whom he held no Land at all, nor ow'd him any Service, &c. And accordingly it was adjudg'd for the Abbat.

The Character which *Ingulphus* gives of Abbat *Brand* is, that he was a very religious Person, and, as he had heard from his Predecessor, and many others, very much addicted to Alms-Deeds, where-with he reliev'd the Poor; and, in short, adorn'd with all Virtues.

They that have a Mind may see in the aforesaid *Ingulphus* the Form and Manner after which this Abbat made *Hereward* a Knight, which was a thing forbidden afterwards in the Synod of *London*, held under *Anselm*, as *Eadmerus* informs us, p. 68.

14. TUROLD; or THOROLD,

A Norman, plac'd by King *William* the Conqueror in the vacant Abby of *Peterburgh*. He being a Stranger lov'd not his Monastery, nor his Convent him. He strangely squander'd the Lands belonging to his Church, conferring 62 Hides of Land on certain stipendiary Knights, that they might defend him against *Hereward le Wake*. This *Hereward* was the Son of *Leofric* Lord of *Brunne*, and having had a Military Education beyond the Seas, repair'd home to employ his Valour in Defence of his native Country, against the *Normans*. It happen'd at that time that the *Danes*, under *Swein* their King, Son of *Canutus*, invaded the Land, amongst whom *Osbern*, an Earl and Bishop, enter'd the Isle of *Ely*, with whom *Hereward* join'd, and incited him to set upon the Monastery of *Peterburgh*, because the King had given it to a Norman. *Hereward* and the *Danes* coming to it, the Monks and their Friends with them defended themselves for a Time with much Valour, in an hot Dispute at *Bolehith-Gate*, now commonly call'd *Buldyke-Gate*, being on the South of the Monastery, and yet standing; where, when *Hereward* and the *Danes* perceiv'd their Entrance doubtful, and that they could not cut their Way with their Swords and Weapons, they assay'd to do it by Fire upon the adjoining Buildings, and so enter'd through Flame and Smoke. Being enter'd, they seiz'd upon all the good Things they found, and carry'd them away to *Ely*, leaving much of the Buildings (the Monastery only excepted) destroy'd by Fire, and taking *Adelwold*, the Prior, with many of the more ancient Monks thither also. *Adelwold* watching an Opportunity to make his Escape, whilst the *Danes* were making merry on account of this Booty, he secur'd some Gold, Silver and Relicks, and among them St. *Oswald's* Arm, which he hid in his Bedstraw till he could carry the same off. But an Agreement being made between King *William* and *Swein*, that the *Danes* should depart with all their Booty, most of the Wealth of this Monastery was carry'd away, and much of it lost at Sea by Tempest; that which arriv'd in *Denmark* was mostly recover'd afterwards by *Iwarus*, the Secretary of the Monastery, who went over thither to that Purpose. *Adelwold* the Prior returning home with what had been sav'd, most of the same soon after perish'd by Fire, which consum'd the Church and other Buildings.

All this while *Turold* the Abbat was absent from his Monastery, and made his Abode at *Stanford*; but *Hereward* being withdrawn, he return'd and found all Things in a desolate Condition. He brought along with him 140 *Normans* well arm'd, to secure him against *Hereward*, and built a Sort of a Fort or Castle within his Monastery, which for many Years retain'd the Name of Mount *Thorold*, so that now

the Monastery of *Peterborough* rather resembled a warlike than a religious Place. Yet notwithstanding all that *Thorold* could do for his own Security, he was at length taken by *Hereward*, and oblig'd to ransom himself for thirty Marks of Silver.

Mr. *Guntton* speaks much against this *Turold* on account of his Profuseness, and squandering the Goods of the Monastery, which I here pass by, because it appears above, that what he did was in his own Defence, and that the Losses of the Monastery were mostly owing to *Hereward's* plundering of the same, and its being afterwards burnt.

Dr. *Patrick* enlarges much upon the Account above; *Patrick*, but still to the same Effect; by which it also appears, as has been observ'd, that this *Thorold* was no such wicked Abbat as represented, but rather a good Man to the Monastery in the main, what Expences he was at being for the Defence thereof, and when he obtain'd Peace, he made the best amends that could be for those Losses, recovering many of the Lands before alienated, obliging those Soldiers he gave Lands to for Defence of the Monastery to serve the King also; and with their Assistance building several Towns in the waste Places where the Woods had been clear'd by his Predecessor *Adulphus*, with Churches and Chapels to them, the Profits whereof the Monastery receiv'd entirely for many Years, till the Time of the Abbat *Ernulfus*.

In short, the chief Reason why this Abbat *Thorold* is so ill spoken of by old Writers, is because he was a Norman, and they *English* Men; and the Hatred of the latter towards the former was implacable, by reason they had been so lately conquer'd by them, and that they finding the *English* were not to be kept under by fair means, were oblig'd to crush them with the utmost Rigour.

Abbat *Thorold* presided here 28 Years, and dy'd in 1098. The Hill whereon the Castle by him built stood, now call'd *Touthill*, is on the North side of the Minster. An honourable Memory was preserv'd of him in this Church upon the 12th of April, viz. The Deposition of *Thorold* and *Guido* Abbats, and the Anniversary of *Robert de Hale* and *Agnes* his Mother. Who *Guido* was I have not yet found.

15. G O D R I C K

Was elected by the Monks, who gave the King 300 Marks that they might enjoy their Privilege of Electing; yet he was before his Consecration displac'd by Archbishop *Lanfranc*; some have said it was for Simony, but others of as much Credit deny it, there being no Likelihood that he would use indirect Means to be made Abbat, who had before refus'd to be an Archbishop, which was offer'd him. He held the Abby but a Year, which in that Time was robb'd by Vagabonds coming over from beyond the Seas, who in *Whitsun* Week broke in at a Window over the Altar of St. *Philip* and *Jacob*, and carry'd off a Cross of beaten Gold, with many Jewels, two Chalices and Patens, two Gold Candlesticks, which *Elfric*, Archbishop of *Canterbury*, had given to the Church, &c. The Robbers were pursu'd and taken, but the Goods falling into the Hands of King *William Rufus*, the Abbat could never retrieve them; for that Prince made little Conscience of robbing the Church; and to add to his Sacrilege, as Bishopricks and Abbies became vacant, he kept them in his own Hands, to enjoy their Revenues; and accordingly upon the Removal of this *Godrick*, the Church of *Peterburgh* was vacant for the Space of four Years, till 1103, when King *Henry* I. in the 3d or 4th Year of his Reign, provided an Abbat for the same, which was

16. M A T T H I A S,

Patrick,
p. 268.

Promoted in the Year 1103, and dy'd at *Glocester* that Day twelve Months. He granted to his Brother *Geffry* the Manor of *Pyetiflee*, by way of Farm, but for one Year; but he, after the Abbat's Death, kept the same by Force: Yet he swore, when he was accus'd before the King, for himself and for his Heirs, upon the High Altar and the Relicks of *St. Peter*, promising he would compell his Wife and Children to make the same Oath, that he would restore the said Manor, and all that belong'd to it, unto the Church, without putting them to the Trouble of a Suit, and for the Time he held it pay 4 *l.* a Year Rent.

This Oath he made to *Ernulphus* the next Abbat, but in the Time of *John de Sais*, his Successor, *An. 1117*, *Godfrey* came to him in his Chamber, and by Importunity procur'd a Grant of it for his Life, at the yearly Rent of 4 *l.* provided that when he dy'd, it should, without Suit at Law, return to the Monastery; unto which he swore upon the Gospel, before many Witneses. Three Years after this Agreement, viz. *An. 1120*, he was drowned, as he was crossing the Sea with the King's Son, and the said Abbat seiz'd on the Manor, according to the afore-said Agreement; yet fearing some Suit, he gave the King 60 Marks of Silver to confirm the Possession of this Manor to the Monastery for ever, by his Charter.

Guntun says, that after the Death of *Matthias*, the King kept the Monastery in his Hands three Years; *Patrick* says four Years pass'd before the Promotion of the next Abbat, who was

17. ERNULPHUS, or ARNULPHUS.

Patrick,
p. 269.

He was then Prior of *Canterbury*, and most willingly receiv'd by the Monks of *Peterburgh*, because he was known to be a good and wise Man, and a Father to Monks. In his Days, says *Hugo*, all went well, and there was Joy and Peace; because the King and the Nobles lov'd him, and always call'd him Father. He was by Birth a *Frenchman*, bred a Monk in the Monastery of *St. Lucian*, at *Beauvais*, where seeing some Things, which he could neither amend nor endure, he resolv'd to leave the Place; but sent first to Archbishop *Lanfranc*, with whom he had study'd a long Time at *Bec*, for his Advice, who, knowing the Industry of the Man, perswaded him to come over hither, because, where he was, he could not save his Soul. He came accordingly, and all *Lanfranc's* Time remain'd a Monk at *Canterbury*; but was prefer'd by *Anselm* to be Prior of the Convent there, and presently after to be Abbat of this Church, and then by *Radulphus* to be Bishop of *Rocheſter*, as *William* of *Malmſbury* informs us, and says, it is not easy to express how great his Probity and Wisdom was in all Affairs. In *Kent*, the Forepart of the Church, which *Lanfranc* had built, being fallen down, he rais'd the same so splendidly, that there was nothing like it to be seen in *England*, both for the Light of the Glass Windows, and the Brightness of the Marble Pavement; as also the Variety of Pictures in the Roof of the Church. At *Burgh* he increas'd the Number of the Monks, cherish'd Religion by good Behaviour, removing the old Rubbish, he laid new Foundations, carry'd up the Work to the Top, and when all that was consum'd by Fire, he was promoted to the Honour of a Bishop, when he was thinking to repair that Loss.

Guntun,
p. 21.

He built the new Dormitory, the Necessary, and finish'd the Chapter-House, which was begun be-

fore; he made an Agreement with his Convent, and those Knights who held Lands of his Abby, that every Knight should pay yearly to the Sacristy two Parts of his Tithes, and at his Death, the third Part of his whole Estate for his Burial in the Church, all his Knightly Endowments, as well Horses as Arms, being to be brought with his Body, and offer'd up to *St. Peter*; the Convent were to receive the Corps with Procession, and to perform the Office for the Dead.

He also began the Refectory, and did many other good Things, says *Hugo*, in those seven Years his Government lasted; one of which was his giving the Convent 20 *l.* to buy Copes and other Ornaments. He was prefer'd to the Bishoprick of *Rocheſter* in the Year 1114, or 1115. In the former of those Years he obtain'd a Charter of King *Henry* the First for holding of many Lands therein specify'd, in the same Right, and with the same Customs and Liberties, wherein they were held at the Time when the Abbat *Thurold* was living, or when he dy'd. This was seconded by many other Grants full of great Privileges; confirming also to the Monks the Manor of *Pichelee*, as was afterwards done by King *Stephen*.

In the Year 1112, an Alteration was made in the Churches and Chapels built by the Knights in the Time of the Abbat *Thurold*, for now, some of their Profits which had hitherto been entirely receiv'd by the Monastery, were assign'd to the Use of those that minister'd in the said Churches and Chapels, who were also appointed there to administer the Sacraments to the People, it being too far for them to come to *Burgh*, and the Ways dangerous. But there were reserv'd to the Church of *Burgh* two Parts of the Predial Tithes of those Knights, and likewise sav'd to it the Sepulture of the afore-said Knights, their Wives and Children, and a certain Portion of their Goods thereupon; saving also to the Church of *Burgh*, from some of the Churches so endow'd, certain Pensions which had been paid to it from the Foundation. Then was made the Convention before *Robert* Bishop of *Lincoln*, between *Ernulphus* and the Monks, and the Knights of the same Church, that every Knight should give two Parts of his Tithes to the Sacristy of *Burgh*, and when he dy'd, the 3d Part of his Substance, with his Knightly Ornaments, Horses and Arms at his Funeral; and then the Corps to be met by the whole Convent in Procession, a full Office to be perform'd for him, and he, his Wife and Children, to partake of the Benefit of the Convent's Alms, Masses, Fasts, Watchings, singing of Psalms, and all other good Works to be perform'd by God's Permission in the Church of *St. Peter*. Their Wives and Children to be in like manner brought to the said Church, with the Substance belonging to them. And they pray'd that the Divine Vengeance might fall on them, who made void this Agreement.

This Abbat liv'd after his Translation to *Rocheſter* some Days above nine Years, and dy'd leaving many Monuments of his Virtue in the 84th Year of his Age, as *Malmſbury* says; which does not agree with the Account given by the Abbat *John*, who says he was Bishop 10 Years, and dy'd in the Year 1124. So *John Brompton* also.

18. JOHN of Salisbury, or DE S A Y S,

Was no sooner appointed Abbat by the King, but he was dispatch'd by *Ralph*, Archbishop of *Canterbury*, to *Rome*, to fetch his Pall from Pope *Paschall*. He was call'd *John de Sais* on account of his being a Monk

Patrick,
p. 270.Patrick,
p. 272.

Monk of Sees in Normandy, the Name somewhat corrupted.

The next Year after his Return from Rome, which was 1116, he clear'd the Abby of the yearly Payment of 40 s. which *Azo Wardeden* had long unjustly claim'd of it; the Matter being try'd before King Henry and his Bishops, and Barons at Bromton, who gave it against *Azo*.

This Year also happen'd a dreadful Fire in the Monastery, on the Nones of August and the Vigil of St. Oswald, King and Martyr, after this Manner.

The Monks (whom Dr. Patrick here and in several other Places very improperly calls Friars) having been in the Refectory that Morning to mend the Tables, the Abbat not liking what they had done, fell a cursing, and went away to keep a Court at Caster. One of the Servants in the Bake-house then making a Fire, which he could not kindle so soon as he desir'd, in an angry Fit, cursed also, and said, *Come Devil and blow the Fire*. Hereupon the Flame instantly broke out, and ran to the very Top of the House, and through all the Offices to the Neighbouring Town, which *Swapham* says was wholly consum'd; but Abbat John, in his Chronicle, says only a Part of it. The Fire continu'd burning in the Tower of the Church nine Days; and on the Night of the ninth, a furious Wind arising, blew the Fire and live Coals upon the Abbat's House. That was a Day, says this Author, of Sorrow and Grief.

The next Year, upon the Ides of March, 1117, the Abbat laid the Foundation of the new Church. The same Year he recover'd two *Sochmen* at Caster, that had been unjustly detain'd from the Church by one *Leofwine*, who came into the Chapter-House and openly acknowledg'd that they belong'd to the Demesnes of St. Peter of Burch, and accordingly quit- ted to God and St. Peter; and Abbat John, the two a- fore said *Sochmen*, whose Names were *William Fitz- Leoffi Lickadise* and *Leofric* his Uncle, with all they held in the aforesaid Village, and from thence for- ward held them of the Abbat.

The same *Leofwin* requiring from this Abbat five Shillings from the Houses beyond the River of *Stanphord*, which he pretended to have a Grant of from Abbat *Ernulfus*, and other Abbats, he came into Court the next Year, 1118, and it was judg'd that he should lose these five Shillings. Unto which the Names of the Judges and the Witnesses are set down. *Swaph. Fol. 113.*

What other good Acts he did I do not find, but *Hugo* (that is *Swapham*) says he labour'd much in the Restoration of the Church, tho' he could not finish it, and govern'd the Church and Abby well all his Time, and purchas'd Lands. After all which, he was struck with an incurable Disease, viz. the Drop- sy, which put an End to his Life Anno 1125.

Immediately upon which, the King sent his Ju- sticiaries *Richard Bassit* and *Walter* Archdeacon, and many others, to search the Abbat's Treasures and Goods; but they found nothing, he having spent all in his Life-time. However, they then took an Account of all that belong'd to the Church and the Abby, and carry'd it to the King, who kept the Abby in his Hands two Years. Thus *Hugo*.

By that Account given to the King it appears, that there were at that Time in this Monastery 72 Monks, who had the full Diet of Monks. In the Bake-house three Persons, who had the Allowance of a Soldier, or Knight; two others, who had every Day two white and two brown Loaves; two others, who had every Day four brown Loaves and Beer;

two Servants in the Mill had the same, and every one of them a yearly Salary of 24 s. 4 d.

In the Infirmary there were no less than 40 Ser- vants, and so in the Brew-house, Kitchin, Wardrobe and Church.

19. HENRY DE ANGELI, or of ANJOU,

Was made Abbat Anno 1126. He being ambi- *Gunton,* tious, sought after many Preferments, but held them P. 22. not long; for besides he was unstable, and volunta- rily deserted his present Governments, or else found Opposition in new ones, and was compell'd to quit them. Having an Abby beyond Sea, he got a Commis- sion to come over into England to gather Peter Pence, which gave him the Opportunity to spy out some Preferment here; and accordingly coming to the King, and complaining of the Troubles in his own Country, which by reason of his Age he could not endure, he besought the King to confer on him the Abby of *Peterburgh*, then vacant, which, being al- ly'd to the King, he obtain'd, tho' the Archbishops and Bishops oppos'd it, telling the King it was not lawful for him to hold two Abbies. The King af- terwards perceiving his Fraud and Covetousness, commanded him to depart the Realm, when he had held the Abby of *Peterburgh* five Years, and so Anno 1133, he return'd to his Abby *de Angeli*.

In the first Year that this Henry came to be Ab- bat here (as *Wittlesey* writes) there were heard and seen in the Night-time, throughout Lent, in the Woods betwixt *Stamford* and *Peterburgh*, Hunters; with their Horns and Dogs, all of them of black and ugly Complexion, some riding upon black Horses, and some upon Goats; they had great sta- ring Eyes; and were seen sometimes 20, sometimes 30 in a Company.

Hugo says of these Spectres, this is not false; for many Men of great Veracity saw the Men, and heard the Horns. There is no Memory of this Ab- bat in the Calendar of the Church; but the afore- said *Hugh* says, that notwithstanding all his Faults, he was charitable to the Poor as long as he liv'd, and therefore made a good End.

20. MARTIN DE VECTI,

So call'd of the Isle of *Wight*, from whence he *Gunton,* came; but some call him *Martin Cook*. He was Pri- P. 22. or of St. Neot's, and the King gave him the Mona- stery of *Peterburgh*, unto which he was honourably receiv'd by the Monks upon St. Peter's Day, Anno 1133, being the 33d of King Henry I. He was ve- ry industrious in repairing and perfecting the Build- ings of the Monastery, and especially the Church, to the Dedication whereof anew, there came thither *Alexander*, Bishop of *Lincoln*, the Abbats of *Thorney*, *Croyland*, *Ramsay*, and others, to whom Abbat *Martin* shew'd the Holy Relicks, and St. Oswald's Arm.

This *Martin* built a Gate of the Monastery; he likewise chang'd the Situation of the Village from the East to the Western Side of the Monastery, for before it was on the East; he appointed the Mar- ket-Place as now it is, and built many Houses about it. He also chang'd the Place of Wharfage for Boats coming to the Town, to that Place which is now commonly us'd. He remov'd the Church of St. John Baptist, which before stood in a Close, still known by the Name of St. John's Close, to the Place where now the said Church stands. And as he was a great Builder, so was he in some sort a Demo- lisher, for he pull'd down a Castle standing near the Church, which perhaps was Mount *Thorold*, be- fore-mention'd. He planted the Vineyard, and ad- ded many Buildings to his own Dwellings. He en- tertain'd

certain'd King *Stephen*, who came hither, to see the Arm of *St. Oswald*, to whom he offer'd his Ring, and forgave the Church 40 Marks due to him from the same, and confirm'd many other Privileges. Abbat *Martin*, during his Government, took a Journey to *Rome*, and with him the Charter of King *Ethelred*, that the then Pope *Eugenius* might confirm the same. But that Pope, instead of confirming it, granted a new one to the same Effect; the which not being in the *Monasticon*, is here inserted in the Appendix, Vol. II. NUM. CCLI.

Abbat *Martin* having presided over this Monastery about 22 Years, dy'd Anno 1155, being the 2d of King *Henry II.*

Dr. *Patrick* in his Supplement to *Gunton* enlarges much upon this Relation; but we shall here only add that which seems most material in him, passing by much that is superfluous.

Patrick,
p. 277.

Hugo says he saw the Arm of *St. Oswald*, (above spoken of) kiss'd, and handled it with his own Hands. The same Author tells us, that this Abbat, by the Instinct of the Devil, and by ill Counsel, was guilty of imbezbling the Treasure of the Church in the Beginning of his Government; but he made amends afterwards, giving a whole Town call'd *Pilesgate* to the Church, with all the Tithes and Offerings, and many Possessions, &c. By his Charter also, in the Time of King *Henry*, the First I suppose, he gave, with the King's Consent, a great deal of Lands, and Rents and Services in several Towns, for the Use of the Sacrist, and for the building and repairing of the Monastery. In the Beginning of his Government also, *Richard*, Priest of *Castre*, having a mind to become a Monk, prevail'd with this Abbat to receive him into his Monastery of *Burch*. Accordingly he came on a Day appointed in the Year 1133, which was the first of this *Martin*, into the Chapter-House, and there, before the Abbat and all the Monks, he gave to God and *St. Peter* for ever the Church of *Castre*, which he then held, with all belonging to it, both in Lands and in Tithes, and in other Things. This he afterwards confirm'd in the Abbat's Chamber before the Abbat of *Thorney*, *William de Albeny*, *Richard Basset*, and many other Barons of the Abby, and other Persons. His Brother *Geffry* at first endeavour'd to oppose this, but afterwards disclaim'd all Interest in that Church, as did his Heirs *Tuold* and *Robert*, and he begg'd, and obtain'd the Abbat's Pardon. The Abbat also on his Part freed him from half a Knight's Service, and pardon'd him seven Marks of Silver of his Relief.

The same Year *Pampelina*, Wife of *Osbern*, surrender'd to the Abbat, in his Court at *Castre*, certain Lands she unjustly held in *Burch*, *Witbrington* and *Glington*; and he taking Compassion on her Poverty, restor'd her the Land of *Witber de Witherinton*, which she said her Husband *Osbern* had bought, to hold it for 6 d. a Year Rent, in lieu of all Services owing to the Abbat. And because she was Niece to his Predecessor *John*, he pardon'd her 10 s. she ow'd him, for the Service of her Land.

To pass by many other Particulars of this Abbat's Life, too long for this Place, which such as desire it may see in the History of the Church of *Peterburgh*, the Character we find of him in *Swapham* is, that all lov'd and fear'd him too, for his Probity and his Holiness, and that in all the Time he govern'd, which was twenty, or rather one and twenty Years, six Months and eight Days, neither Monk nor Stranger wanted any thing, but were plentifully provi-

ded for. He fell sick and took his Bed on the Sunday before the Nativity of our Lord, and dy'd on the 4th of the Nones of January, or as the Kalendar says, on the 3d of January, 1155.

21. WILLIAM de WATERVILLE

Being elected Abbat by the Monks, he was readily confirm'd by King *Henry II.* as being his Chaplain, who also confirm'd to him and his Abby the eight Hundreds of that Part of the County, which had been formerly granted to them by his Predecessors. This Abbat erected a Priory at *Stanford*, and the Church of *St. Michael* there. He settled a yearly Maintenance upon the Church of *St. John Baptist* in *Peterburgh*, enacting that the Chaplain should yearly, upon *Michaelmas-Day*, bring his Church Key to the Sacrist of the Monastery, as an Acknowledgment of his Dependance upon it. He was very industrious in perfecting the Buildings of his Monastery, and adding new ones. He built the Cloister, and cover'd it with Lead. He order'd and dispos'd the Choir of the Church in that manner as it lately stood, and in some sort continues still. He founded the Chapel of *Thomas Becket*, which was finish'd by his Successor, and is now standing in the Middle of the Arch of the Church Porch, as you enter into the Church. He built a Chapel also in his own House, and other necessary Offices.

In the beginning of the Lent next ensuing after his Promotion, he found there was a great want of Provisions in the Monastery, which he presently began to buy, and continu'd so to do, both Wheat and Malt, Oats and Beans, Flesh, Cheese, and Wine, with all other Things necessary, till the Feast of *St. Bartholomew*. This was a great Expence, and yet he moreover discharg'd all the Debts of his Predecessors, which were 300 Marks of Silver, besides 60 more owing to the King for Interest, which he got him to pardon. He recover'd also the Fee and Service of *Geffry de la Mare*, for 100 Marks, which he gave to the King; to whom he also gave 100 Marks more, for the Confirmation of nine Knights Fees, which had been held by Earl *Simon*. At the same time he built a Nunnery at *Stanford*, in Honour of God, and *St. Michael*, and both founded and built the Church there, in which he plac'd no less than forty holy Virgins, who were to pay yearly, to the Chantry of *Burch*, a Noble of Silver, as an Acknowledgment, with 10 s. to the Sacristy out of the Church of *St. Martin*, which he also purchas'd.

It would be too long to mention particularly all the Lands, Rents, or Pensions, which this Abbat bought, at *London*, *Irthingborough*, *Hargrave*, *Easton*, *Warmington*, *Paston*, *Walton*, *Cambridge*, and several other Places. He purchas'd all the Village on this Side *Stanford*, and redeem'd for a Sum of Money fourteen Houses, with the Ground belonging to them beyond the Bridge, which a certain Knight claim'd as his Inheritance. He increas'd the Rents of the Market and Town of *Burch*, and built useful Offices in all the Manors belonging to the Church, and did many other good Things, and had done more and greater, if he had not been hinder'd by great Misfortunes and Disturbances which were given him, both by false Domesticks, and other rich Men, who accus'd him to the King, and to the Archbishops, *Theobald*, *Thomas a Becket*, and *Richard*, who succeeded them; so that at last, he was, by the Anger of the King, depos'd in the Chapter-House of *Burch*, by *Robert* the Archdeacon, before a Multitude

rude of Abbats and Monks; being neither convicted of any Crime, nor confessing any, but privily accus'd to the Archbishop by some Monks.

Guntton,
pag. 24.

So say the *Peterburgh* Writers, but *Brompton* relates it thus: That *Richard*, Archbishop of *Canterbury*, came to the Abby of *Peterburgh*, and depos'd *William* of *Waterville*, the Abbat there; for that he, against the Will of the Monks, entred with a Band of armed Men into the Church, and took from thence some Relicks, and the Arm of *St. Oswald*, to mortgage them for Money to the *Jews*, and the Monks standing in Defence of their Relicks, many of them were grievously wounded. *Roger Hoveden* relates another Reason, as the most principal, that this Abbat was fallen into the King's Displeasure, for the sake of his Brother *Walter de Waterville*, whom he had receiv'd with others of that Party, being in Arms against the King.

Patrick,
pag. 284.

It will be needless to controvert this Affair, for this Abbat appealing to Pope *Alexander*, that Pontiff, upon mature hearing of the Cause, confirm'd the Deposition, and enjoin'd him Silence for ever, as appears by the Bull of his Successor Pope *Urban*, still extant in the Books of *Swapham*, directed to *Benedict*, who succeeded this *William*, confirming the aforesaid Deposition of *W. de Waterville*; by whose Malignity, says the Bull, the Monastery was much crush'd and oppress'd, and he himself much defam'd of evil Conversation.

He was depos'd in the Year 1175, but commemorated in this Church notwithstanding his Deposition.

22. B E N E D I C T.

Guntton,
pag. 24.

William being depos'd, the King held the Abby in his Hands two Years, and then *Benedict*, Prior of *Canterbury*, was thought fittest for it, and made Abbat, Anno 1177, the 24th Year of King *Henry II.* He was a very learned Man, and as *Pitfeus*, who gives him very high Commendations, does certify, writ two Books, *The Life of St. Thomas of Canterbury*, and *Of his Miracles after his Death*.

The Abby was at his Entrance 1500 Marks in Debt, from which *Benedict* discharg'd it. He labour'd much in recovering his Abby Lands, some by Law-Suits, and some by Force. His Actions at home towards his Monastery were great and many. Not liking the Nave or Body of his Church, he built it after a better Manner, from the Lantern to the Porch, as now it is, so that the painted Ceiling at the Top, which is still remaining, was probably of his doing. He set up also the Pulpit in the Body of the Church, which was but lately taken away. He finish'd the Chapel of *Thomas Becket*, which his Predecessor had begun; he built a large and goodly House of Stone for several Offices, which was standing in our Age; he built the great Gate leading to the Monastery, and over it the Chapel of *St. Nicholas*, both which are yet standing. He was so much in the Favour of King *Richard*, that he was wont for his Piety, Gravity, and Wisdom, to call him Father; and when that Monarch, in his return from the *Holy Land*, was detain'd Prisoner by the Emperor; he advis'd that the Chalice of the Church should be sold to pay the King's Ransom; which was done, and the King return'd home. Then that King confirm'd to him and his Monastery the Marsh of *Pekirk*, now commonly call'd *North Fenn*, as also the eight Hundreds, and granted him a Fair at *Peterburgh*, on the Feast of *St. Peter*, to continue eight Days; tho' now it be contracted into one; as likewise a weekly Market every *Thursday*, and a Fair for three Days

at the Feast of *St. Peter*, to be held at the Manor of *Scotter* in *Lincolnshire*, then belonging to this Monastery.

Benedict having been Abbat the Space of seventeen Years, dy'd Anno 1194, being the 6th Year of King *Richard I.*

This *Benedict*, as soon as settl'd here, endeavour'd to destroy all ill Customs, which had crept into the Monastery, and to restore regular Discipline. He bestow'd many precious Ornaments upon the Church, the principal whereof were, Three rich Palls, and six Chasubles, the last of which were black, embroider'd with golden Trees before and behind, and full of precious Stones from the Top to the Bottom. He also acquir'd some Relicks of *Thomas a Becket*, whose Chapel he finish'd, as has been said above; and in regard to that, it is here to be observ'd, that whereas Mr. *Guntton* says this Chapel was in the middle Arch of the Church Porch, Dr. *Patrick* here proves that it was at the Gate of the Monastery, and supposes it is now the School-House.

23. A N D R E W.

He was first a Monk here, then Prior, and afterwards, for his many Virtues, chosen Abbat: The Villages of *Alwalton* and *Fletton*, which then belong'd to him, he gave to the Monks Kitchen, for the Augmentation of their Commons. Having been Abbat about five Years, he dy'd the same Year with King *Richard*, which was Anno 1199, and was bury'd in the South Isle of the Church, at the back of the Choir, in the same Grave where *John* and *Martin*, two of his Predecessors, had been bury'd before, as is still to be seen by the Epitaph in the Wall over it.

The Character *Swapham* gives of him, is, that he was a Man of great Religion and Authority, as well as Age; and being very mild and peaceable, made it his Endeavour to plant and establish Peace and Tranquility in his Flock.

Besides what has been said above, he gave to the Infirmary 6 Marks a Year, and other Gifts for Anniversaries. Here Dr. *Patrick* again varies from *Guntton*, saying, he govern'd about seven Years, and dy'd in 1200, and his Memory celebrated on the 21st of February.

24. A C H A R I U S;

Whom *Hoveden* calls *Zacharius*, was Prior of *St. Albans*, and elected thence to be Abbat here, Anno 1200. He by his Care and Providence much enrich'd his Church, and built much in several Manors belonging to it. He maintain'd Suit with the Abbat of *Croyland*, for the Marsh of *Singlebolt*, and recover'd it, letting it again to the Abbat of *Croyland*, for a yearly Acknowledgment of four Stone of Wax. He added to the Number of Monks that then were, twenty two more, and when he had happily govern'd this Abby the Space of ten Years, he dy'd, Anno 1210, being the 11th Year of King *John*.

This good Abbat at his coming to his Abby found not in it Provisions for one Day, the Archbishop of *St. Andrew's*; whom the King had entrusted with the Custody thereof, during the Vacancy, having carry'd away with him all that could be taken; and yet this new Abbat soon furnish'd all Things plentifully. Besides many rich Vestments, he gave to the high Altar silver Basons; with a Case of Gold and Silver, set with precious Stones of most curious and costly Workmanship, for the Arm of *St. Oswald*. He gave a yearly Rent to the Refectory and the *Pittanciary*, and to the former of them two fine Cups

F f f f f

de Mazaro,

de Mazarro, with great silver Feet richly gilt, and Covers to them; one of which had the three Kings offering their Gifts to our Saviour in the Bottom of it; more to the said Refectory, nine great drinking Cups de Mazarro, and four Table-Knives with ivory Hatts. He assign'd *Thurleby* to the Chamberlain, as also the House which *Richard Crookman* offer'd to St. Peter when he was made a Monk, which yielded the Rent of a Noble. The Cellary being once destitute of Provision, he fed the whole Convent from the Feast of St. Peter and St. Paul, to the Feast of St. Andrew, at his own Charge; and caus'd the Mill of *Athelwalton* to be repair'd, the Land to be plow'd and sown, and the Corn to be brought into the Cellary; and out of his own Compassion for the infirm Monks, who had no Place to take the Comfort of the Air, he gave them of his own Accord, without asking, a Part of his Vineyard, where *Richard de Scoter* afterwards planted a Garden.

He bought Houses near St. Paul's in London, which cost him above 250 Marks; and in several of the Manors belonging to the Church, caus'd Halls, Chambers, and other Edifices to be built; gave 200 Marks to King John for his Charter of Liberties, which is still remaining, and discharg'd the House of above 1000 Marks in the Exchequer; recover'd the Manor of *Walcote*, bought Land at *Stowe*, near *Simpringham*.

Notwithstanding all this Goodness, he endur'd much Persecution from the King, his Foresters, and other Ministers, for the Days were very evil, and there was great Discord between the Civil and the Ecclesiastical Powers. It would take up too much Time to enumerate all his Benefactions, which we are therefore oblig'd to pass by, and only add, that he was such an Example to all of Order, Probity, Kindness, and Bounty, that from him Posterity might learn how to behave themselves, both in the Cloister, and in the World. Particularly he was extraordinary kind to the Convent, to whom he every Day sent Meat from his own Table, which the Prior divided among them. The like he did to the Infirmary, sending Flesh to those that were weak, and would often say in the Convent, *My Masters, my Masters, had not some of you hindred, I had done much good to you.* He never render'd Evil for Evil to any Man, but study'd more to be lov'd than fear'd.

25. ROBERT DE LINDESEY,

Monk and Sacrist of *Burgh*, made way to his Advancement by his good Deeds towards the Church; for he beautify'd above thirty of the Windows with Glasse, which before were stuff'd with Straw, to keep out the Weather; and his Example by degrees brought the rest to the like Perfection; and built the Chancel at *Oxney*. Being chosen Abbat, he was presented to the King at *Winchester*, and had his Election confirm'd, and at *Northampton* receiv'd the Episcopal Benediction from *Hugh II.* then Bishop of *Lincoln*, in the Year 1214, the King having held the Abby in his own Hands three Years after the Death of *Acharius*.

This Abbat settled the Hundred of *Nastaburgh* in Peace, which till then had been under great Vexations from the Foresters; to which Effect he made a Composition with the King, giving him 1320 Marks for disforesting that Part of the Country. He made in the South Cloister a Lavatory of Marble, for the Monks to wash their Hands in when they went to Meals, their Hall being near on the other Side of the Wall, the Door leading into it being

yet standing, tho' the Hall be long since demolish'd, only some small Remains on the Wall-Side are yet to be seen; but the Lavatory continu'd entire till the Year 1651, and then with the whole Cloister it was pull'd down.

Abbat *Robert*, at his Entrance into his Place, found but seventy two Monks, to which Number he added eight more, assigning the Manor of *Bella-fie* for their Maintenance, having built a fair Manor House there, which partly is now standing. He built also the Hall at his Manor of *Collingham*. In his time King *John* plunder'd the Churches of *Peterburgh* and *Croyland*, and did much more Harm to those and other Monasteries.

He presided here the Space of nine Years, and ten Months, and dy'd on the Feast of St. *Crispin* and *Crispian*; it should be eight Years, for he began to govern in the Year 1214, and all agree he dy'd in 1222. I have taken no more concerning him from Dr. *Patrick*, because, excepting some Donations, too long to be particularly mention'd, what he has is not so peculiarly relating to this Abbat, as to require a Place here.

26. ALEXANDER DE HOLDERNESS,

First a Monk, then Prior, and lastly Abbat of *Gunton*, this Place, after the Death of *Robert*. He was a great Builder, and particularly built the Hall at his Manor of *Oundle*, that also at *Castre Eyebury*, and other Places. Having been Abbat here only four Years, he dy'd on the Day of his Entrance, November 20, 1226, and the 11th of King *Henry III.*

He was a Man much belov'd by his Convent, because he was a good Pastor, who gave many very rich Vestments to the Church; built much more than Mr. *Gunton* mentions, and furnish'd the Church with that precious Crystal Vessel, wherein the Blood of *Thomas a Becket* was kept, and with divers Relicks. He was about several other good Works, but prevented by Death.

27. MARTIN DE RAMSEY,

Monk of *Peterburgh*, was elected Abbat after the Death of *Alexander*, and on St. Andrew's Eve the King ratified his Election, which was also confirm'd by *Hugh* then Bishop of *Lincoln*, in the Chapel of St. Catherine at *Westminster*. On the Feast of St. John the Evangelist following he receiv'd the said Bishop's Blessing at *Tingburst*, and on the Eve of the Epiphany following was receiv'd at *Peterburgh*.

This Abbat in the Year 1228 obtain'd the Privilege from Pope *Gregory IX.* that whensoever the Land should be under a general Interdict, the Monks of *Peterburgh* might perform the divine Service with their Doors shut, without ringing Bells, and in a low Voice.

Martin having been Abbat six Years, dy'd on the 26th of June 1233, and was succeeded by,

28. WALTER of ST. EDMUND,

First Monk, then Sacrist, and lastly Abbat of *Gunton*, this Place, Anno 1233, 17 Hen. III. He was a Man generally good, honest, loyal, free, and liberal in the Dispensations of the Demesnes belonging to his Church. In his Time King *Henry* being freighted, and living mostly upon the Benevolence of the Churchmen, was twice generously entertain'd by him. He gave that King sixty Marks towards the Marriage of his Daughter *Margaret* with *Alexander III.* King of *Scots*. He added thirty Monks more to the Number he found in his Monastery

nastery, which before were eighty, and with this Addition 110. This Abbat set out three times for Rome, though he arriv'd there but twice, the last of which he was ill treated, for having refus'd to give a good Church Living to a Favourite of the Pope. Not to meddle with empty Guesses at the Occasion of his Death, he dy'd in the Year 1245, being the 30th of King Henry III, when he had rul'd his Monastery 13 Years.

He was pious and merciful to all; did nothing without the Advice of his Brethren of the better sort; exacted nothing unduly of his Tenants, whether poor or rich; but if any poor Man or Woman made their Necessities known to him, he would burst out into Tears, and take Compassion on them.

In some Things he acted lukewarmly, which he bewail'd all his Days; but he left the Abby abounding in all good Things, stor'd with Horses, Oxen, Sheep, and all Cattle in great Multitudes, and Corn in some Places for three Years. But after his Decease Master R. de Gosebek, to whom the King committed the Custody of the Abby, wasted and sold, and, in a manner, carry'd all away.

There were found in his Chamber, when he dy'd, many Cups of Gold and Silver, with six Silver Plates, 29 Spoons, 30 Gold Rings, and much Riches besides, which is the more wonderful, because he was so very charitable, and frequently gave Presents and Jewels of Gold and Silver to King Henry and Eleanor his Queen, Prince Edward their Son, and to the Nobles and great Men of England, and all for the Peace and Tranquility, and Defence of the Liberties of his Church.

	l.	s.	d.
The Valuation of the Cellerary	121	00	00
The Valuation of both Sacristies	106	10	00
The Valuation of the Almonry	63	06	00
The Valuation of the Pitrancary	00	115	00
The Valuation of the Infirmary	07	00	00
The Valuation of the Precentory	00	36	00
The Valuation of the Refectory	00	20	00
The Valuation of the Chamber, besides the Abbat's Portion	04	00	00
The Valuation of the Aid of Pylegate	00	100	00

It is to be observ'd that only the Lord Abbat William made this Valuation.

One half of which was paid at the Feast of St. Martin, the other half at the Purification.

30. JOHN DE CALETO,

So call'd from the Place of his Birth in Normandy, was of noble Extraction, and being design'd for a Monk at seven Years of Age, was brought into England, and plac'd in the Church of St. Swithin at Winchester, where growing in Piety and Wisdom, as he did in Years, he was made Prior of Winchester, and upon the Recess of the Abbat William, elected Abbat of Peterburgh, Anno 1249, 33 Henry III. He was ally'd to Queen Eleanor, that King's Consort, and such a Ray of Favour shin'd upon him through that Relation, that he was made one of the King's chief Justices, and rode in the Circuit to execute Justice in the Kingdom; which Matth. Paris justly complains of, as contrary to his Order; yet he took good Care of his Monastery, and was charitable to the Poor. He carefully increas'd the Buildings of his Monastery, and built the Infirmary; since corruptly call'd the Farmary; lately pull'd down, providing therein for sick and impotent Persons out of the Demesnes of the Church.

29. WILLIAM II. DE HOTOT,

Monk of this Place, was chosen Abbat the sixth of February 1246, and 31 Hen. III. He procur'd from the King a Charter for a Fair to be kept at Oxeney, to begin on the Eve of the Nativity of Mary [Gunton cannot afford that blessed Virgin-Mother any Title] and to continue for the Space of eight Days. He made many Orders in favour of his Monks, as that he would not let any of his Abbeys, or do any thing of himself as Abbat, without their Consent. When he had held this Abby about the Space of three Years, he voluntarily gave it up on St. Nicholas's Day, Anno 1249, and the Manor of Colingham was assign'd him, where he liv'd for a time, till he was call'd thence by John his Successor, who appointed him his Abode at Oxeney, allowing him the Portion of four Monks. Then William dy'd, and was brought to the Church of Peterburgh, and bury'd before the Altar of St. Benedict.

But this Resignation he was in a manner compell'd to, well knowing that he should be otherwise depos'd, for having squandered the Possessions of his Church, to enrich his Kindred.

In the second Year of this Abbat there was a Subsidy given to Pope Innocent, according to the Estimation that had been made of the Estate of the Abby in the Time of Stephen, Nuncio to Pope Gregory; of which Subsidy the Obedientaries, as several Officers of the Church were call'd, paid the fourth Part, being tax'd 7d. for every Pound of yearly Rent, as follows:

	l.	s.	d.
The Contribution	00	70	07
The Contribution	00	72	00
The Contribution	00	36	02
The Contribution	00	00	40
The Contribution	00	03	10
The Contribution	00	00	12
The Contribution	00	00	07
The Contribution	00	00	28
The Contribution	00	00	35

He was liberal to his Monks, and gave a great Bell to the Church, whereon was written,

Ioꝛ de Caux Abbas Oswaldo consecrat hoc vas.

In his Time, Anno 1250, Pope Innocent IV. granted Leave to the Monks, that in Consideration of the Coldness of Winter in these Parts, the Monks should perform their Service in the Church, with their Hoods on their Heads.

Abbat John having held the Government of this Church the Space of 13 Years, dy'd at London An. 1262, 46 Hen. III. and was brought to his Church at Peterburgh, and bury'd in the Isle on the South Side of the Choir.

Some write that this Abbat was also made Lord Treasurer by the Barons in the 44th of King Henry III.

It appears by a Charter of this Abbat, concerning his Anniversary, wherein he relates what good Deeds he had done for this Church, that the Abby was kept vacant for some Time before he was promoted. The Sense of that Charter is as follows.

"Be it known to all, that we, tho' unworthy, being intrusted, by the Providence of the Divine Goodness, with the Government of the said Church,

Patrick, pag. 305.

Gunton, pag. 34.

Gunton, pag. 32.

Patrick, pag. 307.

Patrick, pag. 309.

“ Church, found it in Debt; the Moveables of it
 “ in the Hands of the King’s Bailiffs, who had the
 “ Custody of it, in the Time of the Vacancy, being
 “ in Danger to be confiscated; in so much, that it
 “ lay upon us entirely to provide both for our selves
 “ and for our Brethren, and for the Servants, and for all
 “ Strangers, all Things necessary from the Feast of
 “ the Purification of the Blessed Virgin, till the
 “ Time of the next Harvest. For which Reason,
 “ and because we endeavour’d with all our Might
 “ to preserve the Liberties of the Church, for the
 “ renewing and acquiring of which Liberties, con-
 “ tain’d in a Charter of King Henry, Son of King
 “ John, we paid to the King and his Courtiers 570
 “ Marks, besides Jewels given by the by to the
 “ King’s Ministers, and because we discharg’d the
 “ Church of a Debt of 520 Marks, wherein the Bi-
 “ shop of Hereford engag’d our Church to the Court
 “ of Rome; and in a manner, freed the Church
 “ from all Debts whatsoever, as much as was possi-
 “ ble in such a Time. Therefore our beloved Chil-
 “ dren the Prior and the Convent of the said
 “ Church devoutly and humbly desiring to give
 “ some Reward, according to their Ability, to our
 “ Labour and Diligence, &c. have unanimously
 “ granted that the Day of our Deposition shall be
 “ made an Anniversary.—Then he goes on and as-
 “ signs the Land *de Biffeto* near *Casire* Wood, which
 he had turn’d into Pasture, and plow’d, to feed and
 refresh the Poor on that Day, giving every one of
 them Bread and Beer, and three good Dishes of
 Meat for the Convent, with Wine, &c.

Dr. Patrick here with much Justice finds Fault
 with Mr. Gunton for saying, he could not find the
 Order of St. Benedict to have been in this Monastery
 before the Time of this Abbat, whereas he had
 himself before own’d it to be there observ’d, and the
 Doctor proves it to have been here in the Year
 716, and might as well have affirm’d from the first
 Foundation.

This Abbat made two memorable Statutes, the
 one, that when a Monk had been four Years compleat
 in the Monastery, he should from that Time receive
 out of the Chamber a Cassock and Tunick; as also
 an Hood and a Coverlet, which it seems he before
 provided himself. The other, that every Monk
 should, for an whole Year after his Decease, be al-
 low’d his full Corrody, as if he were alive, except
 only the Pittances. As also his Pilch, Boots, Bree-
 ches and Socks, or Stockings, all which the Prior,
 Chamberlain and Almoner were to see faithfully
 distributed to the Poor. Both these were enacted in
 the Chapter, with the full Consent of the Convent.

31. ROBERT de SUTTON,

So call’d from the Place of his Birth, being a
 little Village in the Parish of *Casire*, was a Monk
 of *Peterburgh*, Deputy to his Predecessor, and upon
 his Death chosen Abbat, in April 1262. He receiv-
 ed the Benediction from Richard, Bishop of *Lincoln*,
 and gave him his Cope, which some demanded as a
 Fee; the Archdeacon of *Northampton* also demand-
 ed his Palfrey, as his Due, but went without it.
 The Earl Marshal receiv’d five Marks for his Pal-
 frey, when he took the Oath of Allegiance to the
 King, which he soon falsify’d, taking Part with the
 Rebels when *Northampton* was fortify’d against the
 King, who seeing that Abbat’s Ensign on the Wall,
 swore he would destroy the Nest of such ill Birds;
 yet when the Town was taken, Abbat Robert sav’d
 himself and his Monastery by the Intercession of
 Friends, but paid, for his Delinquency, to the King

300 Marks, to the Queen 20 l. to Prince Edward
 60 l. to the Lord *Zouch* 6 l. 13 s. 4 d. After this
 happen’d the Battel of *Lewes*, where King Henry was
 taken Prisoner, with Prince Edward; then did the
 other Side fleece the Abbat for his Contribution to
 the King; the General and several Barons and Com-
 manders forcing him to Composition by several
 Sums of Money. The King being again uppermost,
 by gaining the Battel of *Evesham*, call’d a Parlia-
 ment at *Winchester*, wherein he requir’d large Bene-
 volence from the Church; and particularly the Abbat
 of *Peterburgh*, because he had held with the Barons,
 was again oblig’d to purchase his Peace at these
 Rates; the King had of him 333 l. 6 s. 8 d. the
 Queen, 33 l. 6 s. 8 d. Prince Edward, 200 l. He paid
 also to the Earl of *Glocester*, 133 l. 6 s. 8 d. Earl War-
 ren had of him for his Manors of *Casire*, *Tinwell* and
Thirby, 100 l. Warin Lord of *Bassingburn*, 42 l. the
 Commander of *Fotheringay*-Castle, 100 l. 6 s. 8 d.
 Lord Thomas Typtot, for the Manors of *Fisberton* and
Scotter, 65 l. 13 s. 4 d. the Lord of *Fancourt* for the
 Manor of *Collingham*, 12 l. Lord Robert Picot, for sever-
 al Manors, 14 l. 6 s. 8 d. Thomas de *Bulton*, 6 l. 13 s.
 4 d. All which Sums of Money he carry’d to *Win-*
chester, and there paid them. These, and other Pay-
 ments which he made at other Times, amounted to
 the Sum of 423 l. 18 s. 5 d. Having paid thus
 dear for his Disloyalty, he became more obedient to
 his right Master, and when King Henry sent to him
 for Aid against the Castle of *Kenilworth*, Abbat Ro-
 bert did what the King requir’d for that Siege.

In the 11th Year of his Government, he was cal-
 led to the Council of *Lions*, Gregory X. being then
 Pope, which Council being ended, in his Return
 homewards he sicken’d and dy’d, and was bury’d in
 a Monastery near *Bononia*, the Abbat of *Croyland* ce-
 lebrating his Funeral Rites. His Heart was brought
 in a Cup to his Monastery of *Peterburgh*, and there
 bury’d before the Altar of St. *Oswald*, Anno 1274;
 being the 2d Year of King Edward I.

32. RICHARD of LONDON,

Born in the Parish of St. *Pancrace*, was 60 Years
 of Age when chosen Abbat, and govern’d his Mo-
 nastery well. When Sacrist, he had built one of the
 two Steeples of the Church, and gave two Bells,
 which were call’d *Les Londres*.

In his Time, William Parys, Prior of the Monas-
 tery, built that goodly Chapel commonly call’d the
 Ladies Chapel, which in the late Times of Violence
 was levell’d with the Ground.

Richard having been Abbat here the Space of 22
 Years and an half, dy’d Anno 1295, being the 23d
 of King Edward I. and was bury’d in the South side
 of the Church near the Choir, the Abbat *Croyland*
 performing the Funeral Service.

Dr. Patrick says he was Abbat 21 Years, and de-
 parted this Life on the first of August.

33. WILLIAM of WOODFORD

Had been two Years Coadjutor to Abbat Richard,
 in the Time of his Infirmary. Writers commend
 him for a Man of excellent Parts and Diligence in
 his Government. Being Sacrist he purchas’d the
 Manor of *Southorp*, which, when Abbat, he assign’d
 to the Monks. He settled a daily Proportion of
 Bread upon some inferior Officers, added much to
 the Buildings of the Monastery, and was careful
 that dependent Eleemosynaries might receive their
 Dues, and particularly he inquir’d into the Hospital
 of St. *Leonard*, now commonly call’d by the Name
 of *The Spittle*, which had an Allowance from the
 Abbat.

Abbat, as may be seen in that Hospital. This Abbat dy'd in the 4th Year of his Government, and of our Lord 1299, and lies bury'd in the South Isle of the Church near the Choir.

34. GODFREY of CROYLAND,

Guntun,
Pag. 39.

Having been Monk and Cellerar, was elected Abbat of this Monastery Anno 1299, which was 27 Edw. I. In whose Favour he seems to have been, because that King sent him a silver Cup at his Entrance upon his Government, and remitted 1000 Marks the Treasurer demanded for his Confirmation.

This Abbat Godfrey was so famous for worthy Actions, that there was scarce his Like before or after him. In his third Year he entertain'd King Edward and his Queen. Not long after came Prince Edward, with his Favourite Peter Gaveston, where the Abbat entertain'd them very nobly. The Abbat sent the Prince a rich Robe, and the Prince asking the Messenger, whether he had sent one to his Friend Peter, and being answer'd in the Negative, he would not accept of his own. The Abbat being told of it, sent another rich Garment to Peter, the Messenger desiring his Recommendation to the Prince; whereupon Peter bid him say to the Prince, *Volo*, I will that you accept of the Abbat's Gift; which was done accordingly, and the Abbat had Thanks return'd him.

In his fourth Year he purchas'd from Geffry de la Mare a Charter he had obtain'd of the King for holding a Market and Fair at Northburgh.

He was a great Builder, but all he built is since demolish'd, except the great Gate-House, over which was that call'd *The Knights Chamber*, yet standing, only lately alter'd in the Fashion. About it, on the Walls, were the Pictures of the Knights, who held Lands of the Abby, and the Rafter were adorn'd with Coats of Arms. He purchas'd the Manor of Lullington or Luddington.

He paid to the King, upon several Demands of Aids, first 100 Marks, then 60, then 220 l. next 30 l. fifthly 400 Marks, and a free Gift of 100 l. and compounding twice with the King for his Manor of Thorp Waterville, paid 50 l. the first Time, and 120 Marks the second. When the King demanded 40 s. upon every Knight's Fee towards the Marriage of Eleanor his eldest Daughter, this Abbat sent him 127 l. as a free Gift, having prov'd himself exempt from such Contributions by the Charters of former Kings.

He again entertain'd the King, and then in Provisions and Presents it cost him 1543 l. 13 s. 4 d. The Money by him expended for Vestments and Ornaments of the Church, Lands purchas'd for the Abby, and Gifts to several Persons, amounted to the Sum of 3646 l. 4 s. 3 d.

This Abbat made him a Pastoral Staff of Silver gilt, and in the Head of it was the Representation of the Holy Trinity. When he had govern'd this Abby the Space of 22 Years, he dy'd, and lies bury'd at the upper End of the Choir, between William Genge and John Deping; the Brass of his Monument was torn from the Marble in the Year 1643, being his Portraiture, and a small Inscription in the Verge.

Godfrey being dead, there came an Extent from the King against the Lands of the Abby and Barony of the Abbat, when a Jury upon Oath return'd them at this Rate. The Abbat of Peterburgh receiv'd for Rent yearly at

			l.	s.	d.	
Castor	—	—	18	10	06	
Thorpe	—	—	15	01	06	ob.
Burghberry	—	—	64	09	04	
Glynton	—	—	23	06	01	
Wutherington	—	—	20	09	04	
Walton	—	—	12	16	11	
Eyebury	—	—	24	05	00	
Oundle	—	—	43	11	00	
Aston	—	—	15	16	11	
Wermington	—	—	52	13	04	ob.
Kettering	—	—	57	03	06	
Cottingham	—	—	19	04	11	
Stanwigg	—	—	16	07	10	ob.q.
Irlingburgh	—	—	18	12	00	
Okeflow	}	—	14	06	08	
Navesford		—				
Tinwell	—	—	16	06	09	
Eston	—	—	35	10	01	ob.q.
Collingham	—	—	34	05	04	ob.
Fiskerton	—	—	69	01	02	
Scotter	—	—	37	06	00	
Walcot	—	—	09	19	02	
Thurby	—	—	07	01	08	
Stanford	—	—	02	00	00	
In all			621	16	03	ob.

Yet was not this the whole Demefnes of the Abbat in those Times, for there were many other Manors, and many Rents and Lands, in and about Peterburgh, and in several Counties.

What Dr. Patrick adds concerning this Abbat is not considerable enough to be here insert'd, having so little Room to spare.

35 ADAM DE BOOTHBIE,

Born there, became a Monk at Peterburgh, where Guntun, he was Subcellerar, and being chosen Abbat, re-^{pag. 42.} pair'd to the King, then in the Isle of Thanet, for his Confirmation, which he obtain'd; and having also obtain'd the Bishop's, return'd again to the King for his Temporalities, which were also granted, paying the Fees and other Demands, at that Time due.

In his first Year, Thomas Earl of Lancaster making War against King Edward II. Adam aided the King with 133 l. 6 s. 8 d. and 200 l. more towards his Expedition into Scotland. It would be too tedious to repeat all the Contentions this Abbat had with several great Men, but it is observable that he always gain'd his Cause. He likewise freely paid several other Contributions to the King, and entertain'd him very nobly at great Expence. The King in Return for his Generosity granted him the tenth of all Game, kill'd for his Use, or by his Authority, throughout Northamptonshire.

Adam in the Beginning of his 18th Year dy'd, being the Year of our Lord 1338, and the 12th of King Edward III. On the 4th Day of December following he was honourably interr'd, the Abbat of Ramsey performing his Funeral Service, and making a Sermon. He was bury'd betwixt the Choir and the High Altar, a fair Marble Stone being laid over him, with some Brass upon it, which was taken away in the late Demolition of Monuments.

Presently after his Death, the Seal of the Monas-^{ib. p. 46.} tery was broken, and Care taken for the King's Consent to a new Election. But before we proceed to his Successor, we shall present the Reader with a Bill of Adam's Funeral Expences, which as I can English, the same is as follows.

In Wax	250 Pounds.
Wheat to be distributed to the Poor	45 Quarters.
Herrings for the same	1000, to each 6.
In Bread for the Day of the Funeral, Wheat	20 Quarters.
Malt for Beer	40 Quarters.
Wine	1 Hoghead, 1 Pipe.
Herrings for the Funeral Day	8500.
Large Pikes	100.
Codlings	12 Seme.
Haddock	1 Seme.
Sparlings	1 Seme.
Salmons	24.
Milvelles	120.
Dogdroust	100.
Plaies	10 Seme.
Congre	1.
Welks	5 Sek.
Large Eeles	5 Estik.
Small Eeles	70 Estik.
Sturgeon	1 Barrel.
Linen Cloth for Table Cloths and Napkins	200 Ells.
Plates, and several Garnishes	1400.
Trowes	24.
Bowles	4.
Wooden Cups for Wine and Beer	
Earthen Pots for Wine and Beer	300.
Baskets	5.

Patrick,
pag. 319.

The Character the M. S. Chron. of the Abbat John gives of this Abbat is, that he was a Man of great Innocence and Simplicity. The same Chron. tells us, that in his first Year, Anno 1321, there were seen Armies fighting in the Air in the Night, and particularly over the Earl of Lancaster's Castle; which seem'd to presage the shedding of the Blood of that Earl, and other great Men.

36. HENRY DE MORCOT,

Gunton
pag. 46.

A wise and discreet Man, being elected Abbat, was, according to the Custom, carry'd on Shoulders, singing *Te Deum*, to the high Altar, and from thence to the Pulpit, where the Prior publish'd his Election. The King being then at *Antwerp*, his Election was confirm'd by those he had left in Power, paying 200 l. Composition for his Lands and Manors. Having been blessed by the Bishop of *Ely*, the Bishop of *Lincoln* being then absent, he return'd to *Peterburgh*, and was install'd on the 7th of the *Ides* of *February* 1338, being the 12th of *Edw. III.* In June following that King borrow'd the Church Plate of this Monastery, to pawn, and gave his Receipt for the same, which may be seen in the *Appendix*, Vol. II. Num. CXLII.

When he had govern'd this Church about fifteen Years, he dy'd, Anno 1353, being the 27th of King *Edw. III.* and was bury'd near his Predecessor *Adam*. His Grave being open'd in the Year 1648, Jan. 11, to receive the Body of *John Towers*, late Lord Bishop of this Place, there was found a Seal of Lead, the Instrument wholly consum'd, having on the one Side these Letters thus inscrib'd, SPA SPE over their several Effigies; on the Reverse, *Clemens P P VI.*

37. ROBERT RAMSEY.

Gunton,
p. 47.

All we can say of him is, that he succeeded *Henry*, and was Abbat here the space of eight Years.

38. HENRY DE OVERTON,

Was made Abbat Anno 1361, or as some say, a Year after, being the 36th of King *Edw. III.* No memorable Act of his is extant upon any Record that I have seen; but that he instituted an Anniversary for the Soul of *William Courtney*, Archbishop of *Canterbury*, &c. and appointed 15 l. out of the Manor of *Thulby* for the Expence of the same.

Henry was Abbat here 29 Years compleat, and dy'd in his 30th Year, Anno 1391, the 14th or 15th of King *Richard II.*

In this Abbat's Time, viz. Anno 1379, being the 2d of *Richard II.* there was a great Tax laid upon all the Clergy, wherein every mitred Abbat paid as much as an Earl, viz. six Marks, and a Noble, moreover Pole-Money for every Monk in his Monastery.

39. NICHOLAS,

Surnam'd *ELMSTOW*, being made Abbat Anno Gunton, 1391, continu'd so for the Space of five Years. P. 49. His whole Expence of Provision, in his 2d Year, including all Entertainments of Strangers, as taken from his Cellarer's Book, amounted to no more than 79 l. : 00 s. : 11 d. He dy'd in the Year 1396, the 19th or 20th of King *Richard II.*

40. WILLIAM GENGE.

Gunton says he was the first mitred Abbat of *Peterburgh*, but Dr. *Patrick* affirms the contrary; but his Epitaph proves *Gunton* to be in the right. He govern'd here 12 Years, and was bury'd betwixt the Choir and the high Altar, the Brass of his Monument participating of the same Fate with the rest in the Rebellion, 1643.

41. JOHN DEEPING

Was made Abbat in the Year 1408, being the 10th of King *Henry IV.* When he had been Abbat the Space of 30 Years, he resign'd his Place, accepting of a Corrody for his Life, which was but one Year more. He lies bury'd at the upper End of the Choir, on the left Hand of his Predecessors, *Godfrey* of *Croyland*, and *William Genge*. The Brass of his Monument fared as other Monuments did, in the Year 1643.

42. RICHARD ASHTON,

Was, upon the Resignation of *John*, made Abbat in 1438, the 17th of King *Henry VI.* and continu'd therein 33 Years. In his time strict Inquisition began to be made into Discipline, for the upholding whereof many Visitations were made by Bishops and Abbats of other Monasteries.

In the 2d Year of this Abbat *Richard*, 1439, King *Henry VI.* by his Charter, bearing date July 14, and the 17th of his Reign, granted to the Abbat and Convent of *Peterburgh*, the keeping of a Fair for three Days, viz. on *St. Matthew's Day*, the Day before, and the Day after, and that they should hold the said Fair as well in *Huntingdonshire* as *Northamptonshire*; which Fair is now commonly known by the Name of *Brigg Fair*; and in regard that a Fair had been formerly granted to be kept the same Day at *Northholm*, in the Time of Abbat *Godfrey*, as has been said, 'tis probable that the Fair there, either by reason of Discontinuance, or some other Inconvenience, was settled here at *Peterburgh*.

This

This Abbat Richard was summon'd to sit in Parliament at *Westminster*, and being unable to take such a Journey, he delegated *William Tresam*, and *John Kirkby*, Clerk of the Parliament, to sit in his Place, and to act for him, and in his Name, as if himself were present, as appears by his Letter to the King, dated *Feb. 12, 1444*. He was summon'd again to a Parliament at *Conventry*, where he took the Oath of Allegiance to that King.

After that Richard had been Abbat here about 35 Years, he surrender'd his Government into the Hands of the Bishop of *Lincoln*, *June 27, 1471*, which being certify'd to King *Edward IV.* then reigning, and in his 11th Year, the Convent had leave to proceed to a new Election.

Patrick,
Pag. 324.

The most remarkable Thing in this Abbat's Time is the Pains he took in the Regulation of the Divine Service in this Monastery; about which he made many Ordinances, with the Consent of all the Convent; and drew up a Customary, out of the ancient Usages of the Church, for all the *Sundays*, from the Octaves of *Whitsunday*, to the first *Sunday in Advent*, all which are yet extant in two Volumes in the Library at *Lambeth House*; the one written by *Simon of Yarwell*, as he tells us in six Verses at the Beginning of the Book; the other by *John Trentam*, who concludes it with the like Verses. By this Customary they were directed how to sing their Offices, longer or shorter, every Day, as is express'd in the last Rubrick of it. Before these Books is prefix'd the *Ecclesiastical Kalendar*, at the Side of which are set down those Festivals, or Anniversaries, which were peculiar to this Church and their Neighbour, as follows, there in *Latin*, but here english'd.

January

3. The Deposition of the Lord Abbat *Michael*, viz. the first of that Name.
6. Of *William de Hotor*, Abbat, and the Anniversary of *Richard de Waterville*, and his Son *John*.
13. The Deposition of Abbat *Elfin*, and the Anniversary of *Matthew* the Chaplain.
23. The Deposition of the Lord Archbishop *Elfric*.

February

21. The Deposition of the Lord Abbat *Andrew*. The Abbat celebrated Mass.
26. The Commemoration of the Founders, and of all Benefactors.

March

1. The Deposition of the Abbat *John de Caulx*, for the Soul of his Father and of his Mother; and the Anniversary of *Ivo* Subprior. The Abbat was to say Mass himself, and the Prior to read Divine Service, *usque ad dirige*, because this Deposition is in *albis*. One *Ivo de Gunthorp* gave all his Lands in *Witherington* to this Church, as appears by the Charter of *Rich. I.* who perhaps is the Person here nam'd.
 7. The Translation of the Saints *Kynesburgh* and *Kyneswyth*.
 13. The Deposition of Abbat *Akarius*. The Abbat said Mass himself.
 21. The Deposition of Abbat *Robert de Sutton*, and the Anniversary of *Henry* the Goldsmith, and *John of Trikingham* the Prior. The Abbat said Mass.
- In this Month there was a Morning Mass with

Copes, for the Souls of the Fathers and Mothers, &c. of all the Monks of this Monastery.

April

11. Of *St. Guthlac*, who was Confessor to King *Ethelbald*, who founded the Abby of *Croyland* in Memory of him.
12. The Deposition of *Thoro'd* and *Guido*, Abbat; and the Anniversary of *Robert Hale*, and *Agnes* his Mother.

May

- In the first Week of *May* is to be read and perform'd the Convention between the Churches of *Burgh*, and of *St. Vitor*, and there shall be Mass *de Feria*; in which they sung *de Profundis*, and that Day the Table was to be laid.
- In *Whitsun* Week was the Commemoration of special Persons deceas'd.
- That is, on some of the *Ember Days*, for so I find in our Records, *Fol. CCLXXV.* It was enacted in the Chapter by the Lord Abbat *Robert*, with the common Consent of the Convent, that there be four times in the Year Commemoration of all the Deceas'd, to whom we are oblig'd by special Convention, or Association, viz. some one Day that shall be vacant in the *Ember Weeks*.
30. The Deposition of the Lord Abbat *Arewyn*.

June

5. The Deposition of Bishop *Adulphus*, and the Anniversaries of *Richard* of *Lincoln*, and his Wife *Agnes*.
26. The Deposition of the Abbat *Martin*.

July

13. The Deposition of the Bishops *Gamaliel* and *Hubert*.

August

1. The Deposition of the Lord Abbat *Richard* of *London*. The Abbat said Mass; and they were in *Albis*, the Prior reading the Service, as before, for *John* of *Caulx*, and praying for the Souls of his Father and Mother, without naming them.
9. The Deposition of the Abbat *Godfrey* of *Croyland*. in *Albis*, the Abbat saying Mass, and the Prior reading as before. After Mass, the whole Convent made a Chorus, with the Precentor, Succentor, and the Senior Masters.
28. The Deposition of *William*, Bishop of *Landaff*, and the Anniversary of *Reginald* the Priest.

September

2. The Deposition of the Lord Abbat *William* of *Wodeford*, and the Anniversary of *John* of *Gresham*. The Abbat said Mass.
- In *Ember Week* the Commemoration of special Persons deceas'd, as before in *Whitsun Week*.
25. The Deposition of the Lord Abbat *Benedict*. The Abbat said Mass, the Prior read as before, in *Albis*.

October

6. The Deposition of the Lord Abbat *Robert* of *Ramsay*, and Brother *Thomas* of *Burgh*. The Abbat says Mass.
15. The

15. The Deposition of the Lord Bishop *Eylric*, and Commemoration of Benefactors.
22. The Deposition of the Lord Abbat *Matthew*; and Commemoration of *Wynegot*, Monk. This *Wynegot* brought *St. Oswald's Arm* hither from *Bebechurch*.
29. The Deposition of the Lord Abbat *Robert* of *Lyndsey*. The Abbat said Mass; the Prior read *ad tertiam*; and they were in *Albis*.

November

1. The Deposition of Abbat *Lefric*.
4. The Abbat said Mass for the Souls of all the Faithful departed this Life.
10. The Deposition of Abbat *John de Sags*, and the Anniversary of *Henry Talbot*, and *Richard* of *Spaldynge*.
19. The Deposition of the Abbat *Alexander*, and the Anniversary of *Reginald de Castro*, and of *Maud* his Wife.
23. The Deposition of Abbat *Adam Botheby*, and the Anniversary of Lord *John* of *Aystry*, and of Master *John* of *Hacwedone*.
30. The Deposition of the Abbats *Brandon* and *William* of *Waterville*, and the Anniversary of *Adam* of *Walkore*.

December

1. Commemoration of the Fathers, Mothers, and Kindred of the Benefactors of *Burgh*. In *Ember Week*, as before, at *Whitsuntide*, a Commemoration of special Persons deceas'd.
20. The Deposition of Archbishop *Kynsin*, and the Anniversary of the Earl *Ralph*.
26. The Deposition of Abbat *Walter*. The Abbat said Mass.

The celebrating in Copes, above mention'd, was a more solemn Manner than ordinary of performing the Divine Service, and on those Days the Monks, in Consideration of their longer Attendance in the Church, and longer singing, had a larger Pittance, or Allowance of Diet.

The last Thing to be here observ'd is, that whereas there were 64 Monks in *Peterburgh* Monastery, in the Days of this Abbat *Richard Afton*, there happen'd so great a Mortality among them, that 32, or more of the prime Monks dy'd; so that the Divine Service could not be perform'd according to the Statutes then made, but they were oblig'd to omit some Things ordain'd in the Books above spoken of, till their Number was recruited.

43. WILLIAM RAMSEY

Was chosen to succeed *Richard Afton* on account of the good Reputation he had gain'd among his fellow Monks of this Monastery. He contributed with *John Maldon* towards the brazen Standard, with a display'd Eagle on the Top, which is still extant in this Church, and serves for the Bible to lie upon for reading of the Lessons. On one of the Knops is this Distich:

*John Maldon Prior, & Willelmus de Ramiseya,
Hec tibi lectrina dant, Petre, metallica bina.*

That is,

*John Maldon Prior, and William Ramsey, give thee,
Peter, this double Desk to read on.*

The Election of this *William* is so punctually set down by *Roger Birch*, who calls himself the Abbat's Chaplain, that because it will make for the understanding of the Officers of the Monastery in those Times, I shall give it a Place in the Author's Words; [*Here translated into English.*]

"In which Term, viz. on the 27th Day of February, at the aforesaid Chapter Hour, the Mass of the Holy Ghost having been first solemnly celebrated, as was becoming, at the high Altar in the Conventual Church of our Monastery aforesaid, and the Bell having been rung after the customary and usual Manner, all those that would, could, and ought to be conveniently present at this Election of our future Abbat, met together, and were actually assembled Chapterwise, and in general, for, and to this Purpose in our said Chapter-House, viz. I Dom. *John Maldon*, Prior and Prefident aforesaid; *John York*, great Senn. (Steward) of the Farms; *William Walmesford*, Steward of the Farms; *William Burgh*, *Robert Lydington*, *Robert Notyngnam*, Subprior; *John Pycheley*, Guardian of *Oxney*; *Richard Oxford*, Subalmoner; *John Burgh*, Precentor; *William Spalding*, Infirmary; *Henry Lynne*, sufficiently licens'd to travel, appear'd by his Brother *William Burgh*, as Proxy, the which *William Burgh* accepted and admitted of this Charge of Proxy to all due Effects, the Purport whereof is inserted below; *John Nall*, Cellerar; *John Hill*, third Prior Claustral; *John Baston* Chamberlain; *Nicholas Overton*, Master of the Works, and Pitanciary; *John Glynton*, Sacrist; *William Bury*, fourth Prior Claustral; *William Ramsey*, Receiver and Steward; *Robert Burgh*, Scholar; *John Croyland*, Senior, Refectarian; *John Rypon*, Great Almoner; *Thomas Burgh*, Hostilar; *John Morys*, *John Gent*, Scholar; *Edmund Lynne*; *George Burgh*, Subsacrist; *John Tylly*; *Thomas London*, Keeper of the Crosses; *Gilbert Holbech*, *John Lincoln*, *Thomas Pynchebek*, *William Newark*, *John Croyland*, Scholar; *Richard Multon*, Chaplain to the Prior; *William Holbech*, *Geffry Lynne*, and *William Shelford*, profess'd Monks of the said Monastery, and having expressly profess'd the Order and Rule of *St. Benedict* in the same, and being in Holy Orders, thus making the Convent of the said Monastery, and having a Right and Votes alone in such Election, as we then in fact met together, and were assembled by way of Chapter, none being absent, and there being no other Brother, or Brethren, or other Person, or Persons, that have or had any Right in such Election; and the Word of God being explain'd by our Brother *William Burgh*, upon this Text, *Whence shall I seek a Comforter for thee?* And then having presently invoc'd the Grace of the Holy Ghost, by solemn singing of the Hymn, *Veni Creator Spiritus*, with the Verse, *Emitte Spiritum tuum*, and the Prayer, *Deus qui corda*, &c. Publick Proclamation being also made in our stead, and Name, and by our Command, by *William Rest*, our Beadle, effectually constituted to that Effect, at the Doors and Entrance of our Chapter-House, for all Persons pretending, &c.

By this Chapter, and after this Manner was *William Ramsey* chosen to succeed *Richard Afton*, and install'd Abbat, Aug. 1, 1471, being the 11th Year of King *Edward IV*. And tho' the precedent Vacancy was but short, yet the Treasurer of the Exchequer demanded 40*l*. Composition for his Temporalities; but the King's Letter to the Treasurer took off that Demand;

Demand; and the Archdeacon claiming his Palfrey for his Installation Fee, the Pope's Letter took off that also.

In his tenth Year, 1481, the Church of *Oundle* was made an Appropriation; and Anno 1486, the Church of *Brighthelm* in the County of *Leicester*.

William having been Abbat here about 25 Years, dy'd, and lies interr'd at the upper End of the Body of the Church, under a fair Marble, which of late was plentifully adorn'd with Brass, but disrob'd thereof with the rest.

44. ROBERT KIRTON,

Gwinton,
p. 28. 55.

Was made Abbat, Anno 1496. In his fourth Year, viz. 1499, the Church of *North-Collingham* was made an Appropriation. In his 19th Year, which was 1515, July 8, *William*, then Bishop of *Lincoln*, visited this Monastery, in which Visitation many things out of Order were complain'd of and rectify'd; amongst which, these are the most remarkable, That one *John VValpool*, a Monk; was seditious amongst his Brethren; that he had stolen out of *St. Oswald's* Shrine certain Jewels, and what he could elsewhere lay his Hands on, and given them to Women in the Town: That one *Reginald Bray* should have a due Proportion for number of Dishes. That the Monks haunted a Tavern near the Monastery, and gave themselves to singing and dancing in the Dormitory till ten or eleven a Clock at Night, to the Trouble of the rest. That at the Celebration of the Funeral of the late Abbat *William*, there had been withheld from every Priest 6 s. 8 d. and from every Monk 3 s. 4 d. which was us'd to be given at such Times.

This *Robert Kirton* had great Contention with his Tenants in *Peterburgh*, about Pasturage in the Fenn call'd *Burgh*, a little Fenn adjoining to the Monastery; which, as the Inhabitants alledg'd, the Abbat had overcharg'd with 1500 Sheep in two Flocks; complaining also to King *Henry VIII.* that he had suffer'd thirty Tenements, in the Street call'd *Boongate-street*, to fall to utter Decay; and then impark'd the same Ground; and made a Place for his own Deer. Norwithstanding these Contests, Abbat *Robert* forgot not to enlarge and beautify the Buildings of his Monastery; for he made that goodly Building at the East end of the Church, now commonly known by the Name of *The New Building*, wherein he plac'd three Altars, opposite to three Pair of Stairs, descending from the back of the High Altar. The Places of these Altars are yet discernable. He built a Chamber in his Dwelling-House, calling it *Heaven-Gate Chamber*, which is extant, and retains its Name to this Day. He made in his great Hall that goodly Bow-window over-looking the Cloister, the Memory whereof is fresh to this present Age. He set up in the Church the *Crucifixorium*, or Roodloft, now standing at the Entrance into the Choir, though plac'd something lower than it was at its first Erection. He set up the Gate leading to the Deanry, which is yet standing, and retains the Memory of the Builder; in his Hieroglyphick of a Crozier, with the Letter R. and a Church or Kirk plac'd upon a Tun, which must be constru'd with the Allusion thus, *Abbat Robert Kirk Tun*; and so *Kirkton*. He beautify'd the Chapel of *St. Mary*, or our Lady's Chapel with Pictures and gilded Work, much of which was lately extant.

When he had been Abbat about thirty two Years, he dy'd and was bury'd in the Chapel afore mention'd. His Monument was in the Year 1651 levell'd with the Ground, above which it had been erected about four Foot, and plac'd upon an hollow Arch, where his Body lay, and at the Head thereof was a fair Stone, lying even with the Pavement, which cover'd a Pair of Stairs going down into the Sepulchre. His Successor, the last of all the Abbats, was,

45. JOHN CHAMBERS,

Born at *Peterburgh*, and advanc'd to the Abbatical Chair, Anno 1528. In his first Year Cardinal *Woolsey* came to *Peterburgh*, where he kept his *Easter*, went in Procession with the Monks on *Palm-Sunday*, and on *Maundy-Thursday* wash'd and kiss'd the Feet of 59 poor People, and having dry'd them, he gave to each of them 12 d. and three Ells of Canvas for a Shirt, a Pair of Shoes, and a Portion of red Herrings.

In the seventh Year of this Abbat *John*, *Katherine* the first Wife of King *Henry VIII.* and Mother of Queen *Mary*, dy'd at *Kimbolton* Castle in the County of *Huntington*, Jan. 18, 1535, and was bury'd in this Church, betwixt two Pillars, on the North-side of the Choir, near to the High Altar.

This Abbat *John Chambers*, at the general Dissolution of Monasteries, preserv'd himself in Favour, by making a Resignation of his Abby, as many did, under the Common Seal, into the King's Hands; which though I cannot find in the Augmentation-Office, yet there is a Grant there made by King *Henry VIII.* to the said Abbat, which confirms me in this Opinion. It bears Date. 1 March, An. 31 Hen. VIII, which was 1540, before the Bishoprick was erected; by which it is express'd, that the Monastery of *Peterburgh* being dissolv'd, the King, out of his Grace and Favour, did grant to the said late Abbat *Chambers* 260 l. 13 s. 4 d. per Annum, during his Life, with 100 Loads of Wood, out of the Woods call'd *Eastwood* and *Westwood*.

On the 30th of November, 1539, being 31 Hen. VIII, an Inventory was taken of the Treasure of the Church, which was as follows:

Inprimis, one Cross set with Chrystal; silver and gilt.

Item, one Cross of Silver gilt; with a Staff of Silver.

Item, one Cross of Byral, with a Staff of Silver.

Item, one old Cross, plated upon Wood.

Item, five Staves of the *Rectores Chori*, with Heads of Silver.

Item, two Candlesticks gilt.

Item, two Candlesticks Parcel gilt.

Item, two Censers gilt, Parcel of them.

Item, one Censer gilt.

Item, one Ship gilt, with a Foot.

Item, one little Basin and Ewer gilt.

Item, ten Chalices gilt, with the Patens.

Item, one little Chalice, Parcel gilt.

Item, one broken Cruet gilt.

Item, one holy Water-stock Parcel gilt.

Item, a Gospeller, and a *Supersaire* garnish'd with Silver, and gilt.

Item, two Verge Rods of Silver.

H h h h h h

ALTAR:

ALTAR-CLOTHS.

- Item*, one Altar-Cloth of two Kings and Bishops.
- Item*, two Altar-Cloths of Purple Velvet, embroidered with Eagles and Flower-de-Luces.
- Item*, two Altar-Cloths of Bawdkyn.
- Item*, two Altar-Cloths of Cloth of Silver.
- Item*, two Altar-Cloths of Bawdkyn, with Leopards and Stars.
- Item*, two Altar-Cloths of white Bawdkyn.
- Item*, one Altar-Cloth of white Diaper, with a Border embroidered with Bucks.

A L B E S.

- Red Albes for Passion-Week, 27.
- Item*, eight Albes, with Crowns and Moons.
- Item*, fourteen red Albes.
- Item*, forty blew Albes of divers sorts.
- Item*, seven and twenty other Albes to be worn on single Feasts.
- Item*, six Albes, with *Peter-Keys*.
- Item*, six Albes call'd the *Kydd*s.
- Item*, seven Albes call'd *Meltons*.
- Item*, six Albes call'd *Doggs*.
- Item*, one Albe richly embroidered.
- Item*, eight Albes, with Apples of Cloth of Gold.
- Item*, eight Albes, with Apples of blue Tissue.
- Item*, five old Albes with red Tissue.
- Item*, eight Albes embroidered with Vines.
- Item*, five old Albes embroidered.
- Item*, fourteen Albes embroidered with divers Sorts.
- Item*, thirty Albes of old Cloth of Bawdkyn.
- Item*, nine Albes embroidered with Green.
- Item*, thirteen Albes of divers Sorts.
- Item*, fourteen green Albes, with counterfeit Cloth of Gold.
- Item*, four Albes call'd Ferial White.
- Item*, seven Albes call'd Ferial Black.

V E S T M E N T S.

- Item*, one Suit of Crimson-Velvet upon Velvet, with a Cope and Albe suitable to the same.
- Item*, one Chasuble, with an Albe call'd the *Burgon*.
- Item*, one Suit of blue Damask, with a Cope and thirteen Albes to the same.
- Item*, one Suit of Purple Velvet embroidered with Flowers and Angels, with a Cope and five Albes.
- Item*, one Suit of black Velvet with a Cope, and four Albes with Flowers.
- Item*, one Suit of rich white Cloth of Bawdkyn, with seven Albes.
- Item*, one Suit of blue Velvet, with five Albes.
- Item*, one Suit of red Velvet, with ragged Staves, and three Albes of green Bawdkyn.
- Item*, one Suit of Crimson Velvet with Flowers, and one Cope and three Albes.
- Item*, one Suit of red Satin with three Albes.
- Item*, one Suit of red Tissue with three Tunicles.
- Item*, one Suit of blue Tissue with two Tunicles.
- Item*, one Suit of Cloth of Gold with Orphers of Tissue.
- Item*, one Suit call'd the Crowns, with two Copes.

- Item*, one Suit call'd the *Londus*, with four Copes.
- Item*, one Suit of *Peter-Keys*, with two Copes.
- Item*, one Suit of the *Doggs*, with two Copes.
- Item*, one Suit of the *Meltons* so called, with eight Copes.
- Item*, one Suit call'd *Overtons*, with three Copes.
- Item*, one white Suit call'd *Godfreys*, without a Cope.
- Item*, one Suit of white Silk, called the *Georges*, with eight Copes.
- Item*, one Suit call'd the *Kydd*s, with four Copes.
- Item*, one Suit call'd red Needle-work, with two Copes.
- Item*, one Suit of green Silk call'd *Martyrs*, with four Copes.
- Item*, one Suit called the *Squirrels*, with two Copes.
- Item*, one Suit of green Silk called the *Cocks*, with one Cope.
- Item*, one Suit of green Velvet, with one Cope.
- Item*, one Suit of yellow Silk with two Copes.
- Item*, one Suit of changeable Silk with one Cope.
- Item*, one Suit called the *Dayfies*, with one Cope.
- Item*, one Suit called the *Popinjais*, without a Cope.
- Item*, one Suit of Purple Velvet, without a Cope.
- Item*, one Vestment of black Velvet, with one Albe.
- Item*, three Tunicles of black Worsted.
- Item*, one Suit of coarse Red, without a Cope.
- Item*, three Tunicles with *Peter-Keys*.
- Item*, one Vestment called the *Vines*.

C O P E S.

- Imprimis*, eighteen of red Tissue.
- Item*, two Copes called the *Burgons*.
- Item*, three Copes called the *Golds*.
- Item*, six Copes of red Velvet.
- Item*, three Copes of red Bawdkyn.
- Item*, one Cope of red Damask.
- Item*, six Copes of blue Tissue.
- Item*, two Copes of dun Tissue.
- Item*, nine blue Copes called the *Roots*.
- Item*, five Copes of blue Velvet.
- Item*, thirteen Copes of blue Silk called the *Georges*.
- Item*, seven Copes of blue Bawdkyn called the *Hindes*.
- Item*, four Copes of old black Bawdkyn.
- Item*, seven Copes of Satin in *Cyprus*.
- Item*, three Copes of red Silk.
- Item*, three Copes of green Silk.
- Item*, four Copes of red Needlework.
- Item*, four Copes of green Velvet.
- Item*, thirteen Copes of white Silk.
- Item*, two other Copes.

In the CHOIR.

- Imprimis*, the High Altar plated with Silver, well gilt, with one Image of CHRIST's Passion, and a little Shrine of Copper, enamell'd, for the Sacrament.
- Item*, two Pair of Organs, and two Desks of Latten, seven Bafons hanging, with four Candlesticks, and Banners of Silk above the Choir, joining

ing to the Tomb, where Queen Katherine lies buried.

Item, in the inclosed Place, where the Lady Katherine lieth bury'd, one Altar-Cloth of black Cloth, one Pall of black Velvet, with white Cloth of Silver crossed, and one white Altar Cloth.

Item, belonging to the same remaining in the Sacristy, two Candlesticks of Silver, parcel gilt, one Chalice and two Crewets gilt.

Item, one Pair of Vestments of Black Velvet, with an Albe to the same.

Item, ten Cloths called Pedecloths to lie before the high Altar.

Item, sixteen Cloths to hang in the Choir.

Item, at the upper End of the Church three Altars, and upon every Altar a Table of the Passion of CHRIST gilt, with three stained Fronts.

In our Lady's Chapel.

Imprimis, an Image of our Lady with reddis Riffey, set in a Tabernacle well gilt upon Wood, with twelve great Images, and four and thirty small Images of the same Work about the Chapel.

Item, a Pair of Organs, one Desk and four Seats, one Tabernacle of the Trinity, and one other of our Lady, one Desk, and one old Candlestick of Latten, four Pedecloths called Tapets.

Item, Two Vestments of white Damask with Flowers, one red Vestment of Satin with Flowers, and also Albes for the same.

Item, one Suit of Grimson Velvet with Orphers of Imagery of Gold, and one Cope and four Albes.

Item, three white Altar Cloths, one of them Diaper, with three old painted Fronts, two Orphers, eight Surplices.

In St. John's Chapel.

Item, a Table of Alabaster, one Front of painted Cloths, with two Images of Alabaster.

In St. James's Chapel.

Item, one Table of Alabaster, two Images of the same, and one Front of painted Cloths.

In the Rood Loft.

Item, One Table upon the Altar, eighteen Images well gilt, one Desk of Wood, two Orphers, one Front of painted Cloth.

In the Body of the Church.

Item, one Altar with Images, gilt, one Front of Green Silk, with Ostrich Feathers, one Coffer, the Altar of our Lady's Lamentation gilt, one Front of painted Cloths, four Lamps in divers Parts of the Church.

In the South Isle.

Item, in St. Oswald's Chapel, one Altar with a Front of painted Cloth, one Table gilt of St. Oswald.

Item, in St. Bennet's Chapel, one Altar with a Front of painted Cloth, one Table gilt, with the Story of St. Bennet.

Item, in St. Kyneburgh's Chapel, one Altar with a Front of painted Cloth, with one Table well gilt.

The Trinity Chapel.

Item, the Altar with a Front of old Silk, one white Altar Cloth of Diaper, two Candlesticks of Latten, one Table of Alabaster, one Coffer, and Seats of Wood, one Lamp.

In the Cloister.

Item, one Conduit, or Lavatory of Tynne, with divers Coffers and Seats there.

In the Ostrie Chapel.

Item, one Altar Cloth, two Fronts of painted Cloths, two Latten Candlesticks, one Coffer, one Superaltar of Marble, one Vestment of green Silk, one Vestment of Dove-colour'd Silk, two Albes.

In the Chapel of Low.

Item, one Altar, two Fronts of old painted Cloths, two white Altar Cloths, two Vestments of Silk, one red, the other green, and one Albe of Needle-work.

Item, one Chalice gilt, one Corporas, one Pair of Candlesticks of Latten, three Bells to ring in the Chapel.

In the Infirmary Chapel.

Item, one Table of Alabaster, one Front of Silk, two Candlesticks of Latten, three Coffers, four Seats, one Vestment, one Albe of white Silk, with Orfets of red.

Item, one Vestment of white Fustian for Lent, with an Albe, three Corporasses, with Cases, two Altar Cloths, one old Vestment, one old Albe.

Item, one Vestment of blue Chamlet, with Moons and Harts, with one Albe to the same.

Item, one Vestment of red coarse Satten of Cyprus, with Harts and Knots.

Item, one little Bell, one Lamp hanging, one broken Silver Crown.

Item, old Cloths to cover Saints in Lent.

In the Abbat's Gallery Chapel.

Item, one Table of Alabaster.

In the other Chapel.

Item, one Table of Alabaster, three old Chests, an old Almery.

In the Abbat's Hall.

Item, four fixed Tables, four Forms, one Table with two Treffels at the high Bench, the Hangings old Tapestry, one Cupboard, one Chair, one Chaffer.

In the Abbat's Kitchen.

Item, three great boiling Pots, seven small Pots, four Pans, two Kettles, one great Bras Pan with two Handles, a Ladle, a Scummer, five Spits, one Stone Mortar, one Brandiron with four Bars, two Racks of Iron, one Gridiron with four Bars, two Racks of Iron,

one Gridiron, one Flesh Hook, two Frying Pans, one Porringer, one Fire Fork.

In the Abbat's Fish-House.

Item, Old dry Ling of the last Year, 24 Warp.
Item, Great Ling of this Year, 100 Warp.
Item, In middle and small Ling, 100 and half a Warp.
Item, In dry Haberdine, 203 Fishes.
Item, Stock-Fish, 208 Fishes.
Item, Salmon half a Barrel.

In Eyebury Farme.

<i>Item</i> , In Sheep	—	29 Score and ten Sheep.
<i>Item</i> , Oxen	—	19
<i>Item</i> , Bulls and Bulchins	—	5
<i>Item</i> , Kine	—	18
<i>Item</i> , Heifers two Years and upwards	—	13
<i>Item</i> , Steeres	—	8
<i>Item</i> , Yearling Calves	—	12
<i>Item</i> , Geldings for the Saddle	—	4

In the Abbat's Brew-House.

Item, Four Furnaces great and small, two of Copper and two of Lead, two great mashing Fats, an Ark for ground Malt, three Fats; five yieling Fats, six and thirty Keelers, two cleansing Sieves, four Couls, and a great graining Tub.

In the Garret.

Item, six Quarters of Malt, ten Quarters of Wheat, two Quarters of Oats, two Quarters of Barley, six Bushels of Pease.

In the Barnes.

Item, Fifty Loads of Hay by Estimation.

The Abbat's Plate.

Imprimis, A Bason and Ewer of Silver, one Silver Pot of a Quart, two standing Pieces covered, all gilt; two flat Bowls of Silver, two Salts with one Cover gilt; one Nut without a Cover, two Alepots with two Covers; four Masers great and small, with Bands of Silver and gilt; two Pieces of Silver, and ten Spoons of Silver; an Horn with two Feet of Silver and tipped; a Nut tipped with Silver and gilt.

The Length and Breadth of the Church, and other Parts thereof.

Imprimis, The Church, containing in Length eight score Yards, in Breadth 34 Yards.

Item, The Lady's Chapel, containing in Length 46 Yards, in Breadth 14 Yards.

Item, The Cross Isle on the North Side, 18 Yards, and in Breadth 12 Yards.

Item, Three Chapels, with the Entry into the Lady's Chapel, in Length 14 Yards, in Breadth seven Yards.

Item, The Isle on the South Side, with the Chapels, in Length 21 Yards, in Breadth 20 Yards.

Item, the Cloister about four Square, in Length 168 Yards, in Breadth six Yards.

Item, The Chapter-House, in Length 28 Yards, in Breadth 11 Yards.

Item, The great Dormitory, in Length 64 Yards, in Breadth 13 Yards.

Item, The little Dortor, in Length 33 Yards, and in Breadth 13 Yards.

Item, The Fraternity, in Length 54 Yards, in Breadth 14 Yards.

Item, The Infirmary, in Length 65 Yards, in Breadth 10 Yards.

Item, The Chapel at the Gate of the Monastery, 14 Yards in Length, in Breadth eight Yards.

Item, The Vestry, containing in Length 18 Yards, in Breadth six Yards.

Item, The Abbat's Hall, in Length 32 Yards, in Breadth 12 Yards.

Item, The Abbat's great Chamber, in Length 33 Yards, in Breadth 10 Yards.

Item, In the two Steeples of the Monastery at the Front, Bells 10, and in other several Places of the Houses, Bells four.

Item, The Convent's Kitchen, in Length 25 Yards.

Item, The Lavers in the Cloister weighing about 100 lib.

All which Goods were assign'd to the said Abbat, being Guardian for the same Time, by the Commissioners

Philip Pryce, } and others.
 John Tregonnel, }

Two Years after this Inventory, viz. 1541, and of King Henry 33, the King chang'd the Person from an Abbat to a Bishop, the Church from a Monastery to a Cathedral, and the Town of Peterburgh from a Village to a City.

Here I must acknowledge my self at a Stand, as not able to give a perfect Account of all Manors, Lands and Tenements belonging to the Monastery of Peterburgh at the Time of the Dissolution; for it had Lands and Tenements in Catworth, Thorp Water-vile, Achirch, Tichmersh, Winwick, Hemington, Kynethorp, Armistton, Grendone, Thurning, Pappellee, Beningfield, Addington, Shipton, Twywell, Woodford, Churchfield, Stoke, Pilketon, Craneford, Burlee, Thornhaw, Sibberton, Walmisford, Etton, Lolhame, Southorp, Walcot, Ufford, Helpiston, Woodcrof, Upton, Cathwait, Torpel, Baddington, Aston, Nunton, Deeping, Bernack, Marham, Hargrave, Allington, Glapthorne, Cotterstock, Angotby, Osgotby, Swinstead, Witham, Careby, Gretton, Thrapston, Denford, Ringstead, many Lands in Holland, &c. which how, or when they were alienated from this Monastery, whether by the King, or by the Monastery it self before, I cannot tell. But of such Lands as the Abby was at this Time in full Tenure and Possession of, King Henry made a tripartite kind of Division, assuming a third to himself, confirming another third upon the Bishop, and the rest unto the Dean and Chapter. Those which King Henry took to himself were then let out to Tenants at a yearly Rate, these and thus.

Com. North.

Eyebury, then in the Hands of Sir John Russel, afterwards Earl of Bedford } l. s. d.
 13 06 08

Oxeney, then in the Hands of Roger Horton, Gent. } 01 10 00

Dosthorp, call'd Gillims and le Lane-Land, then in the Hands of John Stoddard } 02 00 00

Pillifgate, in the Hands of David Vincent } 19 00 00

Kettering cum Pigbestly, with the Advowsons of the Rectories there, in the Queen's Hands	1. s. d. 111 03 04 ob.q.dim.
Stanwigge, given to the Dean and Chapter, but taken away again with Polebrook also, then in the Queen's Hands	27 16 00 ob.
Cottingham cum Desborough, with the Advowsons of the Rectories, in the Queen's Hands	67 02 01
Oundle, with the Advowson of the Vicarage, in the Hands of the Lord Russell	172 00 03 ob.
Astton, in the Queen's Hand	29 03 08
Wormington cum Egiltborp, with the Advowson of the Vicarage, in the Queen's Hand	97 04 10 ob.q.
Polebroke, with the Advowson of the Rectory, then in the Hands of Sir Edward Montague	12 14 00 ob.q.
Clapton, with the Advowson of the Rectory, in the Hands of William Dudley, Esq;	03 17 04
Lullington, with the Advowson of the Rectory, in the Hands of Sir Edward Montague	08 15 07 ob.
Hundreds of Polebrook and Navesford, in the Queen's Hands	19 09 03 q.
Hundred of Howkeshaw, in the Queen's Hands	16 13 04 q.
Tinwell, with the Advowson of the Rectory, in the Hands of Sir William Cecil	33 13 04
Gosberkirk, in the Queen's Hands	74 09 02 ob.q.3.ob.
Fletton, in the Hands of Roger Forest	27 00 06
Sum total	733 l. 9 s. 9 d. 3 pt. q. & dimid.

King Henry having taken these Lands from the Church of Peterburgh, made Provision for the Bishoprick, to which he subjected the Counties of Northampton and Rutland, and appointed the Abbat's Dwelling for the Bishop's Palace, and for his Maintenance confirm'd these Lands, viz. Burghbury, Eye, Singlebolt, Northam, Witherington, Walton, Paston, Gunthorp, Southorp, Thirlby, the Hundred of Nassaburgh; a Pasture in Park-lane of eight Acres, 40 Acres, Sheepcotes, St. John's Yard; the Vineyard and Toorbill, Snorshills, Edgerly 50 Acres; in Padholm 18 Acres, Eastwood 180 Acres, Westwood, Burghbury 246 Acres; the Spittle; more at Eye, and the Tithing Barn there; Pensions from Helpston, Eton, Wittering; Houses and Shops in the Parish of St. Gregory, London, and in the Parish of St. Briget; the Advowsons of Castre, Bernack, Paston, Polebrook, Scotter, South Collingham; the Vicarage of St. John Baptist in Peterburgh; the Deanry of the College at Irlingburgh, and the Chantry there; the Chapel of St. John, upon, or adjoining to the Bridge of Stanford; for all which the Bishop was to make to the King annual Acknowledgment, by the Payment of 33 l. 10 s. 8 d. John Chambers the false Abbat, who had sold his Church, for his Treachery was made the first Bishop, on whose Tomb some body bestow'd an un-

deserved Epitaph, but that is now more deservedly broken down.

The short Succession of Bishops of Peterburgh being in the *English* Abridgment of the *Monasticon*, it would be superfluous to repeat the same here. I shall therefore only observe, that whereas Mr. Gunton is somewhat lavish of his Encomiums on Edmund Scambler, the third in that Catalogue, he presently after tells us, that he impair'd the Honour, Privileges and Revenues of his Bishoprick, passing quite away the Hundred of Nassaburgh, with the whole Liberties thereof; the Goal, the Manor of Thirlby; the Manor of Southorpe, &c. as if King Henry had not taken away enough, the Bishop himself would pass away more. Dr. Patrick informs us, that others tell us more of his alienating than Gunton has done, and that he obtain'd his Translation to Norwich, as a Reward of one of these Grants to a great Man at Court. Now with what Face can Gunton speak so fawningly of a Bishop guilty of Sacrilege and Simony?

The Revenues for the Dean and Chapter, with such Offices and Places as were subordinate, were these:

In NORTHAMPTONSHIRE.	l.	s.	d.
Manor of Peterburgh rated yearly at	127	07	00 ob.
Manor of Longthorp	41	16	11 q.
Manor of Castre	51	10	07 q.
Manor of Sutton	17	00	04
Manor of Glimton and Peykirk	63	15	00
Manor of Maxey	19	04	00
Manor of Northburgh	07	08	01
Manor of Stamford St. Martins	18	11	03 ob.
Manor of Irlington	33	05	11
Manor of Stanwigge	25	08	00 ob.
Manor of Polebrook	40	08	01 ob.q.

LEICESTERSHIRE.

Manor of Eton and Bringhurst	92	06	01 q.
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LINCOLNSHIRE.

Manor of Fiskerton	68	15	03
Manor of Repham, Scothern, Sudbrook	40	09	10
Manor of Scotter	49	04	06
Manor of Walcot	06	18	01
Manor of Grantham	00	12	08
Stanford beyond the Bridge	00	07	00
Boston	00	10	00
Manor of Careby	00	07	00
Liberty or Hundred of Scotter	03	08	04

NOTTINGHAMSHIRE.

Manor of North-Collingham and South-Collingham	85	19	05
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HUNTINGDONSHIRE.

Manor of Botolph-Bridge and Overton	07	12	00
Manor of Alwalton	39	10	05

I i i i i

Sum total 811 : 16 : 01 q.

*Outrents in other Places not comprehended
in the former Values.*

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Fishing in <i>Wittlemere</i> ———	05	13	04
Fishing in <i>Weland</i> ———	01	13	04
Fishing in the Water of <i>Upwell</i> in } <i>Com. Norf.</i> ———	00	02	04
Fishing in the River <i>Nene</i> ———	07	00	00

*Advowsons and Presentations of Churches
belonging to the Dean and Chapter.*

*Peikirk, Northburgh, Stanwigge, Alwalton, Fiskerton,
Irtlingburgh, All-Saints; Vicarages of Maxey, North-
Collingham, Bringburst.*

Portions or Pensions from several Churches.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
<i>Castre</i> ———	05	00	00
<i>Peikirk</i> ———	01	18	00
<i>Northburgh</i> ———	00	10	00
<i>Bernack</i> ———	05	10	00
<i>Irtlingburgh</i> ———	01	13	04
<i>Stanwigge</i> ———	01	16	08
<i>South Collingham</i> ———	01	00	00
<i>Polebrook</i> ———	01	00	00
<i>Fiskerton</i> ———	00	15	00
<i>Scotter</i> ———	02	00	00
<i>Careby</i> ———	00	07	00
<i>Thornhau</i> ———	00	03	00
<i>Ufford</i> ———	00	16	08
<i>Woodford and Stoke Doile</i> ———	02	08	08

Churches Appropriate.

Maxey, Epton, North-Collingham.

*An Extract of Dr. Patrick's Narrative of
the Rifling and Defacing the Cathedral
Church of Peterburgh, in the Year 1643.*

*Patrick,
p. 333.*

In April the aforesaid Year, some Rebel Forces came to *Peterburgh*, being under the Command of the afterwards Usurper *Oliver Cromwell*. These breaking open the Church, threw down and broke in Pieces two Organs there were in it. Then entering the Choir, they tore in Pieces all the Common-prayer-Books they could find, tearing the Apocrypha out of the Bible. Next, they broke down all the Seats, Stalls, and Wainscot, which was adorn'd with Passages of Scripture, a Latin Distich being in each Seat to declare the Story.

Swapham being the old Leiger Book of the Church, found there by one of those sacrilegious Rebels, was redeem'd by some Person belonging to the Church, who said it was a Latin Bible.

Having defac'd the Choir, they broke down and burnt the Rails about the Communion Table, which they also threw down, took away the Cloth on it, and a Bible and Common-prayer-Book in Velvet Covers, a Silver gilt Bafon, and Silver Candlesticks, which last were lost, the other Things being restor'd by the Command of Colonel *Hubbert*.

In July following another Gang of Rebels broke open the Vestry, and carry'd off what they found there. Behind the Communion Table there stood a curious Piece of Stone-work, much admir'd, painted and gilt, which rose up almost as high as the Roof of the Church in a Row of three lofty Spires, with other lesser Spires growing out of each of them; this they pull'd down with Ropes, and laid level with the Ground.

Over this Place, in the Roof of the Church, in a large Oval yet to be seen, was the Picture of our Saviour seated on a Throne, with the four Evangelists, and other Saints on each Side. This they defac'd by many Musket Shots made at it.

At *Yaxley*, a neighbouring Town, these Holy Soldiers piss'd in the Font, and then baptiz'd an Horse and a Mare, using the Solemn Words of Baptism, and signing them with the Sign of the Cross.

When they had done all the other Mischief they could at *Peterburgh*, they fell to rifle the Tombs and Monuments, tearing off the Brass that was on them, defacing the Inscriptions, and breaking in Pieces all the Figures on them. Then they broke all the Glass Windows, because they were painted with Passages of Scripture, and reckon'd some of the finest in *England*. Nor did they spare the Chapter-House, where they seiz'd the Records, broke the Seals, tore the Writings in Pieces.

This may suffice for the then rifling of this Church; if there had been such Accounts preserv'd of the sacrilegious destroying of Churches under King *Henry VIII.* and *Edward VI.* they might have fill'd large Volumes, and many of them would exceed what has been here said in Barbarity. Hundreds of Churches were then not only defaced, but thrown down to the Ground, and that by publick Authority, that is still by many look'd upon as a pious Action, and the other, which is less criminal, represented in the most heinous Manner. Thus it is Aversion, or Affection, that with some People makes the same Fact either good or bad. Neither *Mr. Gunton* nor *Dr. Patrick* find Fault with the horrid Havock made by King *Henry VIII.* and all his inhuman Assistants, but both exclaim bitterly against a parcel of brutal Soldiers defacing one Church, without the least Colour of Authority, but their own brutal Temper.

To what has been said above concerning the ancient Possessions of this Church, which *Mr. Gunton* owns he cannot give an Account of, and *Dr. Patrick* has not attempted, there is added in the Appendix, Vol. II. NUM. CXLIII. a Particular of the said Possessions, as they stood in the Days of King *William the Conqueror*, out of *Doomsday Book*.

The following Lease has also its Use, and will be acceptable to the Curious.

†

Lease

In the Hands of Ralph Thoresby, of Leeds in Yorkshire, Esq; **Lease of Lands in Lincolnshire granted by the Abbat and Convent of Peterburgh to Sir William Tyrwhit.**

THIS Indenture made the thyrde Day of May in the yere of the Reign of Henry viijth. by the Grace of Godd of England and France Kynge, Defender of the Faith, Lorde of Ireland, and in Erthe the supreme Hedd of the Church of England, the twenty and fyve, Reverende Father John, by the Suffrains of Godd, Abbot of the Monastery of Peterburgh, in the County of Northampton, and the Convent of the same Monastery on the one Partye, and Syr William Tyrwhit, Knyht, on the other Partye, Witnesith, that the sayd Abbot and Convent have by theys Presents grauntyd, dymysed, and to ferme lettyn to the said Syr William, and his Assignes, the Scyte and Mansion of their Manor of Scotton, in the Countye of Lyncolne, with all the Lands, Medowes, Clofys, and Pastures in Scotton afforsayd, in the same Countye, callyd the Demaynes of the said Manor, and also theyr Wynde Milne of Scotton afforsayd, with the Tennants to the same Mylne and Shoppys, callyd the Market Shoppys, in the Market Place of Scotton afforsayd, with the Proffits of the Fayres and Markets, there Perquisits of the Cowrte Leats, Sheriffe Turnys holden within Scotton afforsayd, or within the Libertyes of the same, all the Waffs, Estreyes, Fellons Goods, as well within the Libertys of Scotton, as within the Towne of Scotton afforsayd, fishinge in the Water callyd Scotton Die, and the Warren of Donnis in Scotton afforsayd, with their Appurtenances, except and always reservyd to the sayd Abbott and Convent, and theyr Successors, the Advouson of the Church of Scotton afforsayd, the Woods and Underwoods, Rente, Sutes of Cowrte, and Fynys for the same, and all maner of Suites of the Tennants there, Marriage, Leachewhyts, Marches, Relyues, Excheats, Goods of owtlawyd Persons, Fynys, or Grefomnys for Lands and Tenants, lettyn, or to be lettyn by Copy of Cowrte, Rolle, or otherwise. And all manor of Casualtyes as shall growe, come, or happen within the Precincts of the Lordeshipp of Scotton afforsayd before not expressid. To have and to holde the said Scite, Mansion, Lands, Medowes, Clofes, Pastures, Windmylne, the Shoppys callyd Market-Shoppys, the Proffits of the Fayres and Markets, there Perquisits of the Cowrte Leats, Sheriffs, Turnys, Wayffe, Estreyes, Fellons Goods, Fishing, and Warren afforsayd, with their Appurtenances, excepte before exceptyd and reservyd to the sayd Syr Wylliam Tyrwhyt, and his Assignes from the Fayste of Saynt Michael Tharchangell next ensuyng the Date of theys Presentts unto the Ende and Terme of fourescore Yeres then next foloyng fully to be complete and ended. Yelding and paying therefore yerely unto the sayd Abbot and Convent and theyr Successors eight Pounds syxe Shillings and eight Pens of good and lawfull Money of England at the Feaste of Ester and Saynt Mychall Tharchangell by evyn porcions duringe the sayd Yeres. Also it is covenantyd and agreed betweene the sayd Partyes, that the afforsayd Syr William shall not make any Assignment of the sayd Premisses to any Person, or Persons, but to such as shall be sufficient and in Abi-

lityes to occupy the same; and also to be good and beyvolent, as well to the sayd Monastery of Peterburgh, as also to the Tennants of the sayd Lordshipp of Scotton. And it is further covenantyd and agreed between the sayd Partyes, that the sayd Syr Wylliam, and his Assignes, shall yerely, as ofte as Need shall requere, sufficiently make, repair, and keep up, all the Howfys, Buyllyngs, and Walls, sett or beyng within the sayd Scyte; and also the afforsayd Wyndemylne, and them sufficiently builded, mayde, and repayred, shall leave at the end of the sayd Terme, or at suche time as he, or his Assignes, or any of them shall depart from the Scyte, and other the Premisses above lettyn. And also the sayd Abbott and Convent, and their Successors, couvenanten and graunten to fynde, appoint, and assign to the same Syr Wylliam, and his Assignes, sufficient Tymber for buyldyng and Reparation of the Premisses. So that the same olde Tymber be not hurte nor destroyed by the Negligens, nor by the Defaute of the sayd Syr Wylliam, or any of them, their Servants, or their Adherents, the same Tymber to be delyvered by the oversyght of the said Abbot and Convent, and their Successors, or their Officers by theym assigned for the tyme being; or ellas moche suche Woode growynge within the sayd Lordeshipp, as shall amounte to the Value of the sayd Tymber, without any further Coste or Charge, to be done by the sayd Abbott and Convente, or their Successors consernynge the sayd Reparacions. And also the sayd Syr Wylliam couvenanteth and graunteth for him and his Assignes, that they, and any of them, shall sufficiently close and fence all the Clofys above to theym lettyn, and also clense, kepe, and scoure all the Dyches, Watercourses, and Trent-Banks within the afforsayd Scyte, Londe, and Tenements, and other the Premysse above lettyn, at theyr owne propre Coste and Charge, yerely, during the sayd Terme, as often as Nede shall require, excepte two Stathes of the Banks of Trent, whiche the sayd Abbott and Convent couvenantythe and grauntyth, that they and theyr Successors, at theyr Coste and Charge, from tyme to tyme, as often as Nede shall requere, during the afforsayd Terme of fourescore Yeres, shall make fense, repayre, and uphold. Also the sayd Syr Wylliam couvenantyth and grauntythe to and with the sayd Abbott and Convent, that nether he the sayd Syr Wylliam, nor his Assignes, without the Lycens of the said Abbott and Convent, and their Successors, shall vex, trouble, ne sew the Tenants nor Fermers of the sayd Abbott and Convent, or their Successors inhabytyng within the afforsayd Lordshipp, in any manor of Courte; but only in the Courte of the sayd Abbott and Convent within the sayd Lordeshipp, to be holden for any maner Trespasse or Harmes by theym done to the sayde Syr Wylliam, or his Assignes, whiche is, or may be determyned within the same Courte, or Courtes. And there the Amendment to be had and made by the Stuarde and the Suters there according to Reight and Conscience. And also the sayd Syr William Tyrwhit couvenantythe and grauntythe for him and his Assignes, to fynde to the sayd Abbott and Convent, and theyr Successors, to theyr Stuarde, and to theyr Servants, and other in their name cumminge to the forsayd Manor for kepyng of the Court and Leate there, or for surveying the same, or any other bezynes there to be done consernynge the sayd Manor Meate and Drinke convenyent for theym, and also Napery and Weedynds

Weedyns sufficient for theyr Lodging in the sayd Manor, for the tyme of theyr aboade there. And also shall finde and gyffe to theym, Hey, Littor, and three Quarters of Provinder for theyr Horfes yerely, twyse by the Yere cummynge thether, for keypyng of the Courte there, or other Arrants necessary there to be done. And yf it fortune the sayd Rente of viij*l.* vis. viij*d.* or any Part thereof to be behynde, and not payd after any of the Feasts abovesayd, at whiche it ought to be payd by the Space of one Monethe, that then it shall be lawfull to the sayd Abbott and Convent, and theyr Successours to entre into the sayd Scyte, Londs, and Tenements, and other the Premisses, and there to distrayne, and the Distresse there so founde and taken, to leade, carrie, and drive away, and the same to impounde, and in Pounce to kepe, untill they be of the sayd Rente of viij*l.* vis. viij*d.* and the Arrerage of the same fully contentyd and satisfyed. And if it fortune the sayd Rente of viij*l.* vis. viij*d.* or any Parte thereof to be behynde, and not payed after any of the Feasts aforesayd, at which it ought to be payd by the Space of eight Weeks, that then yt shall be lawfull unto the sayd Abbott and Convent, and theyr Successours, to reentre into the sayd Scyte, Lands, Tenements, and other the Premisses, and the same as in theyr fyrste Estate, to have ayene, reteyne, and possesse, any fermor Clause or Article in theyse present Indentures contrary to the contrarie notwithstanding. In witness whereof to the one Partye of theis Indentures remayning towarde the sayd Abbott and Convent, the said Syr William hathe put his Seale. And to the other Partie of theis Indentures remayning towarde the said Syr William, the sayd Abbott and Convent hathe putte theyr common and conventuall Seal. Yeven in the Chappiter-House of the Monastery aforesayd, the Day and Yere abovesayd.

Irrotulatum per Robertum Kursoyn Auditorem.

So much having been said concerning this Abby there remains little more to be added, being a few Lines from Mr. Willis's History of Mitred Abbies.

Having spoken of the Ravages made in this Church by the Rebels in the Year 1643, of which enough has been said above, he proceeds thus. However, the Injury that was offer'd to these goodly Edifices prov'd very inauspicious to the Persons concern'd in it; for the Lead belonging to them being sold, and shipp'd off for *Holland*, was, with the Ship it self, entirely lost in the Voyage. *Hist. Mit. Abb. p. 141.*

The Bells, which are said to have been in the Steeples, being taken down, a tuneful Ring of ten was cast about the Year 1711, out of the four biggest Bells, hanging separately in one of the western Steeples, with very little Addition; and the whole Charge of the founding, hanging, framing, &c. was defray'd by parting with the other Bells to the Bell-Founder, who also paid an Overplus of 50*l.* towards adorning the Altar; which I chose to take Notice of, on purpose to shew how well fill'd and adorn'd our Churches anciently were with large Bells, particularly the Abbies, which distinguish'd themselves above the rest by their solemn and deep Notes founding by Clocks.

The Catalogue of Books in the Library of this Abby, to be seen in *Gunton*, being in Number above 2000, may serve as an Estimate to shew, what valuable and rich Treasures of this Kind were in other religious Houses.

Mr. Willis having given us the same Dimensions of this Church from Mr. *Gunton*, as may be seen above, afterwards in the *Addenda* to his 2d Vol. tells us, the exact Length of this Church is 168 Yards, or 504 Feet; and the Breadth of the Body and Isles 26 Yards, or 78 Feet: Whereas the Length is by Mr. *Gunton* said to be but 160 Yards.



THORNEY

THORNEY

Abby of Benedictins in the County of Cambridge.

Hearnii
Sprottus
in Tract.
de Cœnob.
Petrob. &
Ramef.
P. 171.

SAXULPHUS was the first Abbat of *Burg*, or rather *Medeshamstede*, which Monastery was founded in the Reign of *Peada*, King of the *Mercians*, and improv'd by his Brother and Successor *Wulfer*. This Abbat having many Monks who were desirous to lead an Eremitical Life, acquainted the latter of those Monarchs that they were desirous, by the Help of God and his Consent, to build a Monastery of Eremitical Cells in the neighbouring Desert, at a Place then call'd *Ancarig* and afterwards *Thoring*. The King being Zealous for promoting of Religion, most willingly gave his Consent, and thus both the Churches of *Medeshamstede* and *Ancarig* were founded, (about the Year 662) but afterwards destroy'd by the Contemners of Divine Order. In process of Time *Medeshamstede* being restor'd by St. *Ethelwold*, the same Bishop also repair'd the Church of *Ancarig*, now call'd *Thorney*, or *Thoring*, on Account of the many Thorns with which it was overgrown, its Name having been more properly before *Ancarig*, that is, the Island of the Recluses, solitary Persons or Anchorites; for it is so inclos'd with Marshes, that there is no Access to it but on one Side by Boat. The same Bishop appointing *Godman* Abbat there, enrich'd that Monastery with Possessions. Afterwards the Gate to the Abby of *Thorney* was plac'd in the Town of *Stangeground* in the County of *Huntingdon*, on the West Side of the Abby, as the most proper Place. There, as well Friends as Strangers who came to *Thorney* were entertain'd, and furnish'd with Necessaries, both coming and returning, and the Tenants according to ancient Custom, are oblig'd to carry over and bring back by Boat all Persons resorting to the Abby of *Thorney* in the County of *Cambridge*. And it is to be observ'd that those Religious of *Thorney*, nor their People never had any free Wateridge at *Burg* on the Water of *Nen*, nor at *Fletton*, nor the Liberty of crossing at the Passage of *Burg* before a Special Licence obtain'd of the Religious of *Burg*. Thus it appears, that the Religious Men of *Thorney* could not go beyond the Bounds of their own Lands without the Consent of the Religious of *Burg*, whose Demesnes are known to have been parted from those of the Religious of *Thorney* by the Course of *Nen* Water from *Burg* as far as *Croyland*. It also appears by what is said above, that the Religious of *Thorney*, could not without Special Permission of the Religious of *Burg*, have free Passage at *Burg* towards the County of *Northampton* from their Manor of *Stangeground*, which is half a League from *Burg*.

This Author next speaks of a Controversy between these two Monasteries about the Liberty of the Passage, and of an Inquisition taken in Relation to the Choaking of the Water of *Nen*, which Things not containing much Information concerning this Monastery, are therefore here omitted.

The Catalogue of the Abbats of *Thorney* being imperfect in the *Monasticon*, Vol. 1, p. 151, and reaching only to the Year 1450, the same is here given, improv'd, and continu'd down to the Dissolution by the Learned Mr. *Willis*. The other Particulars mention'd in the said *Monasticon*, from p.

242 to 251, and in the *English* Abridgment thereof, p. 35, the Reader is to look for there.

Abbats of THORNEY.

1. **GODEMANNUS**, was appointed the first Abbat, Anno 970, by the Founder *Ethelwold* himself, before he had perfected the Abby. The next that I meet with is
2. **LEOFFIUS**, who occurs Abbat, Anno 1018, in which Year *Ralph de Diceto* says, he was made Bishop of *Worcester*. After him
4. **OSWY**, occurs Anno 1031, He dy'd, according to *Florence of Worcester*, Anno 1049; tho' as Mr. *Wharton's* Collections have it
4. **ETHELSTAN**, dy'd possess'd of this Dignity, Anno 1043. After whom
5. **LEFWIN**, occurs Anno 1051, in the Reign of *Edward the Confessor*; at the latter End of which Prince's Reign
6. **SYWARD**, is also said to have presided, and so probably did till after the Conquest; when
7. **FULCARD**, is said to have been appointed Abbat by *William the Conqueror*, about the Year 1068; tho' we are told that before this Time, viz. about the Year 1063, *Leofrick* Abbat of *Peterburgh*, held this Abby with some other Monastery. As to *Fulcard*, he resign'd, Anno 1085, to
8. **GUNTER**, Arch deacon of *Salisbury*, call'd *Galter* and *Gualter*, by *Peter Blesensis*. During his Government he pull'd down the old Church, founded by St. *Ethelwold*, and built a very fair One from the Ground, with new Offices, &c. for the Monks, and dying Anno 1112, was bury'd here, and succeeded by
9. **ROBERT**, Monk of St. *Evrout* in *Normandy*, Brother to the Famous *Joffrid*, Abbat of *Croyland*, install'd Abbat on the Feast of the *Assumption*, viz. August 15, 1113. Anno 1128, he new dedicated his Church built by his Predecessor, and having presided many Years, dy'd Anno 1151, and was succeeded by
10. **GILBERT**, who dy'd Anno 1154, after three Years Government, as his Successor, Anno 1154.
11. **WALTER**, dy'd after Five, viz. Anno 1159, and was succeeded by
12. **HERBERT**, who dying Anno 1162.
13. **WALTER**, Prior of *Ramsay*, was preferr'd to this Abbacy; after whose Death, which happen'd Anno 1170; this Abby lay vacant seven Years, till the Election of
14. **SALOMON**, Prior of *Ely*, Anno 1193, and had for his Successor.
15. **ROBERT**, the Second, who resigning after two Years Government, or as some say, being depos'd Anno 1195, there was another Vacancy of four Years before the Admission of
16. **RALPH**, Prior of *Freston*, Co. *Lincoln*, the next Abbat; who according to the Account of the *Monasticon*, was not constituted Abbat till the Year 1199; tho' according to Mr. *Wharton's* Collection, he became Abbat Anno 1198, on his Predecessor Abbat *Robert's* Death. His Successor was
17. **ROBERT** the Third, Elected Anno 1215, who being depos'd Anno 1220, was either restor'd afterwards, or else succeeded by another of his Name; for I find that Anno 1237, on the Death of *Robert* Abbat of that Monastery.
18. **RICHARD** de *Stanford*, was elected Abbat. The *Monasticon* mentions one *Wido Wake* as Abbat, Kkkkkk

Anno

Anno 1231, and places him after Robert the Third, and tells us that this *Wido* gave to Thorney the Priory of *Deeping*; but my Accounts taking no Notice of *Wido*, I therefore omit him. As to the Abbat *Richard*, he deceasing the same Year as he was elected in, viz. 1237.

19. DAVID was substituted in his stead, Anno. 1237. He dy'd Anno 1254, according to *Matthew of Westminster*, or as the *Monasticon* has it 1256, and had for his Successor

20. THOMAS de CASTRE. He dy'd An. 1261, and was succeeded by

21. WILLIAM YAKESLEY, on whose Death, which happen'd, Anno 1291.

22. ODO de WITLESEY, became Abbat. He dy'd Anno 1305, and was succeeded the same Year by,

23. WILLIAM CLAPTON, who dy'd Anno 1322, and was succeeded the same Year by

24. REGINALD de WATERNEWTON, He dy'd 16 Cal. March, Anno 1347, and was succeeded by

25. WILLIAM HADDON, Doctor of Laws. He dy'd 8 Id. Nov. and was succeeded by

26. JOHN de DEPING, Batchelor of Laws, who dy'd 12 Id. Nov. and was succeeded by the same Year by

27. NICHOLAS ISLIP, Batchelor of Laws. He resign'd as the *Monasticon* has it, Ann. 1399, to

28. THOMAS CHARWALTON, Prior of *Deeping*. However I find in the Register of *Ely*, that *Nicholas Islip* was Abbat Anno 1402, and that *Thomas Chartwalton*, as they stile him, did not succeed till this or the next Year. After him

29. ALAN KIRKETON succeeded, Anno 1425, upon whose Death, which happen'd, Anno 1437.

30. JOHN KIRKETON, became Abbat, to whom succeeded, Anno 1450

31. JOHN RAMSEY, who dy'd An. 1457, and was succeeded the same Year by,

32. WILLIAM RYAL, elected September 19, 1457, and confirm'd Abbat by the Bishop of *Ely*, October 6th following. He resign'd Anno 1464, and his Successor was

33. THOMAS WYSEBECH, elected Abbat November 16. On whose Death, or Cession, Anno 1484.

34. WILLIAM MURCOT, was chosen Abbat. He govern'd not long, for in the next Year

35. RICHARD HOLBECH was constituted Abbat. After whom Anno 1513

36. ROBERT MOULTON, occurs Abbat, as does Anno 1523, one

37 JOHN, whose Sirname I am ignorant of. After him I find, Anno 1525

38. ROBERT BLYTH or BLITTH, Possess'd of this Abbathip; at which Time he held the Bishoprick of *Down* or *Comor* in *Ireland* in commendam with it. He was the last Abbat, and surrendring his Abby into the King's Hands, obtain'd a Pension of 200 l. per Annum for Life. In his Will, which I have seen, dated October 19, 1547, he writes himself *Robert Blyth*, Bishop of *Down*, and appointed his Body to be bury'd in the Church of our Lady at *Whittlesey*, Co. *Cambridge*, before the sacred Sacrament of the Altar, and gives a Legacy to the Personage of *Whittlesey*, belonging to the late dissolv'd Monastery of *Thorney*.

Mr. *Willis*, p. 187, having mention'd several Persons of Note bury'd in the Church of this Mona-

stery proceeds thus. All whose Monuments underwent the same Fate with most others in Religious Houses at the Reformation. However this Abby Church had the good Fortune not to be quite destroy'd; for Part of it being appropriated to the Use of the Parish, has been by that Means preserv'd. This is the Western End, or Nave of the Church, which I presume was in ancient Times separated to the Use of the Parishioners, as several Conventual Churches were in Abundance of Places. 'Tis in Length above 70 Feet, and about 80 in Height, and adorn'd at the Western End with two round Turrets, which are about 20 Feet higher than the Rest of this Building. In that on the North Side hangs a Bell of about 1600 weight, plac'd there, as I am inform'd, Anno 1636, at which Time the side Isles being ruinous were taken down, and Part of the Stone thereof employ'd in filling up the Arches of the Nave, in order to make it fit for Divine Service, to which Use, as some say, it was then restor'd. It is at present 30 Feet in Breadth, being, as I suppose, but half as broad as when its Isles were standing, and narrower by two Thirds than the Western Front, the two Towers whereof extended it to 90 Feet. How much farther the Eastern Part and Choir extended, and what were the Dimensions of its cross Isles, &c. I could no ways learn, or whether it had any Lady's Chappel. The Cloisters, &c. are likewise bury'd in Oblivion, and no Account can be got thereof, the Inhabitants being mostly Frenchmen; and all that is left besides, is a little Building, which seems to have been Part of the Cloisters, now turn'd into a School-house. Not far from the Church have been dug up many Coins and Urns, amongst which are divers of *Trajan*, very fair and well preserv'd. Thus Mr. *Willis*,

Who above tells us this Abby Church had the good Fortune not to be quite destroy'd, a Sign of barbarous Times, when it was fortunate, for a ruinous Limb of an once magnificent House of God to escape utter Desolation; there being as he informs us, only one End of the Nave patch'd up, left standing, the Isles, the Choir and all other Parts totally raz'd, and of a Monastery so magnificent as this was, nothing left as a Memorial.

In the *Appendix*, Vol. 2. Num. CXLIV and CXLV, are the Possessions of this Monastery in the County of *Northampton* taken from *Doomsday-Book*, and an Acknowledgment of King *Edward III.* for Church Plate borrow'd of this Abby to pawn, for a Supply at the Time of his going over into *France*, from *Rymer's Fœdera*, &c.

SHERBORN, or SHIRBURN

Monastery of Benedictines, in Dorsetshire.

THE *Monasticon* Vol. 1, p. 62, and 423, and in the Additions to the first Vol. as also the *English Abridgment* of the same, p. 17, 53 and 253, give an Account of the Founders, Benefactors and other Particulars relating to this once Cathedral, and afterwards Monastery, the Additions which occur are not large, but not without their Curiosity, being from Mr. *Willis* and Sir *Henry Spelman* both Persons of good Note in Monastical Affairs.

Abbats of SHERBORNE.

Hist. of Abb.
Vol. 2. p.
72.

1. THURSTAN, was the first Abbat, Anno 1122. The next I find is
2. CLEMENT, he presided Anno 1163, and after him
3. WILLIAM DE SLOKE, was elected to this Dignity, Anno 1189, which he held to his Death, which happen'd Anno 1211.
4. ROBERT, is the next I meet with, whose Successor is
5. JOHN DE SOWNDE resigning Anno 1285,
6. HUGH DE STAPLEBRIDGE was constituted Abbat in his Stead, and receiv'd the Temporalities April 30, 1285. After him I meet with one
7. JOHN Abbat here, Anno 1314.
8. EDWARD GOUDE, is the next I find. He occurs Anno 1378, and 1344, and was succeeded by
9. ROBERT BRUNNING, who occurs Abbat Anno 1386, and 1397
10. JOHN FRYTH, was Abbat about the Year 1435; soon after which great Disturbances happening between the Townsmen and the Monks, the Church was burnt. However the same was much more nobly edify'd by his Successors, who were
11. JOHN SANDER, made Abbat 1460.
12. BRADFORD, after whom, as Leland tells us
13. PETER RAMESUNNE was Abbat, and then
14. JOHN MYER, to whom succeeded
15. JOHN BARNSTAPLE, the last Abbat, who surrendring his Convent with 16 Monks, March 18, 1539, had a Pension of 100 l. per Annum, which I find him possess'd of Anno 1553, at which Time 13 l. 13 s. 4 d. was paid in Fees, and 19 l. 3 s. 4 d. in Annuities, besides the following Pensions. To John Dunster 12 l. Reginald Harte, 8 l. Tho. Caple 7 l. John Busshop, Will. Vorwel, Tho. Eliot, Gilbert Saunders, 6 l. 13 s. 4 d. John Clerk, Robert Parman, Barth. Sterre, 6 l. each.

Spelman
Hist. Sacril.
p. 279.

Shirborn Abby, sometime a Cathedral Church, yet belonging to the Bishop of Salisbury, says Camden, p. 214, impres. 1510.

Sir John Horsely, having no Issue, left for Name sake to Sir Ralph Horsely of Cambridgeshire, the Monastery and Parsonage of Shirburn, who waisting his Estate, sold them to Mr. Stickles, and he to my Lord Digby, about 1620.

The Castle and Manor was assign'd from the Bishop of Salisbury to Queen Elizabeth, and by her to Sir Walter Rawleigh afterwards beheaded, then it came to Prince Henry, who dy'd shortly after, then it came to the Earl of Somerset, who being attainted, the King granted it to the Lord Digby.

The Bishoprick being void, Toby Matthew should have had it, but would not take it upon Sir Walter Rawleigh's Conditions, but Henry Cotton accepting and performing them, his Son was born blind, who notwithstanding was made a Minister, had three or four Parsonages, and was Canon of Salisbury, yet dy'd a Beggar.

B I N H A M

Monastery of Benedictins in Norfolk.

Little occurs to be added concerning this Priory to what is said in the *Monasticon*, Vol. 1. p. 343, and in the English Abridgment thereof p. 43, more than that Mr. Willis, in his History of Abbies, Vol. 2. p. 144. informs us that, JOHN ALBAN occurs Abbat, Anno 1509. I suppose it should be Prior, and not Abbat, this being only a Cell to St. Alban's, of any other Superiours of this House we find no Account; but after the Dissolution, Sir Henry Spelman, in his History of Sacrilege p. 253, says thus of it.

Binham Priory, a Cell of St. Alban's, was granted by King Henry VIII, to Sir Thomas Paston; he left it to Mr. Edward Paston, his Son and Heir, who living above Eighty Years, continu'd the Possession of it till ———— Caroli R. and having bury'd ———— his Son and Heir Apparent, left it then unto his Grandchild. Mr. ———— Paston the third Owner of it and thereby now in the Wardship of the King. Mr. Edward Paston, many Years since was desirous to build a Mansion-House upon or near the Priory, and attempting for that Purpose to clear some of that Ground, a piece of Wall fell upon a Workman, and slew him. Perplex'd with this Accident in the Beginning of this Business, he gave it wholly over, and would by no Means all his Life after be perswaded to re-attempt upon it; but built his Mansion-House, a very fair one, at Appleton.

F L I T C H A M

Abby in Norfolk.

WE here give it a Place without knowing to whom it belong'd, having met with it no where, but in Sir H. Spelman's Hist. of Sacrilege, p. 263, who only tells us the Fate of those who had it after the Dissolution, thus, Sir Thomas Hollis had it and was (by Report) at Dinner taken out of it in Execution for Debt by the Sheriff, and his Goods sold. Much Suit there was about it, between one Payne and him, or his Heir, but the Matter being at length refer'd to the Duke of Norfolk, he bought both their Titles.

The Duke had it and was Attainted and Beheaded, and it then came to the Crown.

King James gave it in Fee to the Lord of Suffolk, who was fin'd in the Star-Chamber, and put out of Treasurership, and suffer'd much Affliction by the Attainder of the Lady Frances, Countess of Somerset his Daughter, and of her Husband the Earl.

The Lord Cook bought it of the Earl of Suffolk, and bought out the Fee-Farm from King James. He was put out of the Place of Chief Justice of the King's-Bench, fell into great Displeasure of the King, and was loaded with Afflictions, proceeding chiefly from his own Wife, who liv'd in Separation from him,

His

His eldest Son Sir *Robert*, having been married many Years had no Issue.

His Daughter the Lady Viscountess of *Purbeck*, the Table of her Time and her Husband a Lunatick.

This *Hitcham*, I am apt to believe, is the same that Mr. *Willis*, in his History of Abbies, Vol. 2. p. 146. calls *Hitcham*, and only tells us of it, that JOHN MARTIN occurs Prior, Anno 1514; and that Anno 1553. there remain'd in Charge on it 18 s. 4 d. in Annuities. The Reason that induces me to be of this Opinion is the Likeness of the Names, and that I can find neither Abby, nor Town, nor so much as a Village call'd *Hitcham* in this County, where this learned Author places it, but only one Place call'd *Hyncham*. If I err, such as know better are desired to rectify my Mistake.

DERHAM, or DEREHAM

Monastery of Benedictins, in Norfolk.

OF the Foundation of this Monastery by St. *Withburga*, we have an Account in the *Monasticon*, Vol. 1. p. 156, and Vol. 2. p. 853; as also in the *English* Abridgment of the same, p. 26, and 215. where we are told that the aforesaid Saint having founded it for Nuns, they were afterwards destroy'd by the *Danes*, after which, the Place was converted into a Parish Church. How it afterwards came to be a Monastery of Monks I have not found, but that it was so is evident, and Mr. *Willis* in his History of Abbies, Vol. 2. p. 145. gives us the Names of a few Abbats, as follows,

Some Abbats of DERHAM.

1. JOHN LYNN occurs Abbat, Anno 1473, as does
2. WILLIAM MAKESEY, Anno 1482, and
3. JOHN MARTYN, Anno 1488, and again Anno 1494. Soon after which
4. JOHN WYSBICH, occurs Anno 1503. The last Abbat was
5. ROGER FARMEY, who surrendring his Convent at the Dissolution, obtain'd a Pension of 66 l. 13 s. 4 d.

THOMAS DEREHAM in the 33d of Henry VIII, bought this Abby of the King; shortly after it he was fetch'd out of it to the Tower about the Treason of his Brother Francis Derham, who was executed.

Thomas, at length, was deliver'd out of Prison; he had Issue, Thomas, Robert, John and Baldwin, and a Daughter.

Thomas married ——— and died without Issue Male. Robert and John died without Issue.

Baldwin, a decay'd Merchant of London, had Issue two Sons, Thomas Dr. of Divinity, John, and Martha a Daughter, non compos Mentis.

Thomas succeeded his Uncle in the Inheritance, and was knighted, having Issue

Thomas, eldest Son of Sir Thomas, named, ——— Daughter of ——— Scot, Esq; of ——— in Kent, she fell Lunatick in Childbed upon the Death of her Son ——— 1623, and so continu'd, having only one Daughter.

P E R S H O R E

Monastery of Benedictins, in Worcester-shire.

TO what is already said concerning this Abby in the *Monasticon*, Vol. 1. p. 203, and in the *English* Abridgment of the same, p. 31, are here added the Abbats, Mr. *Willis* in his laborious Searches has been able to discover, an Indenture proving the Church and Parish of *Eckington* to have belong'd to the Abby, some Collections from the Court of Augmentations, and a Regulation of certain Tithes.

Abbats of PERSHORE.

1. FOLDBRITH, The first Abbat.
2. BRITHEAGE, Anno 1033, was from this Dignity prefer'd to be Bishop of Worcester.
3. ALFRIC, occurs, Anno 1044.
4. ROGER died, Anno 1074.
5. EDMUND, a Person of singular Probity and much respected. On whose Death, which happen'd 17 Cal. July, 1085.
6. THURSTAN, Monk of Gloucester was elected to this Office. He died, Anno 1087. The next I meet with is
7. GUIDO, Anno 1102, in which Year he was depriv'd. Then
8. REGINALD, Anno 1162.
9. ROGER, Anno 1170, and 1174, in which last Year he died.
10. SIMON; who dying at Bermondsey the 4th of the Ides of May 1198, had for his Successor
11. ANSELM, Monk of Reading, upon whose Resignation or Decease.
12. SIMON was confirm'd at Worcester, on All-Saints-Day, 1203. His Successor was
13. GERVASE, confirm'd Abbat at Worcester, Anno 1204. He died about Easter, 1234, having been in his Government a great Benefactor to this Church, and was succeeded by
14. ELFRIC, Monk of Fescan, and Esccator of all England. He presided Anno 1259, and was probably succeeded by
15. HENRY DE CALDEWELL, elected Anno 1274. He died at his Manor of Leye the 6th of the Non. of March, 1289, and was succeeded by
16. WILLIAM DE LEYE, Cellarer of this House, the 14th of the Cal. of April following. When he died I find not, but his Successor as I judge, was
17. WILLIAM DE HERVINGTON, who had the Royal Assent to his Election, 16 May, 1306, and the Temporalities restor'd him the 5th of June following. He died I presume, in Edward the Second's Time, and lies buried in the North Isle of this Church, where, on a Stone on the Cha-

Hist. of Ab:
Vol. 2. p.
260. and
333.

Hist. Abb.
Vol. 2. p.
145.

Spelman's
Hist. of Sa-
cril. p. 275.

Ground is yet remaining this Inscription in ancient Characters in Memory of him, as I judge, tho' the Christian Name may be mistaken by the Ingraver, or more probably by the Transcriber :

Sir Adam de Herwytone gyt icy Den sa' Alme
est Mercy.

Both the Names and other Circumstances being so wide from the Abbat here spoken of, I cannot perceive why this should be thought to be his Tomb.

18. PETER occurs Abbat, Anno 1360.

19. WILLIAM DE NEWTON made Abbat, Anno 1434, according to this old Inscription in Pershore Church,

M. C. Bis hino triplex X addere quarto
Anno Willhelmus Dominus Newton fit Abbat.

He seems to have presided, Anno 1456. After him I find no more till

20. JOHN STONEWELL, the last Abbat, who was a Suffragan Bishop by the Title of *Pole-tenfis*. He with John Flodbury Prior, Robert Cheltene Sub-prior, Richard Langley, and 17 others, subscrib'd to the Supremacy, 20 August, 1534. 26 Hen. 8 ; and at the Dissolution yielding up the Abby, he had a Pension of 160 l. per Annum assign'd him.

Here follows the Indenture abovemention'd, the same being in *Englisch* ; but the Collections from the Court of Augmentations, and the Regulation concerning the Titles of *Henry Harley*, being in *Latin*, have their Place among the rest of that Kind in the *Appendix*, Vol. 2. Num. CXLVII, and CXLVIII.

That the Church and Parish of *Eckington* belong'd to the Abby of *Pershore*, appears by the following Indenture among the Manuscripts of *William Stanford* of Abbat *Salford* in the County of *Warwick*, Esq; which being *Englisch* is not refer'd to the *Appendix* but inserted in this Place.

THIS INDENTURE made the xiiijth Day of September in the xxxth Yere of the Reign of our Sovereigne Lord King Henry the eight betwene the Reverend Father in God John by Goddes Grace Bishop of *Poletens* and Abboit of the Monastery of *Pershore* in the Countye of *Worcester* and Covent of the same Place of the oone Part and *Edwarde Morgan* late of *Combton* in the seid County, Gent: of the other Parte Witnessth that the seid John Bishop of *Poletens* and Abboit of *Pershore* and Covent of ther boole mutual Assent Consent and Agreement beyng propriyeteries of the Church and Parsonage of *Eckington* have graunted dymysed and to ferme lett unto the seyd *Edwarde* the reversion of all that Parish Tieth as well of *Corne* as of *Haye* of and in the Parish of *Ekynton*, with the Reversion of the Tieth Graunge ther with all and singular ther Appurtenances thereunto belonging or appertaining now in the Handes of *William Wampage*, Gent. as fully and in as ample manner as *William Wampage* Gent: or any other Farmer the same Tieth and Graunge before this Tyme have had hold and occupied the same TO HAVE and to hold the same Tieth and Graunge with his Appurtenances when it shall happen nex immediately to fall after the decess recess yeldyng up or forfeiture of the said *William Wampage* unto the said *Edwarde* and his Assignes for the Terme and unto thende of iii Years next following the Date hereof yeldyng and paying therfore yerely unto the seyd Abbot and Covent and ther Successors xij l. xiiij s. iiij d. of good and lawful Money of England to be payde in the Festes of

Seant Michel the Archangell and *Annunciation* of our Lady *Virgin Seant Mary* by evyn Portions of the seid *Edwarde* and his Assignes shall with ther Costs and Charges duryng the seid Terme, uphold repaire maynteyn all the seid Tieth Graunge as oft as nede requyryth, and sufficiently repaired and maynteynyd in thende of ther Terme so to leve it : And if it happe the seid yerely Rent of xij l. xiiij s. iiij d. to be behynde onpayde in parte or in the boole by the Space of vi Wikks after any Feste above lymyted when it ought to be paid and lawfully axed beforehand then it shall be lesfull to the seid Abbot and Covent and ther Successors and Assignes into all the seid Tieth and Graunge and all ther Appurtenances and every parte and parcell of the same to reentre release and have agayne as in ther former Estate this Indenture in anywise notwithstanding. IN WITNESS whereof to the oone parte of this Indenture with the seid *Edward* remaynyng the seid Abbot and Covent ther Covent Seale have put to And to the other parte of this Indenture remaynyng with the seid Abbot and Covent the seid *Edward* have put to his Seale the Daye and the Yere above written.

Some Part of the Seal to this on red Wax remaining, but quite broken and defac'd.

S N A P E S

Monastery of Benedictins in Essex.

THIS being a Cell to the Abby of *St. John* at *Colchester* nothing more occurs to add, to what is said of it in the *Monasticon*, Vol. 2. p. 894. and in the *Englisch* Abridgement of the same, p. 219, but only three Bulls of Popes, the one of *Boniface* the Ninth, for the Exemption and Reformation thereof ; another of *Sixtus* the Fourth, confirming the Privileges and Possessions of this Monastery, and a Third of Pope *Alexander* confirming to it the Church of *Bedingfeld* ; all which are in the *Appendix*, Vol. 2. Num. CXLIX, CL, and CLI.

CANWELL, or CANEWELL

Monastery of Benedictins in Staffordshire.

MENTIONED in the *Monasticon*, Vol. 1. p. 439. and in the *Englisch* Abridgement, p. 54. of which we have only this to add, that Mr. *Willis*, in his History of Abbies, Vol. 2. p. 109. informs us that

JOHN was Prior here in *Henry VIII's* Time. And that Pope *Eugenius* the Third took this Priory dedicated to *St. Giles* under his Protection in the Year of our Lord 1148, whose Bull to that Effect is in the *Appendix*, Vol. 2. NUM. CLII.

S N E L L S H A L L

Monastery of Benedictins, in Buckinghamshire.

OF this Priory the *Monasticon*, Vol. 1. p. 453, and the *English Abridgment*, p. 59, have no more than one short Charter of King Henry the III. reciting and confirming the Donations made to it, here follow some of the Priors, and what became of the Monastery.

Priors of S N E L L S H A L L.

1. HUGH, occurs Prior in the Original Charter, in the Year of the Foundation, or very soon after it, viz. Anno 1226, as does

2. NICHOLAS, Anno 1232, and after him I find

3. JOHN, To have been Prior, Anno 1240,

4. HUGH DE DUNSTABLE, was admitted Prior Anno 1252. The next I meet with is

5. WINA, who was elected to this Office, Anno 1272. I guess his Successor might be

6. NICHOLAS DE HANSLAP, of whom I find nothing farther, than that he resign'd, August 17, Anno 1300, that same Year

7. RICHARD DE EYA, was admitted Prior, and

8. JOHN DE COVESGRAVE, Anno 1318

9. ROGER, was Prior in the Year 1377. After him I meet with

10. SIMON DE LONDON, who resigning Anno 1431, upon the 10th of November

11. WILLIAM WHADDON,

12. WILLIAM FULLER, occurs Prior in old Evidences, in the Year 1462, as does

13. JOHN MEDBORN, Anno 1478, and

14. HUGH BREKENOCK, Anno 1517, whose Admission I cannot adjust, or the Date of the Institution of

15. WILLIAM MALTBY, the last Prior. He subscrib'd Anno 1534 to the King's Supremacy, with John London, and John Takyl, Monks, and William Robinson, Novice, which was the whole Convent, both then and at the Surrender into the Visitor's Hands; who made the following Return of the State of this House, yielded up with the lesser Monasteries, before the General Dissolution.

The Priory there of the Order of St. Benet, the clear Value of the same by the first Survey, 18 l. 1 s. 11 d. by the second or present Survey, 19 l. 4 s. 8 d. Monks there three, whereof incontinent none. Priests there two and one Novice. Servants there eight, besides the Prior's Father and Mother, who brought all their Goods to the said Priory in hope to have their Living there, Bells, Lead and other Building, &c. worth 10 l. 16 s. 8 d. The House wholly in Ruin. Moveable Goods, Stocks, Debts, &c. nothing. Woods none. Debts owing by the said House none.

What became of the Monks afterwards I have not learnt, except that John Takyl dy'd Vicar of Chickely in the same County of Bucks, Anno 1557, and was there bury'd on May the 3d. I presume the others were all provided for in Henry the VIII's Reign.

In the Place, where this little Priory stood, viz. about a quarter of a Mile from Whaddon Parish Church, is built a Farm House, the North Side of which is supported by some Arches of the Cloister of this Covenantal Church, otherwise not the least Part of it is remaining, the whole having been pull'd down in Henry the VIII's Time, and all the Materials dispos'd of towards erecting a Chapel at the Place call'd Tassenhall, or Tottenhall adjoining, which was before the Reformation subordinate to Snellsball; the Dead, &c. of Tassenhall being bury'd there. In the Tower of Snellsball were, as 'tis reported, 4 small Bells, which being carry'd to Bradwell Parish Church in this Neighbourhood, were hung up there. On the biggest is yet remaining this Inscription, *Vox Augustini sonet in aure Dei. Let the Voice of Augustin sound in the Ear of God.*

LUFFELD or LUFFEILD,

Monastery of Benedictins, in both the Countres of Northampton and Bucks.

FOR all the Improvement to what is said of this Priory in the *Monasticon*, Vol. 1. p. 520, and in the *English Abridgment*, p. 64, we must be oblig'd to our so often quoted great Antiquary Brown Willis, Esq; who has labour'd so much in these Affairs, that he has in many Places left little for others to enlarge upon him.

Notwithstanding the County of Northampton has some Title to this Religious House, I beg leave to give it a Place among the 'Buckinghamshire' Monasteries, by reason that the chiefest Part of the Mansion, and all the Offices of the Convent, seem to have stood in this Shire, and only the Church itself within the Limits of the other; on which Account it was, that the Bishop's Mandate was issu'd to the Archdeacon of Northampton, to induce the Priors, a complete Catalogue of which I have also collected, in regard of its belonging to Buckinghamshire, I am farther induc'd to exhibit it here together with the Citations of my Authorities, that the Reader may have an Idea, what Time and Pains these Citations must have cost, and how difficult it is to compose a List of the Principals of any Religious House.

The Citations Mr. Willis here speaks of are indeed very many, and Authentick, and his Labour must have been immense, it will be needless here to repeat them, the Curious who desire to be satisfy'd in Relation to them, may have Recourse to his Book, whilst we proceed to his.

Catalogue of the Priors of LUFFEILD.

1. MALGERUS, a religious Monk seems to have been appointed Prior by Robert Bosjue, Earl of Leicester, upon his founding this Convent, which was not till the latter End of King Henry the First's Reign, and not in William Rufus's Time, as Dr. Tanner mentions; for our Earl Robert's Father did not die before the 18th of Henry the First, and so he could not succeed so soon to the Title; but in Luffield Register

2. WILLIAM, is distinguish'd by the Title of Prior. In his Time Pope Eugenius the III, granted

Hist. of Abb.
Vol. 2. p.
35.

Hist. of Abb.
Vol. 2. p.
24, and 312.

granted Anno 1151, the 17th of King Stephen, divers Privileges, as did afterwards Pope Alexander in the Year 1170, to

3. RALPH the then Prior of this Place, who occurs also Anno 1174, the 21st of Henry the Second. After him

4. JOHN is said to have been appointed to that Office by King Henry the Second, but the Year is not remark'd. However it must be at the latter End of his Reign, for he liv'd in the Time of Robert Archdeacon of Buckingham, who does not occur Archdeacon before the last Year of Henry the Second. When he died or resign'd I find not, neither the Admission or Death of

5. WILLIAM, who occurs Prior next after him. This William with the Consent of his Convent, granted to Robert Demoury, in the Presence of William de Blois Archdeacon of Bucks, the Chantry Chapel of St. Laurence, situate in the Parish of Thornborough, which must be done before the Year 1218, the said William de Blois being then prefer'd to the Bishoprick of Worcester. His Successor in the Priory as I judge, was one

6. ROGER, His Name is us'd in the Controversy about the Patronage of the Church of St. Giles, Water-Stratford, which happen'd some Years after the Donation of it to Luffield Priory, which was, Anno 1215, by William de Stratford. He was Prior, Anno 1229. After him

7. WILLIAM DE BRAHELE was admitted Prior, Anno 1230, and occurs again in the Year 1237. He indented with the Prior of Birtlesden concerning some Lands lying near his Monastery. On his Death which happen'd Anno 1262, 47 Henry 3.

8. RALPH DE SELVESTON was confirm'd Prior, and the Bishop sent his Mandate to the Archdeacon of Northampton to instate him. He is call'd in the Patents Ralph de Luffield, and resign'd after twelve Years Government, June 13, 1274, and was succeeded by

9. WILLIAM DE ESTENESTON, Jun. the 20th, 1274, who resigning likewise Anno 1279, Feb. 26, the Monks proceeded to an Election of a new Prior, and chose

10. ADAM DE HERRED on the 2d of March following, who was confirm'd by the Bishop of Lincoln on the 9th of the said Month. He also quitted his Charge, as his two Predecessors had done, Anno 1287; whereupon

11. JOHN DE HOUTON The same Year was admitted Prior, on the 5th of the Ides of July, on the Cession of Adam, as the Registers of Lincoln inform us, tho' the Patents mention one Richard de Selveston to intervene and continue Prior for a Month. As to John de Houton, having after about two Years Government professed himself a Friar Minor,

12. PETER DE SHALDESTON was nominated in his Stead, and admitted on the 12th of the Cal. of June, 1285. About four Years after which, he was, for some Mismanagement, depos'd 4 Nov. 1293, and

13. WILLIAM DE BRACKELEY was November 20, 1293, elected by the Convent. He presided Anno 1308, but when he died I have not seen, nor the Time of the Institution of

14. JOHN DE WESTBURY who occurs Prior, Anno 1322, and govern'd at least twenty Years or more; for he did not die till the Year 1343, when

15. WILLIAM DE SKELTON was elected to this Priorship, vacant by the Death of John

de Westbury, October 23, 1343. He scarce govern'd seven Years, for

16. WILLIAM DE HOLWOODE occurs Prior Anno 1350, 25 Edward 3. In his Time, Henry Greene, Knight, I presume of Green-Norton near Worcester, was a great Benefactor to Luffield, by giving an Hundred Marks to new roof the Choir, and cover it with Lead, &c. on which Account daily Masses were order'd by the Convent to be said for the good Estate of him and his Family while they liv'd, and for their Souls after their Decease. He presided several Years, and at length, growing aged, resign'd the same, Anno 1381; whereupon the King, the same Year, issu'd out his Letters Patents for the Election of a New Prior, dated April 23, soon after which the Monks chose

17. JOHN PERY or PERY, on the 16th of May following. He died in August, 1394, and was succeeded by

18. JOHN HORWODE, to whose Election the King consenting, 13 Sept. 1394, he had the Temporalities restor'd to him. This Person, at the Recommendation of Henry Green aforesaid was, Anno 1367, 42 Ed. 3, first admitted a Monk of this Monastery, where he dwelt fifty two Years, till the Time of his Death, which happen'd Anno 1419, after he had sat Prior twenty seven Years. Soon after which, the King granted the Monks Leave to proceed to Election, August 20, who thereupon chose

19. JOHN HALS to be their Prior, to which the King agreed, Sept. 20 following. He died, Anno 1442, and was succeeded by

20. JOHN PINCHEBECK, To whose Election the King consenting, 15 July 1442, he was confirm'd by the Bishop, August 18. He occurs Prior Anno 1460, the last of Hen. 6. and first of Ed. 4. How long afterwards he surviv'd I have not found; but his immediate Successor in all Probability was

21. WILLIAM ROGERS who, Anno 1467, the 8th of Edw. 4. made a Rental of divers Tenements, Lands and Manors belonging to his Monastery; and in his Time, great Part of the excellent Register of Luffield seems to have been transcrib'd. When he died I find not, neither the Time of the Institution of

22. THOMAS ROWLAND, the last Prior who occurs, Anno 1498. During his Government, viz. Anno 1494, the Religious quitted this House, and retir'd to other Monasteries, the Prior to that of Abingdon, whereof he dy'd Lord Abbat, Anno 1504, and the Monks I presume went to Windsor, or Westminster-Abby; upon which Places the Revenues of this House were settled, by Virtue of the Pope's Bull, issu'd out for suppressing the same, at the Instance of King Hen. 7. The Occasion of this Suppression, as then alledg'd, was the Smallness of the Income, the Convent being able to maintain only three Religious. This Poverty of their's was owing to the ancient Compositions made between their Tenants and them, and fixing their Rents according to the Value Money then bore, which began to yield little in respect of what the Value of Things increas'd to in Process of Time, and would in the End have overturn'd the rest of the small Monasteries, occasion'd their soliciting to have been translated in like manner to the greater Monasteries, if there had not been some Means found out to remedy it, and so a general Dissolution would have been needless; for the reserv'd Revenues of this House being brought under 20 l. per Ann. it was impossible they could in another Age

Age have supported the very Repairs of their Structures.

What *Cambden* remarks of the Monks dying here all of the Plague, and that the House was forsaken on that Account, seems altogether Groundless; for after this abovesaid Account, we may reasonably suppose that none of the Religious resorted here again, and that the Priory Church was for the future only officiated in as a Parish Church, the remaining part of the Time it stood before the general Dissolution; since when it has so severely felt the common Fate of Monasteries, that not the least Part of the Buildings is to be seen, save a small Piece of a Tower, in which, as 'tis reported, hung five Bells, and that the said Bells were hence remov'd, and put up in the Tower of *Pauler's Perry* Church, about four Miles off in *Northamptonshire*. Near the side of this Convent stands an old Chapel, converted into a Dwelling-house; 'twas heretofore dedicated to *St. Thomas of Becket*, and, with some Lands about it, given to this Convent by the *Dayrels*, Lords of *Lillingston-Dayrel* adjoining; which Family has flourish'd almost ever since the Conquest for eighteen Generations, at *Lillingston* aforesaid. Thus *Mr. Willis*.

The Bull by him abovemention'd for suppressing of this Priory, is of Pope *Alexander* the 6th, mentioning the same Reason as above for suppressing this House, as not able to maintain three Monks and the necessary Repairs, the Revenues thereof were given to King *Henry* the 7th, towards endowing the Chapel and Hospital he then intended to have founded at *Windfor*, but afterwards changing his Mind, perform'd the same at *Westminster*, where the said Chapel still remains, tho' the Hospital be destroy'd, and therefore the Lands and Revenues of *Luffield* were transferr'd to this Place instead of *Windfor*. In the same Bull that Pope provides, that the Church of *Luffield* be not put to profane Uses, or it's Site; but that has follow'd the Fate of the rest: The aforesaid Bull is in the *Appendix* Vol. 2. Numb. CLIII.

AMSBURY or AMBRESBURY

Monastery of Benedictins in Wiltshire.

THERE was a noble Monastery at *Amsbury*, near *Salisbury*, in which, as an old *French* Manuscript and others say, there were at this Time (the first coming of the Saxons into England) three Hundred Monks. This was founded long before the Saxons came, by one *Ambrius* near *Kaer Caradoc* (*Salisbury*). Our old *English* Chronicle, treating of the Desolation which the Pagan Saxons wrought in this Kingdom, in destroying Religious Houses and Churches, and how *Aurelius Ambrosius* restor'd and builded them again, thus delivereth, that in general and particularly of this Monastery. 'King *Aurelambros* went throughout the Land, and put away the Name of *Hengist-Land*, that *Hengist* after his Name had called it before. Then he let call it again *Great-Britain*, and let make again Churches, and Houses of Religion, Castles and Cities and Boroughs, and Towns, that the Saxons had destroyed. The *Britains* led him to the

of Religion, which then was destroy'd through the *Paynims*, whereof a Knight that was called *Ambrosius*, that sometime was Founder of that House, and therefore the Hill was called the Holy Mount of *Ambrian*, and after it was called *Amesbury*. The King *Aurelambros* let amend and redress the House of *Ambesbury*, and put therein Monks, but now there be Nuns.

Aurelius Ambrosius kept the Feast of *Pentecost* at *Amesbury*, he had there many Bishops and Abbats, and many other noble Persons. And after *Britain* was more decayed by those Pagans, yet there were still both Bishops and Abbats there, and they bury'd the Body of their King *Aurelius Ambrosius* in regal Manner. p. 184.

The *Monasticon*, Vol. 1. p. 192, and Vol. 2. p. 558, as also the *English* Abridgment of the same, p. 29 and 215, speak of the latter Times of this Monastery, then converted into a Nunnery, of which I have found no other Account, except in *Mr. Willis's* History of Abbies, Vol. 2. p. 254, where he only tells, that

Anno 1553, here remain'd in charge 28 l. 17 s. 4 d. in Fees, 10 l. 13 s. 4 d. in Annuities and these Pensions, viz.

To *Agatha Sydnam* 6 l. *Anne Newman*, 5 l. *Margaret Warde*, 5 l. *Elizabeth Allyn*, 5 l. *Elizabeth Fetyplace*, 5 l. *Anne Buckley*, 5 l. *Elizabeth Ellwist*, 5 l. *Margaret Bambridge*, 5 l. *Alice Grifford*, 6 l. *Bridget Popley*, 6 l. *Johanna Anthyll*, 4 l. *Juliana Price*, 4 l. *Margaret Atton*, 4 l. *Dorothy Goddard*, 4 l. *Katherine Allen*, 4 l. and to *Sibilla Anthyll*, 4 l.

These were the Nuns that surrendred their House, and therefore had these Pensions assign'd them, the two last save one of them, that is *Goddard* and *Allen*, *Mr. Willis* sets down marry'd, and the Year being the last of King *Edward VI*, it must be in his Reign that they took Husbands, little regarding their former solemn Vows.

SNoudon or SNAUDON

Monastery of Benedictins, in Wales.

OF this Religious House, not mention'd in the *Monasticon*, I have not been able to find the least Account elsewhere, except only in *Rymer's* *Fædera* one Charter of *Amanus*, Bishop of *Bangor*, reciting what Papal Bulls and Grants of Princes he had seen relating to the same, and calling it the most ancient Religious House in *Wales*, excepting the Island of *Saints* call'd *Bardigeya*, and of the greatest Hospitality, which having been entirely consum'd by Fire had been restor'd by King *Edward*. The said Bishop grants 40 Days Indulgence to all that should be Benefactors to the said House.

This Bishop here call'd *Amanus*, I take to be the same who in the Catalogues of the Prelates of that See is call'd *Anian*, by Reason that I find none call'd *Amanus*, and that his Charter is dated in the Year 1286, which is the Time when the said *Anian* presided, and at that Time King *Edward* the First reign'd in *England*. The Charter is in the *Appendix*, Vol. 2. Num. CLIV.

This Monastery was dedicated to *St. Mary*.

E L E N.

ELENFORDESMER

*Monastery of Benedictins, in the
Diocese of Salisbury.*

There are as few Memorials of this Place as of the last above, neither the *Monasticon*, nor any other that I have met with taking Notice of the same; but in *Rymier's Fœdera* there is a Bull of Pope *Alexander* the III^d, taking the Priory into his Protection, confirming its Possessions, excusing them from Payment of Tithes, and restraining the Bishop of *Salisbury*, or his Arch-deacons, or Officials from laying any new Impositions upon it. This is the Substance, the Bull itself is in the *Appendix*, Vol. 2. Num. CLV.

This was dedicated to St. Margaret.

R I C H M O N D

*Monastery of Benedictins, in
Yorkshire.*

ACELL to St. Mary at York, and dedicated to St. Martin, of which there is a very good Account in the *Monasticon*, Vol. 1. p. 401, and in the *English Abridgment* of the same, p. 49. To what is there said, Mr. *Willis* in his History of Abbies, Vol. 2. p. 282, adds no more than that

JOHN MATTHEW, was Prior, An. 1528. Nor can I make any farther Improvement than by inserting in the *Appendix*, Vol. 2. NUMB. CLVI, the Grant of *Thomas Lassels* of two Bovats of Land, with a Toft and a Croft; the said Grant copy'd from the Register of St. Mary at York now in the Library of that Cathedral.

H Y D E

*Monastery of Benedictins, in
Hampshire.*

THE Foundation, first Destruction, and several Charters belonging to this Abby are in the *Monasticon* Vol. 1. p. 208, and in the *English Epitome* thereof, p. 31. However being here to add the Catalogue of Abbats, its final Desolation and some other Particulars from Mr. *Willis's* Hist. of Abb. it will be needless any way to omit any Thing of what that learned Gentleman has collected, what he repeats already to be found in the afore said *Monasticon* being very short, and introductory to his other Improvements, all of them considerable and collected from the best of Authors, whom those who please may see there quoted.

At *Winchester* was a College of Secular Canons, built by King *Edward* the Elder, in pursuance of

his Father King *Ælfred's* Will. It was call'd *Newminster*, to distinguish it from the *Oldminster* or Cathedral, within the Precincts of whose Cemetery it stood, no less than 200 Years from the Time of its first Erection, till the Removal of it to a Place call'd *Hyde*, without the City Walls of *Winchester*; whereupon the Convent lost its Name of *Newminster*, and was ever after distinguish'd by the Title of *Hyde Abby*. The Occasion of this Translation was on Account of the several Differences arising from the too near Neighbourhood of these great Churches; to prevent which for the Future, the Monks of *Newminster*, being of the latter Foundation, submitted to transplant themselves as aforesaid. On the Original Establishment of this Convent by King *Edward*, which was in the Year 903, Seculars were plac'd in it according to the Founder's Direction, and St. *Grimbald* nominated to preside over them. But his Death happening before the same was fully settled, I cannot find who else was substituted in his Stead, or by whom the said Canons were govern'd. However, 'tis plain that they did not continue above 60 Years, for on the Promotion of *Ethelwold* (the great Patron of the Monks) to the See of *Winchester*, Anno 963, he found means to dissolve this College the next Year, viz. Anno 964 (the Occasion of their Removal the *Monasticon* tells us was the wicked Life of those Secular Canons) and appropriate the Revenues to the Maintenance of an Abbat and Monks; on whom, as well before their Removal to *Hyde*, already mention'd, as since, were conferr'd large Privileges, not only by the Munificence of the Founder King *Edward*, but also by several of his Successors Kings of *England*, viz. King *Athelstan*, King *Edward*, King *Edred*, King *Edgar*, King *Edmund Ironside*, King *Edward* the Confessor, King *William* the Conqueror, and particularly King *Henry* the First, and his Queen *Maud*, as may be seen in the several Charters in the *Monasticon*. However, this House was not without its Misfortunes; for *William* the Conqueror, at his first coming, finding the Abbat and 12 of his Monks in Arms against him, seiz'd upon their Estate, and held it above two Years. And in the Reign of King *Stephen*, *Henry de Blois*, his Brother, then Bishop of *Winchester*, was so oppressive, that he wrested from the Monks almost all their Church Plate; and dispers'd them to such a Degree, that from forty they were reduc'd to ten. The Reason of the Bishop's thus treating them was, that they being but newly fix'd at *Hyde*, of which there had been only one Abbat, who dy'd in the 11th Year of his Government, he took Advantage thereof to reduce them to his Measures, which are said, were to erect his See into an Archbishoprick, and convert this Abby into a Bishoprick, and subject it and *Chichester*, to the Jurisdiction thereof, &c. Besides as this Monastery had often rival'd the Cathedral while it stood in its old Place, so he was apprehensive it might still vie and contend therewith, it having been so celebrated and famous for the Sepulchres of divers Princes, &c. there interr'd, viz. King *Edmund* and his Son Prince *Ælfred*, St. *Eadburgh*, Daughter of King *Edward*, *Ælfred* Son of King *Edulf*, King *Ælfred*, and as some Authors tell us, King *Edred*, notwithstanding there is an Inscription for him in *Winchester* Cathedral. All which Princes Bones, &c. being with great Solemnity lately remov'd to *Hyde*, created farther Emulation, on their Depositing them with such Ceremony there, where they rested in quiet till the general Havock of Religious Houses; which Storm fell

so severely on *Hyde*, that there continue not at this Day, the least Remains of the Grandeur of this once magnificent Abby, but the Name; the very Ruins being as it were perish'd, not so much as the bare Walls of this Godly Church appearing, which stood just without the City Gate, and was dedicated to the *Holy Trinity*, *St. Peter* and *St. Grimbald*, and endow'd with Lands valu'd 26 *Hin.* 8. at 865 *l.* 18 *s.* That this Destruction was made soon after the Reformation, and the Monuments then pull'd to Pieces, we may judge from *Leland*, who gives us the following Account hereof.

' In the Suburb stood the great Abby of *Hyde*, and hath yet a Paroche Church. This Abby was call'd *Newminstre*, and stood in the Close hard by *St. Swithin's* otherwise call'd *Ealdenminster*; but when it was translated thence to *Hyde*, it bore the Name of *Hyde*. The Bones of *Alfredus* King of the *West-Saxons*, and of *Edward* his Son and King, were translated from *Newminster*, and laid in a Tomb before the High-Altar at *Hyde*. In which Tomb was of late found two little Tables of Lead, inscrib'd with their Names. And here lay also the Bones of *St. Grimbald* and *Iudoce*.

The Monastery having as I have observ'd, been translated from *Newminster* to *Hyde*, I must for that Reason divide my Catalogue of the Abbats into two Parts. So that it shall consist first of those that sate at *Newminster*, and secondly of those that sate at *Hyde*.

Abbats of NEWMINSTER.

1. **ATHELGERUS**, who was constituted the first Abbat by Bishop *Ethelwold*, in the Year 964; being anno 980 promoted to the Bishoprick of *Selfey*; and thence, anno 988 to *Canterbury*, having quitted his Government two Years before his said Removal to *Selfey*.

2. **ALSIUS** became Abbat, anno 978, and sate till the Year 995, when he was succeeded by

3. **BRIGHTWOLDUS**, who continu'd Abbat till the Year 1008, and was about that Time succeeded by

4. **BRITHMERUS** who, according to *Wharton*, died, anno 1032. After him we meet with

5. **ALNOTHUS** who was succeeded, an. 1035, by

6. **ALWINUS**, and he, anno 1057, by

7. **ALNOTUS**, upon whose Resignation, or Death, in the Year 1063

8. **ALWINUS** call'd in the *Monasticon*, *Godwin*, Uncle to *Harold*, afterwards King of *England*, was prefer'd to this Abbacy. This Person, anno 1066, appearing in Arms, with Twelve of his Monks, in Behalf of his Nephew King *Harold*, against the *Norman* Invasion, having the Misfortune to be slain in the Field of Battle, and his Body discover'd to the Conqueror, it so enrag'd him against this Abby, that he held it for some Time in his own Hands; but at length, being prevail'd upon to restore it,

9. **WULFRICK**, or **WULVERICK** was anno 1069, constituted Abbat. Two or three Years after which, viz. anno 1071, or 1072, he was depos'd, and

10. **RUALDUS**, call'd, in the *Annales Winton.*, *Rewelanus*, substituted Abbat in his stead. He occurs, anno 1078, and had for his Successor, as I conceive, one

11. **RADULPHUS**, upon whose Death, which happen'd, anno 1087, as the *Annals* of *Winchester* inform us. King *William Rufus* committed this Abby to *Ralph Passetlabere*; his Chaplain, till the Year 1091, when he sold the Abbacy for a certain Sum of Money, to *Herbert* first Bishop of *Norwich*, who constituted his Father

ROBERT DE LOSINGA Abbat, which occasion'd these Verses

*Proh Dolor! Ecclesie nummis venduntur & are.
Filius est Praesul, Pater Abbas, Simon uterq; &c.*

Alas! Churches are sold for Money, the Son is a Bishop, the Father an Abbat, both guilty of Simony.

Upon his Death, which happen'd 1098, *Ralph Passetlabere* obtain'd the Custody of it a second Time, and held it till the Year 1100; when, upon the Death of his Patron *William Rufus*, he was forc'd to quit it, being thrown into Prison by *Henry* the first, and then

13. **HUGH** a Monk of *St. Swithin's*, *Winchester*, is said in the *Annals* of *Winchester*, to have been nominated Abbat. After him, anno 1106,

14. **GALFRIDUS** occurs in whose Time this Abby was, by Appointment of King *Henry I.* and *William Gifford* Bishop of *Winchester*, in 1121, remov'd to *Hyde*, and the Abbats from thenceforth became stil'd Abbats of *Hyde*. Upon this Translation of the Abby to *Hyde*, the same *Galfredus* took Care of building the Church there; but being in the Year 1124 prevented by Death from accomplishing it

Abbats of HYDE.

15. **OSBERTUS** was thereupon made Abbat in the same Year. He died, anno 1135. After his Death this Monastery began to be greatly oppress'd by *Henry de Blois*, Bishop of *Winchester*; who to compass his Designs, appointed

16. **HUGH SCHORCHEVYLEYN** call'd in the *Annals* of *Winchester*, *Hugh de Lens*, to be Abbat. During the Time this *Hugh* presided, he was much accus'd and appeal'd against, as was likewise the Bishop himself, who is charg'd with endeavouring to pervert the State of the Abby, and that about the Year 1143, he try'd to prevail with the Pope to make his See an Archbishoprick, and this Abby a Bishoprick, and subject it and *Chichester* thereunto. These Controversies of the Monks against their Bishop and Abbat ended in the Deposition of the Abbat *Hugh* in the Year 1149, upon which, one

17. **SALIDUS** became Abbat; upon whose Death, which is said to have happen'd, anno 1171.

18. **THOMAS**, Prior of *Montacute* was elected Abbat, tho' I have not seen that he was consecrated before the Year 1174. He resign'd anno 1180, and was succeeded by

19. **JOHN SUTHILL**, Prior of *Cluny*. (This may be suspected of Error, for it is not likely that a *Cluniack* Monk should be Abbat of a *Benedictin* Monastery.) He dy'd anno 1222, and had for his Successor

20. **WALTER de ASTONE**, who dy'd anno 1249, and was succeeded the same Year by

21. **ROGER de St. WALERIC**, who dy'd anno 1263, and had for his Successor

22. WILLIAM de WIGORNIA, who dy'd anno 1282, and was succeeded May the 17th, the same Year by

23. ROBERT de POPHAM, whose Successor

24. SIMON de CANINGES, elected anno 1292, and dying anno 1304.

25. JEFERY de FERINGES, became Abbat, and was accordingly confirm'd by the Bishop 10 Cal. Nov. 1304. He resign'd anno 1317, and was succeeded by

26. WILLIAM de ODIHAM, who was succeeded anno 1319, by

27. WALTER de FIFHIDE, I do not find how long he held it, but anno 1362

28. THOMAS PEITHY, occurs Abbat, upon whose Death or Resignation, the Date of which is not mention'd in my Authority.

29. JOHN EYNESHAM, became Abbat. He dy'd anno 1394, and was succeeded by

30. JOHN LETCOMBE, or LATTECOMBE, after whom

31. JOHN LONDON, occurs Abbat, anno 1407. He dy'd anno 1425, and was succeeded by

32. NICHOLAS STRODE, when he dy'd I find not, but

33. THOMAS BROMELE, occurs Abbat Anno 1440, and also continu'd so till about the Year 1460, at which time

34. HENRY BONVILE, occurs. He was succeeded on the first Day of December, anno 1471, by

35. THOMAS WYRCETUR, or WORCESTER, I find mention of him, anno 1480, in which Year the Series of the Abbats in the Register of Hyde ends, probably on Account of his Death, for at the latter End of this Year

36. JOHN COLYNBONE, became Abbat, which he held not long; for anno 1485, he was succeeded by

37. THOMAS FORTE, to whom succeeded, anno 1488.

38. RICHARD HALL, in whose Government, anno 1501, the third of March, this Monastery was visited by the Chapter of Canterbury. How long after he continu'd Abbat I am not certain, but on several Accounts have Reason to conclude, that he presided about forty Years; and that he had for his Successor, anno 1529:

39. JOHN SALCOT, alias CAPON, Doctor of Divinity of the University of Cambridge, translated hither from the Abby of Hulm in Norfolk. He was the last Abbat, and, as a Reward for having been instrumental in engaging his own University to comply with the King's Divorce, he was promoted on the 19th of April 1534, to the Bishoprick of Bangor, which he obtain'd Leave to hold in Commendam with this Abbacy; and for his good Services at the Dissolution, and ready yielding up his Monastery to the King's Visitors, in April 1538, and procuring his Monks, twenty one in Number, to join with him in the said Surrender, he was furthermore prefer'd July 31, 1539, to the Bishoprick of Salisbury, which he held for Eighteen Years, where deceasing upon October 6, 1557, he was bury'd in that Cathedral.

What Wonder, that in a deprav'd Age Surrenders should be so universal, when the Betrayers of their Trust, the sacrilegious Judas's were made Bishops, and those who had the Courage and Conscience to assert the Right of the Church, that

the Possessions given to God, were sure to be rewarded with an Halter.

King Edward the third, compelling all Abbies and Churches to deliver up to him their Church Plate, by Way of Loan, for him to borrow Money upon the same, for his Expedition against France, had Chalice and other Things of this Monastery, for the which he gave them his Receipt with Promise of Restitution, which see in the Appendix, Vol. 2. Num. CLVII.

B A R D N E Y.

Monastery of Benedictins in Lincolnshire.

SEE what is said of this Abby in the *Monasticon*, Vol. 1. p. 142, and Vol. 2. p. 848, and in the *English Abridgment*, p. 24, and 214. Here follows the farther Account thereof from Mr. Willis's History of mitred Abbies.

Hist. Mit. Abb. p. 28.

Anno 712, Ethelred King of Mercia founded here an Abby for Benedictin Monks, which was dedicated to St. Peter and St. Paul, and St. Oswald the King, and valu'd 26 Hen. 8. at 336 l. 6 s. 1 d. per Ann. Dugdale; 429 l. 7 s. Speed. This Abby continu'd at first in great Splendor, having in it 300 Monks, and flourish'd exceedingly for many Years, chiefly because it was the burial Place of King Oswald, who was slain on the 9th of August, anno 642. Bede tells us, that over his Tomb was a Banner of Gold and Purple, and indeed it cannot be conceiv'd what a multitude of Visitants flow'd hither, after he had been interr'd in this Place, every one being willing to pay his Respect to a Prince so eminently Good and Virtuous; but 158 Years after the building of this Monastery, viz. anno 870, those two noted Danish Princes, Ingvar and Hubba, totally destroy'd it, murdering all the Monks, and burning the Church to the Ground. After which it continu'd desolate and uninhabited no less than 245 Years, till Gilbert de Gant, Nephew to the Conqueror, Lord of Folkingham, in Lincolnshire, restor'd it rebuilding the same, and very amply endowing it, as did his Son and Heir Walter, who perfected his Fathers Foundation.

Besides St. Oswald, there were likewise bury'd in this Monastery, 1. Queen Ostryth, Wife to King Ethelred the Founder, murder'd by the Danes, Anno 697. 2. Ethelred, Husband of the said Queen Ostryth, who resign'd his Kingdom, Anno 704, profess'd himself a Monk, and at length, Anno 712, founding this Monastery, became the first Abbat thereof. He dy'd Anno 716. Both he and his Queen are number'd among the Saxon Saints. 3. Gilbert de Gant the 2d Founder. He dy'd in the Time of King William Rufus. There is no doubt but all these, as well as divers others that were here interr'd, had stately Monuments; but all of them, as well as the Abby itself, except a very inconsiderable Part of it, viz. an old Gate-House, are now come to such Decay, that the Ruins are scarce visible. This Monastery stood in some Grounds about half a Mile off the Town, which, tho' reduc'd to a mean Village, shows an handsome Parish Church, the only remaining Monument left by its Patrons, the Abbats of this Place, whom

I find veited with many Privileges, and that they were in ancient Times stil'd Lords of *Lindsey*. I have endeavour'd to obtain a compleat Account of the Abbats, after the Foundation of King *Ethelred*, but the Memorials of those Times, that I have yet met with, being nothing so full and exact as I could wish, I must be content with the Names of these that follow, and leave the Rest to future Discovery.

Abbats of BARDNEY.

1. St. *ETHELRED*, the Founder, was the first Abbat here. He continu'd 4 Years, viz. from the Foundation untill the Time of his Death, which happen'd anno 716.

2. *DEDA*, occurs Abbat anno 730. He was Contemporary with *Bede*, who makes mention of him.

3. *ALDUINUS*, occurs Abbat in the same Author, but the Year is not express'd. The next I meet is

4. *KINEWINUS*, who occurs Abbat anno 833. Our Histories being altogether Silent in this Matter, I cannot be positive whether or no he be the Abbat that was murther'd here with his Monks. So I pass now to the Abbats, after the Abby had been rebuilt by *Gilbert de Gant*, and I think my Catalogue here is pretty regular and exact; the First of these is

5. *RALPH*, who was made Abbat anno 1116, being the Year after the Abby was finish'd. He was succeeded about the Year 1133, by

6. *IVO*, after whom

7. *JOHN de GANT*, or *de CANT*, occurs. He was consecrated and constituted, anno 1140.

8. *WALTER*, occurs anno 1155, and 1163. 'Twas about this last Year he dy'd, and was succeeded by

9. *JOHN*, who occurs anno 1167, after whom, in the Year 1175, I meet with

10. *RALPH the Second de STAYNFELD*, who was succeeded about the Year 1187, by

11. *ROBERT*, I find mention of him anno 1191. After him

12. *RALPH the Third, de RAND*, who being unjustly depos'd, anno 1214.

13. *PETER*, Prior of *Lenton*, was intruded on the Convent. He held his new Honour not long, for I find, that in the same Year the Prior of *Lanthony* was elected; his Name I take to be

14. *MATTHEW*, for anno 1217, one *Matthew* occurs Abbat. He dy'd anno 1223, and was succeeded by

15. *ADAM de ASEWARD*, who was confirm'd the 6th Id. of September, anno 1225. He resign'd anno 1237, and was succeeded by

16. *WILLIAM de RIPTON*, the Register of *Lincoln* says, he was elected upon the Resignation of *Everard* (who *Everard* was is not mention'd here) He continu'd Abbat not above 5 Years, and was succeeded anno 1241, by

17. *WALTER de BENINGWORTH*, who resign'd in two Years time, viz. anno 1243, and was succeeded by

18. *WILLIAM de HATTON*, I know not when he dy'd, but anno 1258.

19. *WILLIAM de TORKESEY*, was made Abbat. He dy'd anno 1276, and was succeeded the same Year by

20. *PETER de BARTON*, who was elected on the 4th Cal. March. He resign'd anno 1280, and was succeeded the same Year by

21. *ROBERT de WAYNFLET*, who was confirm'd on the 2d of the Nones of May. He held the Abbatship till the Year 1318, tho' not without some Interruption; for anno 1303, having a mind to travel, which he did for some Time, he was depos'd; but upon his Return he was restor'd, and held it till

22. *RICHARD de GAINESBURGH*, was made Abbat in his Stead, on the 6th of the Cal. of June, in the afore said Year 1318. He dy'd anno 1342, and was succeeded the same Year by

23. *ROBERT*, alias *ROGER de BAROWE*, who was admitted on the 4th of the Cal. of December. He dy'd anno 1355, and was succeeded on the 6th of the Nones of October in the same Year, by

24. *THOMAS de STAPULTON*, who dy'd anno 1379, and was succeeded by

25. *HUGH de BRAUNSTON*, who was confirm'd Abbat in October following. He continu'd Abbat six Years, and resigning anno 1385, was succeeded the same Year by

26. *JOHN de HAYNTON*, who was confirm'd on the 3d of June. I do not find when he dy'd, but

27. *JOHN WOXBRIGG*, was admitted Abbat, on the 6th of March, anno 1404. During the Time of his Government King *Henry* the 4th being in these Parts, came to this Abby, the 12th of the Cal. of September, anno 1406, with a great Retinue, and was met by the Abbat and Convent at the lower Gates in Procession, who conducted him through the Body of the Church to the High Altar, and thence, after he had heard an Anthem and Mass, and view'd the sacred Relicks through the Choir and Cloisters to the Abbat's Chamber, where he lodg'd that Night, it being Saturday. On the next Morning, which was Sunday, the King heard two Masses in our Lady's Chapel, and in the Afternoon visited the Library, &c. and was waited on by the Bishop of *Lincoln*, and Lord *Willoughby*. The Names of the Nobility, &c. that lodg'd with the King in this Convent, were his two Sons *Thomas* and *Humphry*, Dukes of *Clarence* and *Glocester*, the Earls of *Douglas*, *Fife* and *Orkney* in *Scotland*, the Bishop of *Landaff*, the Lord Grey of *Codnor*, with 12 other great Persons. This Abbat dy'd anno 1413, and was succeeded by

28. *JEFFRY HEMMINGSBY*, who dy'd anno 1435, and was succeeded by

29. *JOHN WAYNEFLETE*, I presume he was a near Relation to *William Waynefleet*, Bishop of *Winchester*, the magnificent Founder of *Magdalen College* in *Oxford*, and that by his Interest, this Convent presented the said *William Waynefleet* to the Vicarage of *Skendelby*, June 14, 1430, in his Predecessor's Time, which *Waynefleet* very soon after quitted. This I mention, because it may perhaps intimate the Rise of this great Man, and what was probably his first Preferment. As to *John Waynefleet*, I know not when he dy'd, but I find that

30. *GILBERT MORTON*, Batchelor of Divinity, Monk of *Croyland*, was made Abbat anno 1448. He was succeeded about the Year 1473, by

31. *RICHARD HORNCASTLE*, who continu'd Abbat till the Year 1507, when he resign'd, by Reason of his great Age, to

32. *WIL-*

32. WILLIAM MARTON,

Who was the last Abbat, and continu'd so till the Dissolution, Anno 1539, when on the first of November, with 13 Monks, he surrender'd the Abby to the King's Use, and obtain'd a Pension of 50 l. per Annum for his Life.

Nothing more occurs to add concerning this Monastery, than King Edward III's Receipt, with Promise of Restitution, for two Basons, a Chalice, and Paten, taken from this Abby, by way of Loan, to be pawn'd towards the Charge of his Expedition into France, in the Year 1338, when he extorted such like Loans from all the Monasteries in England. See it in the Appendix, Vol. 2. NUM. CLVIII.

ROMBORO, or ROMBURGH
Monastery of Benedictins, in
Suffolk.

AS we are inform'd by Dr. Tanner; for the *Monasticon*, Vol. I. p. 404, places it in Cambridge-shire, as may be seen also in the *English Abridgment*, p. 49. nor have I found more concerning it in Mr. Willis, or any other Author, only in Rymer's *Fœdera*, Vol. 14, the Bull of Pope Clement the 7th, for the suppressing of the same, together with the Monasteries of Felixstow, alias Fylston, Bromehill, Bli-borow, and Montjoy, towards endowing the Colleges intended to be founded by Cardinal Wolsey, the which Bull is in the Appendix, Vol. 2. NUM. CLIX.

BROMEHILL, or BROMHILL
Monastery of Benedictins, in
Norfolk.

THERE is no mention made of this Monastery in the *Monasticon*: Mr. Willis, in his History of Abbies, Vol. II. p. 144, only tells us, that WILLIAM BARLO was last Prior. Mr. Rymer in his *Fœdera* gives us the Bull of Pope Clement the 7th, for suppressing of this House, and the last above-mention'd, with some others, for endowing the Colleges intended to have been founded by Cardinal Wolsey, the which Bull see as there referr'd to, Appendix, Vol. 2, NUM. CLIX.

Tho' this House was suppress'd, as is said above, before the rest, to please Cardinal Wolsey's Vanity, yet it was never apply'd to the Use intended, that Cardinal being soon after disgrac'd, and all he had seiz'd by the unsatiable King Henry VIII. What became of this particular Place afterwards, take here as deliver'd by Sir Henry Spelman.

Hist. of Sa-
crilege,
p. 275. Sir THOMAS WOODHOUSE of Wapham, 38 Henry VIII, purchas'd Bromhill Abbey of the King. He dy'd without Issue, and Sir Henry Woodhouse, his Nephew, succeeded, who utterly consum'd his whole Estate, and selling the Abby to John Smith, Esq; Suits arose thereupon, which lasted many Years, till the Death of Sir Henry, in November, 1624.

Mr. Smith hath only Daughters, and no Son, so that the Abby is not like to continue in his Name.

Ex inform. ipsius Jo. Smith, 11 Nov. 1624.

MONTJOY Monastery.

Neither find of what Order, or in what County this Monastery was, the *Monasticon*, nor any other I have seen taking Notice of it; but that there was such an one appears by the Bull of Pope Clement the 7th, granting this and other Monasteries of Benedictins and Augustinians to Cardinal Wolsey, to be suppress'd, for endowing his projected Colleges. I can add no more therefore concerning it, but that the aforesaid Bull is in the Appendix, Vol. 2. NUM. CLIX.

WRONGEY
Abby in Norfolk.

NEITHER the *Monasticon*, nor any other that I have met with, gives us the least Account of this Monastery, whose Name I have only met with in Sir Henry Spelman's History of Sacrilege, p. 256, where all he tells us, is the ill Fate of those Persons who were possess'd of it after the Dissolution, and which is here omitted, because mention'd in the Account of the Benedictin Nunnery of Blackburgh, or Blackborough, these two having been convey'd away to profane Uses together.

PETERSTON
in Norfolk.

ANOTHER of the same sort of those above, of which I have no more than this from Sir Henry Spelman, viz. That about the latter Years of Queen Elizabeth, it belong'd to Richard Manser, Gent. who had much Suit and Quarrel with Firmine Gray about a Lease of it, and dy'd without Issue, disposing it by a Will (as was reported) to one Roger Manser, his Brother; but they were ——— of it by ——— Armiger of Creak, who marry'd Richard Manser's Sister, and left it to William Armiger, his Son and Heir, who sold it to the Lord Cooke, to secure the Title.

OXFORD, LEVERINGHAM,
PLAYFORD, LAWSON, and
BATLEY,

Abbies in Suffolk.

THESE are as unknown as those above, none of them mention'd in the *Monasticon*, unless the first be that which is there, Vol. I. p. 545, and in the *English Abridgment*, p. 68, call'd Orford Nunnery, of which no more is said, than that Ralph de Albino was the Founder; nor do I meet with them elsewhere, except only Leveringham, in Mr. Willis, where

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where it is call'd *Lefberingham*, or *Letheringham*, of which all he says is, that WILLIAM CLOPTON was Prior Anno 1510. Thus we know nothing of what Orders they were, and therefore I have thrown them in among the *Benedictins*, as the most numerous and most likely to be call'd Abbies. In Sir Henry Spelman's History of Sacrilege, p. 282, I find what follows said in relation to these Monasteries.

Passing through *Suffolk*, I fell in Company of a Gentleman-like Man, who, by way of Discourse, told me, there had been in the Parts we then were, about 20 Justices of the Peace, when he was young, and that at present there were not above three. He nam'd also divers of the Families decay'd, some in Estate, others for want of Issue Male, and some by Misfortune. I having a jealous Eye upon it, ask'd, if they were not settled upon Church-Land? He answer'd me, Yes; as Sir Michael Stanhope at Oxford Abby, Sir Antony Wingfield at Leveringham Abby, both which dy'd, one without Issue, the other without Issue-Male. Sir Antony Playford at Playford Abby, Mr. Brown at Lawson Abby, where he was murder'd by his Wife, she burnt, and her Man hang'd. Mr. Ford at Batley Abby, who disinherited his eldest Son, &c. saying farther, that that Part was Church-Land, belonging to the Abby of St. Edmund's-Bury, and call'd it St. Ethelred's Liberty.

A N O N I M U S

Abby, in Cambridgeshire.

NOT knowing the Name of this Place, I can say no more concerning it, than what I find in Sir Henry Spelman's History of Sacrilege, p. 281, which is thus:

Travelling through *Cambridgeshire*, and passing through a Town there, call'd *Anglacy*, I saw certain ruinous Walls, which seem'd to have been some Monastery; hereupon I ask'd one of the Town, if it had not been an Abby? He answer'd me, Yes. I demanded of him, whose it was? He said, one Mr. Foulkes. I ask'd him farther, How long he had had it? He said, his Father, a *Londoner*, bought it. Then I desir'd to know of him, what Children he had? The Man answer'd me, none; saying farther, that he had a Son, who displeasing him once as he was grafting, he threw his grafting Knife at his Son, and therewith kill'd him.

W A L L I N G F O R D

Monastery of B E N E D I C T I N S, in Berkshire.

Nothing occurs to add to what is said concerning this Priory in the *Monasticon*, Vol. I. p. 326, and Vol. III. p. 11; and in the *English Abridgment* thereof, p. 41, and 242, but the Names of the Priors, as Mr. Willis has given them from A. Wood's Collections.

Priors of WALLINGFORD.

Hist. Abb. 1. JOHN occurs, Anno 1195, when he was
Vol. 2. P. 7. made Abbat of St. Albans, to which this was a Cell.
After him I meet with

2. SIMON, Anno 1205; and next to him I find

3. RALPH WARRINGTON, and then

4. JEFFRY, who occurs Anno 1250. The next in my List is

5. THOMAS, and then

6. GREGORY, Anno 1288, who, as I take it, was succeeded by

7. GERMANUS, and he by

8. STEPHEN DE WITTENHAM, who occurs Anno 1315. After him I meet with

9. WILLIAM DE HUNTINGDON, and then

10. WILLIAM DE HERON; he presided in the Years 1338, and 1357, as did

11. WILLIAM the 2d DE STENINGTON, Anno 1359, and 1367, tho' according to St. Alban's Register, William de Heron occurs 1380; in which we find

12. WILLIAM DE BINGHAM, or BINHAM, Anno 1389. The next my Authority mentions is

13. JOHN STOKES, Temp. Hen. IV. though I should rather judge he presided Temp. Hen. VI. for I find in the 19th Year of that King's Reign, one John Stokes preferr'd thence, viz. Anno 1440, to the Abbey of St. Albans. After him mention is made of

14. HENRY HALSTEAD's being Prior here, Anno 1444, and of

15. JOHN WELLS, Anno 1452, and

16. WILLIAM DE HARDWICK, Divinity Professor, Anno 1472. To whom succeeded, Anno 1473,

17. WILLIAM RYSBOROW; and to him, as I judge,

18. ANTONY ZOUCHE, who occurs Anno 1484. The next I find is

19. JOHN THORNTON, Batchelor of Divinity: He presided here Anno 1497, and 1503, and was probably succeeded by

20. JOHN CLARE, who occurs Anno 1515, 7 Hen. VIII, and was, as I guess, the last Prior, finding no other after his time.

A B I N G D O N

Monastery of B E N E D I C T I N S, in Berkshire.

THIS Monastery is suppos'd to have been one of those founded by King Lucius, and afterwards destroy'd by the persecuting Emperor Dioclesian. The Chronicle of this Place tells us, that the Emperor Constantine the Great had his Education there in his younger Days: That there belong'd to it 500 Monks, who liv'd by the Labour of their Hands, in the Woods and Deserts, and every Sunday and Holy Day resorted to the Monastery, to perform their Devotions; besides which 500, there remain'd constantly 60 Monks attending to daily reciting of Psalms, and Holy Christian Sacrifices. This is made out by Enderby in his *British History* from several good Authorities.

The *Monasticon*, Vol. I. p. 97. gives us a large Account of the second Foundation of this Monastery under the Saxon petty King, or Ruler Cissa, in the Year of our Lord 675, and of the Progress of the same, with very many Particulars, as also Charters, and Bulls of Popes; however Mr. Wharton, in his *Anglia Sacra*, having inserted another Account hereof from a Monk of Abingdon, it may not be unaccept-

unacceptable to many Readers to see the same here render'd into *English*.

In the Reign of the renowned King *Edred*, the Man of God *Ethelwold*, who devoutly serv'd our Lord JESUS CHRIST in the Monastery of *Glastonbury*, in the Monastical Habit, under the Abbat *Dunstan*, being desirous to be more fully instructed in the learning of the Scripture, resolv'd to go into the Parts beyond the Sea. But Queen *Eadgisa*, the aforesaid King's Mother, prevented his Endeavours, advising the King not to permit such a Man to depart his Kingdom; adding moreover, that there was so much of the Wisdom of God in him, as was sufficient for himself and others; tho' he should not on that Account travel into another Country. The King hearing the same, began to take a great Affection to the Servant of God, and was pleas'd, upon the Persuasions of his Mother, to give to the holy Man a certain Place call'd *Abbandon*, in which there had formerly been a small Monastery, but was then abandon'd and forsaken, consisting of mean Buildings, and possessing only forty Manſes; the rest of the Land of the aforesaid Place, which is encompass'd by the Enclosures of 100 Cassates, was possess'd by the King, being his Royal Demefne. Who the first Founder thereof was, appears by ancient Writings, viz. that King *Cissa* gave the Place to one *Hean*, a Man of a religious Life, and an Abbat, and to his Sister call'd *Cissa*, to build a Monastery for the Worship of the Almighty, which Place was anciently call'd *Abbandun*, bestowing of his Royal Bounty many Favours and Possessions for the necessary Support of such as should happen to dwell there. But not long after, before the intended Work was carry'd on, the King himself dy'd. King *Ina* at first made void all the aforesaid Donations; but afterwards repenting, he increas'd them with others of his own; insomuch, that in the Year of our Lord 699, the aforesaid Abbat *Hean* still governing, he by his Royal Edict decreed to the same 250 Cassates. Afterwards King *Ethelbald* ratify'd the Wills of these Princes by the Addition of his Authority, under the Attestation of the Bishop *Daniel*, and *Cuman* Abbat of the same Place.

(Note, that he is call'd *Conan* in the Monasticon, and said to have succeeded *Hean*.)

Some Years after King *Kenulf* reigning, one *Rethun*, who had been in the Episcopal Function, obtain'd the Place of Abbat at *Abbandon*. At which time the said Monastery was subject to such heavy Exactions of the King and his Officers, that those who dwelt there were quite weary of their being: For the King requir'd more Entertainments than usual for himself, and us'd to recommend those Men we call Pensioners to be daily fed. The King's Falconers and Huntsmen every one of them were chargeable to the Possessions of the Church, as far as was in their Power. Against this the good Man found but one Remedy, which was to tender Money together with his Prayers. Accordingly he offer'd the King an hundred and twenty Pounds, and an hundred Tenants at the Royal Town call'd *Suthun*, upon Condition that they might for ever after be free at *Abbandon*, and all its Possessions, from all the aforesaid Vexations. The King in all Things comply'd with his Request, and the said Privilege was pass'd in the 25th Year of his Reign, which was 821 after the Incarnation of our Lord. These Things concluded, that Prelate went to *Rome*, found the holy Pope *Leo* then the Substitute of *Peter* the Apostle; who being told the Occasion of his Journey, favourably confirm'd the Immunity of *Abing-*

don, as requir'd, by Apostolical Authority; and writing to King *Kenulf*, and the other powerful Men in *England*, exhorted them to pay Respect to, and honour the same Place. Having done this, he govern'd that Monastery in much Peace as long as he liv'd. Having no where found any certain Account of what happen'd to this Monastery after his Death, till the Reign of the glorious Prince *Athelstan*, I have nothing to write concerning the same. King *Athelstan* being come to the Crown, and *Cinab* being Abbat of *Abbandon*, he, in the Year of our Lord 931, gave the Towns which the Inhabitants call *Swinford*, and *Sanford*, and *Dumelton*, in the County of *Glocester*. Not long after the King himself dy'd. After his Death it was reduc'd to such Distress, that all the Possessions adjacent to it being seiz'd into the King's Power, it was quite abandon'd by the Monks. I have no certain Knowledge of the Occasion of that Misfortune: But the Books, containing the Testimonials of the Possessions of the Church, were preserv'd by the Providence of God. From the time of King *Ina*, under whom the Monastery was first built, to this Desolation of the same, 240 Years are reckon'd to have pass'd.

The Abbat *Dunstan* consenting, in Compliance to the King's Will, it came to pass that the Man of God *Ethelwold* took upon him the Charge of the aforesaid Place, to the end he might therein constitute Monks regularly serving God. The Servant of God came accordingly to the Place committed to him, and in a short time gather'd to him a Number of Monks, over whom he was, by the King's Command, appointed Abbat. The King also gave to the Abbat and Brethren, for Increase of their daily Sustenance, the Royal Possession he had at *Abbandon*, that is, an hundred Cassates, with good Buildings, and out of his Royal Treasury assisted them much with Money: But his Mother sent them more bountiful Presents.

The King came one Day to the Monastery, to direct the erecting of the Buildings himself, and measur'd all the Foundations with his own Hands, as he had resolv'd to raise the Walls, and the Abbat intreated him to dine in the House, with his Retinue. The King readily consented, and it happen'd that there were with him many of his great Men, come from *Northumberland*, who went all to the Entertainment with the King. The King was merry, and order'd the Guests to drink plentifully of *Metheglin*. What need many Words? The Servants drew Liquor all the Day, to the full Satisfaction of the Guests; yet the Liquor could not be exhausted lower than the Depth of a Span, the *Northumbrians* rejoicing, and departing merrily at Night.

Elfstan the Monk was order'd by the Abbat to provide the Diet for the Workmen. It happen'd one Day, whilst the Abbat according to Custom was going about the Monastery, that he spy'd the aforesaid Brother standing by the boiling Cauldron, in which he was dressing Meat for the Workmen, and going in he saw all the Vessels extraordinary clean, and the Pavement swept; for he alone daily boil'd the Meat, serv'd the Workmen, lighted the Fire, brought Water, and then wash'd the Dishes. St. *Ethelwold* said to him, O my Brother, if you are such a Soldier of CHRIST as you appear, put your Hand into the boiling Water, and take me out presently a Piece from the Bottom. Which he did immediately, without feeling the Heat of the Water. The Abbat seeing it, order'd the Piece of Meat to be set down, and to tell this to no Man living. He being afterwards made Bishop of *Win-*

ron for his virtuous Life, at his Departure from this Life he was carry'd to *Abbandon*, and there bury'd in the Year from the Incarnation of CHRIST 980.

There was likewise in the same Monastery a Lad most perfectly innocent, call'd *Eadmerus*, whom the Abbat and Brethren entirely lov'd. Being at that Age, and in so much Esteem, he fell sick, and was brought to the last Extremity. When he expected the Hour of his Departure, falling into a Rapture, he found himself in the Court of Heaven, and there saw *Mary* the Mother of God. Before her the Youth was carry'd, and by her with an affable Countenance, as always, ask'd, whether he would rather then stay with those about her, or still remain in the mortal State of Life. He observing that there was no Sorrow, nor any thing of Want among those he beheld, said, he had rather, if he were worthy, remain there than be elsewhere. Being promis'd that he should have what he had chosen, and coming again to himself amidst the Joy of that Vision, he discover'd to his Abbat what he had seen and heard. And to prove that what he had related was true, his Soul leaving the Body, was immediately made Partaker of what had been promis'd in the Society of the Saints.

Many from several Parts of *England*, who had heard of the Sanctity of the Man of God, *Ethelwold*, resorting to him, and being admitted into his Monastery, and having been taught several Ways of reading and singing; he being desirous that they should uniformly praise God, sent for most skilful Men from the Monastery of *Corbie* in *France*, then famous for Ecclesiastical Discipline, that his Monks might be taught their Way of reading and singing.

He also sent *Osgar*, one of his Monks, to the Monastery of *St. Benedikt* at *Fleury*, to learn their Rule of Life, and at his Return to instruct his Brethren in the same. Thus it came to pass, that those who were but in the State of Novices here, were in a short Time cry'd up as more perfect and learned than others in *England*. *St. Ethelwold* also obtain'd three Charters concerning the Immunity of the Place, confirm'd by Canonical and Royal Subscriptions, and by the Authority of three Kings who succeeded one another in the Kingdom, whilst he had the Government of the Abby, as likewise of Archbishops, Bishops, Abbats, and the prime Men of the Kingdom. At that time there were no Monks in the *Englisch* Nation, but only those that dwelt at *Glastonbury* and *Abbandon*. How much that Gathering of Brethren increas'd, the Kingdom of *England* will testify whilst it has a being; in many Parts whereof most famous Monasteries were founded by Father *Ethelwold*, and Abbats with their Monks chosen from among his Monks, and sent to those Places; the Names whereof are these, *Heli*, *Burch*, *Torni*. Wherein the Probity of this Man is wonderful, as well in regard that he alone should build so many Churches, as that he should have such Disciples, that some of them should be Archbishops, some Bishops, many more Abbats and Founders of Monasteries. Before the Holy Man himself was chosen a Bishop; the Place he govern'd, that is, *Abbandon*, was enrich'd with above 600 Cassates, and moreover, supported with Charters of perpetual Immunity, written by Divine and Regal Authority, which are there preserv'd to this Day, being seal'd with Plates of Gold.

Enough being said of the Foundation and Donations made to this Monastery, here and in the Places above quoted, the Catalogue of Abbats, with

many other singular Observations made by Mr. *Willis*, shall be subjoin'd, that worthy Gentleman's Collections being such as very well deserve to be inserted into a general History of religious Houses.

This Monastery was, (as *Leland* remarks) first begun at *Bagley Wood*, two Miles higher on the River; but the Foundation and Works not prospering there, it was translated to *Seukeham*, which afterwards lost its Name, and was call'd *Abbingdon*, that is, *Abby Town*. By means of this magnificent Convent *Abbingdon* grew to vast Increase in Inhabitants and Riches, and its Monastery was vested with such ample Privileges, that almost all the Churches about it were only Chapels of Ease to it, and here it was that they bury'd, as their Mother Church. Neither *St. Nicholas* nor *St. Helens*, the two Churches in *Abbingdon*, now in being, assuming this Right till after the Destruction of this stately Abby; which, while it stood, was accounted the chief Ornament of this Town and the County of *Berks*.

That Posterity may have some Idea of the Splendor and Magnificence of the Structure, I shall give some Representation of it from *Leland*, who saw it, and seems to describe it to have been somewhat like *Wells* Cathedral, as standing in a spacious Area, and being adorn'd in like Manner with two Towers at the Front, or West End, and another in the Middle. These Towers, with the Body of the Church, he tells us were made not long before the Reformation; as were probably all its Offices, especially the Cloisters, Chapter-House, Library, &c. which were no doubt equally fine; and that the whole Pile was not inferior to any other Abby, we may easily imagine by the extraordinary Devotion that Age show'd in erecting and adorning religious Structures, particularly the Churches belonging thereto. The pulling down and defecrating of which was the chief Blemish of the Reformation, and what our Nation stands greatly censur'd for, even by our own Authors, to give only the Words of a Poet (*Denham*, in his *Coopers-Hill*) on this Subject, who thus expresses himself.

*Who sees these dismal Heaps, but would demand,
What barbarous Invader sackt the Land?
But when he hears no Goth, no Turk did bring
This Desolation, but a Christian King;
When nothing but the Name of Zeal appears
'Twixt our best Actions, and the worst of theirs;
What does he think our Sacrilege would spare,
When such th' Effects of our Devotion are?*

But I shall forbear speaking farther of this Matter, lest I render my self traduc'd and suspected of retaining too superstitious an Affection for these Buildings; tho' I cannot avoid concluding, that it would have been much for the Honour of our Nation, if the great and noble Churches had been left standing and made Parochial, and the Ashes of the Dead been suffer'd to have remained undisturbed, the Violation of which our Nobility cannot reflect on without the utmost Concern, when they read of so many stately Monuments of their Ancestors thus barbarously defac'd, as well as divers others by this means bury'd in Oblivion, of which there remains no Tradition; as we may experimentally speak in relation to this Place we are now treating of; whose only Remains is a Gate-house: And of the many Illustrious Persons interr'd in the Precincts of this once flourishing Monastery, we have been able only to recover the Names of these following from *Leland*, viz. *Cissa*, Father to King *Ina*; *St. Edward*, King and

and Martyr; *St. Vincent* a Martyr, *Sidemanne* Bishop of *Crediton*, alias *Kirton* near *Exeter*; *Robert de Oilly* and *Aldith* his Wife, who were interr'd in a fine Tomb, on the North side of the High Altar; besides several of the Families of the *Besilles*, *Harcourts*, and other principal Gentry in the Neighbourhood, whose Tombs must have been very numerous, considering, as aforesaid, that this (as were most other Abby Churches) was the common Cemetery to the Town, as well as most Places in the Country hereabouts, &c.

Abbats of ABINGDON.

1. HEANUS was the first Abbat here, viz. Anno 675. He dy'd in the Time of King *Athelard*, and was succeeded by

2. CONANUS, call'd also CUMANUS.

3. RETHUNUS occurs Abbat next; he was, according to *Heylin*, made Bishop of *Dorchester*, Anno 814, and succeeded in his Abbatship by

4. CINATHUS, whom I find to have presided over this Convent Anno 815. He dy'd Anno 830, and was succeeded by

5. GODEASCULUS, after which the Monks forsook this Abby, and it continu'd desolate and ruinous till the Year 954, when it was restor'd by the means of *St. Dunstan*, and

6. ETHELWOLD was appointed Abbat, and became hereunto a great Benefactor, by building the Abby Church anew, and bringing a Stream from the River *Isis* to cleanse its Offices; in digging a Channel, for which he made divers Discoveries, as a Cross, with an Inscription, &c. But the Church and other Buildings that he erected were afterwards taken down and new made by *Norman* Abbats in the Times of the first *Norman* Kings. He was consecrated Bishop of *Winchester* Anno 963, and was the greatest Founder of Abbies in that Age.

7. OSGARUS succeeded Anno 963, as *Mr. Wharton* informs us; tho' *Godwin* tells us, that *Alstanus*, who was made Bishop of *Shirburn* Anno 970, was at this Time Abbat of *Abington*, and dying Anno 981, was here bury'd. But I am rather inclin'd to follow the old History, cited in *Wharton*, which mentions *Alstanus* to have been only a Monk of this Convent, and that *Osgarus* succeeded *St. Ethelwold*, and that during his Government, *Sidemanne*, Bishop of *Crediton*, dying in the Synod held at *Kyrtlington*, (which Bishop *Gibson* in his *Chronicon Saxonicum* takes to be *Kyrtlington* in *Oxfordshire*) Anno 977, was here bury'd, as before observ'd. As to *Osgarus*, he dy'd about the same Year as his Predecessor *Ethelwold* Bishop of *Winchester*, viz. Anno 984, and was succeeded by

8. EDWIN, who was admitted Anno 985. He dy'd Anno 990, the *Saxon Chronicle* says 989, and was succeeded the same Year by

9. WULGAR, who dy'd Anno 1017, the *Saxon Chronicle* says 1016, and was succeeded the same Year by

10. ADELWIN, or ATHELWIN; tho' the *Saxon Chronicle* tells us that Anno 1016 *Aethelwold* succeeded *Wulgarus*, and dying Anno 1018, *Aethelwin* was elected, and took Place after his Death. This *Adelwin* dy'd in 1030, and was succeeded by

11. SIWARD, a Monk of *Glastonbury*. He acted for some Time as Archbishop of *Canterbury*, the Administration of Affairs being, for some Time, committed to him by *Eadwin* the Archbishop. *Godwin* observes, that Anno 1058, he was made Bishop of *Rocheſter*, and *William* of *Malmſbury* notes, that he

was made Bishop of that See when the *Normans* came into *England*, and that he dy'd soon after. *Godwin* fixes his Death at the Year 1075. But both these Accounts must be wrong, if the Calculation be right in the History of the Monastery of *Abington*, which places his Death in the Year 1044, and takes no Notice of his being Bishop of *Rocheſter*. To prevent Confusion, I shall follow this Account, (especially since I find 'tis warranted by the *Saxon Chronicle*) and shall observe from this History, that he was succeeded in the same Year 1044 by

12. ETHELSTAN, who dy'd Anno 1048, (the *Saxon Chronicle* says Anno 1046,) and was succeeded the same Year by

13. SPERAFOC, Monk of *St. Edmund's-Bury*, a Person eminent for engraving and painting. Anno 1050, (the *Saxon Chronicle* says 1048) he was nominated Bishop of *London*, but refus'd Consecration. Upon his Nomination he was succeeded in this Abbatship by

14. RODOLPHUS, a *Norwegian* Bishop, who was related to King *Edward*. He dy'd Anno 1052, and was succeeded by

15. ORDRICUS, who dying Anno 1065,

16. EALDRED succeeded. He was imprison'd Anno 1071, in *Wallingford-Castle*, by the Conqueror, and a little after committed to the Custody of *Walchelin* Bishop of *Winchester*, and at length finally depos'd the same Year, viz. 1071; whereupon

17. ATHELEM was appointed Abbat. He dy'd Anno 1084, and

18. RAINALD was substituted in his Room, who is elsewhere call'd *Reginald*. On his Decease, Anno 1097, King *William Rufus* held the Abby in his own Hands, till the Time of his Death, and *Henry* the First's Accession to the Crown, Anno 1100, when

19. FARICIUS, or FARECIUS, a Stranger and Physician, a very wise, grave and learned Man, was elected Abbat. He was a considerable Benefactor to this Place, by renewing the old Church, which stood more Northerly, where afterwards the Orchard was, and making the East Part and Transept of a new one, adorning it with small Marble Pillars. He dy'd 17 Cal. Mar. 1117, and was succeeded by

20. VINCENT, Monk of *Jumieges* in *Normandy*, a Person of great Reputation for his Piety, Charity and Wisdom. He dy'd 4 Cal. Apr. 1130, and was succeeded by

21. INGULF, Prior of *Winchester*, who dy'd 13 Cal. Oct. 1158, 4 Hen. II. and was succeeded by

22. WALKELIN, a Monk of *Evesham*, who deceasing on *All-Saints Eve*, Anno 1164,

23. GODFREY was elected Abbat. He was Bishop of *St. Asaph*, and held this Abby in Commendam with his Bishoprick, nine Years and an-half. *Godwin* calls him *Geffry*, and informs us that he is the same with him that writ the History call'd *Geffry* of *Monmouth's Chronicle*. He was remov'd Anno 1175, and succeeded in his Abbatship by

24. ROGER, Prior of *Bermondsey*, elected Anno 1176. On his Death, which happen'd 4 Cal. Apr. 1184, the Custody of the Abby was given for some Time to *Thomas de Hufſelborn*; but at length

25. ALFRED, Prior of *Rocheſter*, was by King *Henry II.* constituted Abbat. He dy'd Anno 1189, and was succeeded by

26. HUGH, who dy'd Anno 1221, and was succeeded by

27. ROBERT DE HENRETH; tho' *Mr. Twine* in his Collections mentions *William* Prior of *Colne* in *Essex* to have succeeded *Hugh*. He dy'd Anno 1234, and was succeeded by

O o o o o o

28. LUKE,

28. LUKE, in whose Time this Church was anew dedicated, on the 10th of the Kalends of November, Anno 1239. He dy'd Anno 1241, and was succeeded by

29. JOHN DE BLOSMEVIL, who, the next Year after his Election, was appointed one of the Justices Itinerant. He dy'd on the Nones of June Anno 1256, and was succeeded by

30. WILLIAM DE NEWBIRI, on whose Resignation, Anno 1260,

31. HENRY DE FRYLEFORD was install'd in his Place. He dy'd Anno 1262, and was succeeded the same Year by

32. RICHARD DE HENRED, who is mention'd in the Annals of the Church to have us'd the Mitre and Pontificals on the Festival of the Trinity, Anno 1268; by which Memorandum here recited, we may probably conclude, that he first obtain'd this Privilege. He dy'd Anno 1289, and was succeeded by

33. NICHOLAS DE COLEHAM, who is reported to have built St. Nicholas's Church, without the West Gate of the Abby. He dy'd Anno 1307, and was succeeded by

34. RICHARD DE CLYVE EPISCOPI, Batchelor of Divinity, and Monk of Worcester. He was depos'd Anno 1315, and

35. JOHN DE SUTTON appointed Abbat; on whose Death, Anno 1322,

36. JOHN DE CANNYNGES succeeded the same Year. He dy'd Anno 1328, and

37. ROBERT DE GARFOR was elected Abbat. He dy'd Anno 1331, and was succeeded the same Year by

38. WILLIAM DE COMENORE, who dy'd Anno 1333, and was succeeded by

39. ROGER DE THAME, who dy'd Anno 1361, and thereupon

40. PETER DE HANNEY was chosen Abbat. He occurs by this Title as low as the Year 1396, and was probably succeeded by one

41. VINCENT II. whom I meet with after him; but he continu'd only a short Time; for Anno 1401 I find

42. RICHARD DE SALFORD to have been Abbat of this Place. He dy'd Anno 1415, and was succeeded the same Year by

43. JOHN DORSET, who continu'd Abbat to the Year 1421, when

44. RICHARD BOXORE was elected Abbat. He dy'd Anno 1426, and was succeeded by

45. THOMAS SALFORD, who dying Anno 1428,

46. RALPH HAMME succeeded; on whose Death, Anno 1435,

47. WILLIAM ASHENDEN was chosen Abbat. He and his Successor John Sante, with his two immediate Predecessors, Hamme and Salford, built the Tower in the Middle of the Church, all the Body of the Church, and the Towers at the West End of it. And 'twas he withal and Sante that built the entire West Part of the Church. Having liv'd to a great Age, he resign'd Anno 1468, and was succeeded by the said

48. JOHN SANTE, who was Doctor of Divinity, and Embassador at Rome, in the Time of King Edward IV. and Henry VII. He dy'd January 6, 1495, and was succeeded on the 13th of April following by

49. THOMAS, II ROWLAND, Batchelor of Divinity, Prior of Luffield, who deceasing Nov. 14. was succeeded Dec. 10 the same Year by

50. ALEXANDER SHOTISBROOK. He dy'd August 28, 1508. As to Miles Salley, whom Godwin mentions to have been about this Time Abbat of Abington, he was only Almoner of this Place, and hence prefer'd to the Abbacy of Eynesbam, and Bishoprick of Landaff. Abbat Shotisbrook's Successor was

51. JOHN COVENTRY, Prior of this Monastery. He was elected Sept. 13, 1508, and govern'd, as I guess, about seven Years; for Anno 1515 I find one Thomas occur Abbat in the Patent Rolls, which probably refer to the Time of his Admission. This Person was, no doubt, the same with the last Abbat, viz.

52. THOMAS PENTECOST, alias ROWLAND, who, Antony a Wood tells us, supplicated Anno 1514 for his Degree of Batchelor of Divinity, and was then, or soon after, Lord Abbat of Abington. He subscrib'd Anno 1534 to the King's Supremacy, and at the Dissolution, with the rest of his Convent, sign'd the Instrument of Surrendry, which is dated February 9, Anno 29 Hen. VIII. 1538, and is subscrib'd by the said Abbat and Convent.

After which Subscription, the Abbat and Monks had respectively the following Pensions assign'd them by the King's Letters Patents, dated Feb. 23, Anno 29 Hen. VIII. the Day Fortnight after their Surrender, as soon as it could well be expedited at London. Their Names are enter'd in the Pension Book mark'd A, Fol. 7, 8, &c. remaining in the Augmentation Office.

	l.	s.	d.
To Thomas Rowland late Abbat	200	00	00
Gabriel Clement	}	07	00 : 00
Robert Bery			
William Perche			
John Cristall	—	—	08 : 00 : 00
John Marshall	—	—	05 : 06 : 08
Thomas Harrington	—	—	06 : 00 : 00
Richard Borall	—	—	07 : 00 : 00
William Buckland	—	—	08 : 00 : 00
John Cornyshe	—	—	07 : 00 : 00
John Eton	—	—	07 : 00 : 00
Henry Kyngeston	—	—	05 : 06 : 08
John Tewkesbury	—	—	07 : 00 : 00
Thomas Shaftsbroke	—	—	05 : 06 : 08
Thomas Radley	}	05	06 : 08
John Milton			
George Bechori	—	—	07 : 00 : 00
John Russell	—	—	06 : 13 : 04
Richard Pamphilon	—	—	20 : 00 : 00
Thomas Rowland	—	—	05 : 06 : 08
Thomas Freeman	—	—	08 : 00 : 00
Richard Evesham	—	—	22 : 00 : 00
Egidius Sanley	—	—	05 : 06 : 08
Nicholas Redding	—	—	06 : 13 : 04
John Clyffe	—	—	08 : 00 : 00

I shall crave Leave to present the Reader with a Transcript of the Letters Patents for assigning this Abbat's Pension, for as much as they (according to some Persons Opinions) in a great Measure vindicate him from the horrid Crimes laid to his Charge. To urge only one Argument in Defence of these Religious, and confute their unreasonable Adversaries, I shall instance in the Article of the Largeness of their Pensions, which may be pleaded in their Behalf, particularly in Answer to their most virulent Accuser, especially since he allows, That where the Religious had Pensions, it was a Proof of their Innocence, the King and his Visitors being willing on any Pre-
tence

tence to discard them. And that the Religious of this and *Battel* Abby, which is likewise accus'd, had large Pensions, will be evident enough to such as will compare the Prices of Things now with what they were formerly. In order to which, I think fit to observe, that in perusing the Farmer of *Ravenston's* Account, in the County of *Buckingham*, for the Impropriation and Vicarage of *Ravenston*, granted with that Priory to Cardinal *Wolsey*, I find, that the Farmer, by way of Discount to our College of *Christ Church* (then call'd *Cardinal College*) to which the said Priory was then given, reckons but 1 l. 6 s. 8 d. for the Vicar's Diet for a whole Year; so that five Pounds *per annum* then, which was the lowest of the Pensions here mention'd, would maintain any one in great Honour and Credit.

Thus, Mr. *Willis*, who then gives us the above-mention'd Letters Patents for the Abbat's Pension, taken from the Pension Roll, mark'd A in the *Court of Augmentations*, fol. 7. which Letters may be seen among all others of that Sort in the *Appendix*, Vol. II. NUM. CLX, and CLXI. Tho' this worthy Author Mr. *Willis* has here and in other Places sufficiently clear'd the Religious from the most false and malicious Imputations laid on them by some modern scandalous Writers, the same may be seen more fully perform'd in other Parts of this Work.

The Arms of *Abingdon* Monastery were *Argent, a Cross Fleury between four Martlets, Sable.*

B A T T E L

Abby of Benedictins in Suffex.

THE *Monasticon*, Vol. I. p. 310, and the *English Abridgment*, p. 40, having a large Account of the founding of this Monastery, and many Charters relating to the same, it remains here to add the Catalogue of the Abbats, and some other Particulars of good Note, for which we shall be beholding to the worthy Antiquary *Brown Willis*, Esq; and in the *Appendix*, Vol. II. NUM. CXLVI. may be seen the Charter of King *Henry IV.* reciting and confirming all Grants made to this Abby till that Time.

Hist. of Mit. Abb. p. 32. King *William the Conqueror*, Anno 1067, and not Anno 1086 (as 'tis in the Folio Edition of *Stow's Annals*) began a noble Abby in the same Place, where he fought and overcame *Harold* and his Army. His Design in building this Abby was, that perpetual Praise might be given to God for the said Victory, and that Prayers might be offer'd for the Souls of such as were slain here. It was dedicated to *St. Martin*, and was endow'd at the Dissolution with Lands valu'd at 880 l. 14 s. 7 d. *per annum*; *Dugdale*; 987 l. 11 s. 6 d. *Speed*.

In this *Battel*, which was fought October 14, 1060, 'tis said above 10000 Men lost their Lives on the conquering side; but what the Number of the vanquish'd was, may be guess'd at with Astonishment. King *William* design'd to have endow'd this Monastery with Lands sufficient for 140 Monks, but was prevented by Death. However, he granted many Privileges to it; as Exemption from Episcopal Jurisdiction, Treasure Trove, and Free Warren in all their Lands; as may be seen by the Charter printed at length in *Prynne's Coll. Vol. I. p. 1192*. All which Privileges coming with the Abby itself into the Hands of King *Henry VIII.* at the Dissolution, he soon after, as I was inform'd, when at the Place, bestow'd the Site of the Church, with several of

the Lands, upon one *Gilmer*, who for Lucre of the Lead, Timber, &c. in a little Time pull'd it down, and sold the Materials; which sacrilegious Act thriv'd not, for it was soon after sold to *Sr Antony Brown*. The Posterity of this *Gilmer* do yet live in this Place in a mean Capacity.

Tho' this Abby be demolish'd, yet the Magnificence of it appears by what remains of the Offices, &c. and by the Largeness of the Hall, Kitchen and Gate-house, the last of which is entirely preserv'd; it is a noble Pile, and in it are kept the Sessions, and other Meetings for this peculiar Jurisdiction, which has still great Privileges belonging to it. What the Hall was, when in its Prosperity, may be guess'd by the Dimensions. 'Tis in Length above 50 of my Paces, part of it is now us'd as an Hay Barn. The Roof was cover'd with Lead, part of which yet remains, and the rest is til'd. As to the Kitchen, it was so large as to contain five Fire Places, and it was arch'd at top. But the Extent of the Edifices may be better measur'd by the Compass of them, they being computed at no less than a Mile about.

In this Church the Conqueror offer'd up his Sword and Royal Robe, which he wore on the Day of his Coronation. The Monks kept these till the Suppression, and us'd to show them as great Curiosities, as they likewise did a Table of the *Norman* Gentry, which came into *England* with the Conqueror. Not far from the Abby stands the Parochial Church, which is one of the best in all this Country; in it there formerly hung up an old Table containing certain Verses, the Remains of which I shall subjoin.

This Place of War is Battel call'd, because in Battel here

Quite conquer'd and o'erthrown the English Nation were:

This Slaughter happen'd to them upon St. Cæli's Day, The Year whereof this Number doth array.

One of the Descendants of the above-mention'd *Sir Antony Browne* endeavour'd to raise a good Seat out of the Abby Materials; but being never finish'd, it now lies in Ruins with the Abby itself.

Abbats of B A T T E L.

King *William the Conqueror*, upon founding this Abby, design'd one *Robert Blankard*, a Monk of *Marmoussier* in *Normandy*, whom he brought hither with other Monks from that Place, to be the first Abbat of *Battel*; but he going back again to *Normandy*, to settle some Matters there before he enter'd upon this new Honour, of which he had so good a Prospect, was, upon his Return to *England*, unfortunately drowned; and thereupon one

1. GAUSBERTUS, was Anno 1076 appointed the first Abbat; he occurs in a Charter Anno 1088, in *Dr. Hick's Thesaurus*. Soon after which I presume he dy'd; for

2. RALPH occurs Abbat Anno 1089, whose Successor was

3. HENRY made Abbat Anno 1096, who having govern'd six Years and seven Days, dy'd on the 14 Cal. July, Anno 1102, and was bury'd in the Chapter-House. After which, the Abby was taken care of, first by a certain Clergyman, and then by one *Vician* the King's Chaplain. After whom,

4. GAUFRIDUS, Monk of *St. Carileph's*, was constituted Abbat, who dying after eight Years Government,

vernment, the Abbat of *Thorney* had the Care of the Abby committed to him, until one

5. RALPH, Monk of *Caen*, nearly related to the said Abbat of *Thorney*, was confirm'd Abbat in the Year 1107. He govern'd 17 Years and 20 Days, and dy'd in the 84th Year of his Age, 60 Years and 36 Days of which he had liv'd a Monk. On his Death the Care of the Abby was lodg'd in Commissioners for some small Time before King *Henry* nominated

6. WARNER, Monk of *Canterbury*, Abbat, *An.* 1124. He resign'd *Anno* 1138, and was succeeded by

7. WALTER DE LUCY, Brother of the Lord *Richard de Lucy*, who was made Abbat *Anno* 1139, by King *Stephen*, then at *Canterbury*, soon after *Christmas*. He dy'd 11 *Cal. July*, *Anno* 1171, after he had presided 33 Years. During the Time of his Government he had a long Controversy with the Bishop of *Chichester*, his Diocesan; an Account of which may be seen in *Pryn's Collections*, Vol. I. p. 1207, &c. Upon his Death the Care of the Abby was committed to his Brother *Richard de Lucy* aforesaid, for four Years, till

8. ODO, Prior of *Canterbury*, a learned Man, after four Years Vacancy, was elected Abbat *Anno* 1174. He dy'd *Anno* 1199, the Annals of the Church of *Winchester* say in *March* 1200, and was succeeded by

9. JOHN DE DUVRA, Monk of *Canterbury*, which happen'd 12 *Cal. July*, 1213; here was a Vacancy for some small Time, and then one

10. HUGH was elected, who was made the third Bishop of *Carlisle*, *Anno* 1218. I do not know whether he held the Abbathip in *Commendam* with his Bishoprick; but this is certain, that he dy'd *An.* 1223, at an Abby in *Burgundy*, on his Return from *Rome*, and that his Successor in the Abby was

11. RICHARD, a Monk of this Place, who dy'd 3 *Cal. August*, *Anno* 1235, and was succeeded the same Year by

12. RALPH of *Coventry*; I do not find when he dy'd, or resign'd, but only that *Anno* 1261

13. REGINALD was appointed Abbat, who was succeeded *Anno* 1281 by

14. HENRY of *Aylesford*, who dy'd *Anno* 1297, and was succeeded the same Year by

15. JOHN DE TAMETO, who resigning after ten Years Government,

16. JOHN of *Watlington* was constituted Abbat *Anno* 1307. He dy'd *Anno* 1311, and was succeeded the same Year by

17. JOHN of *Northburn*, upon whose Resignation, *Anno* 1318,

18. JOHN of *Pewense* became Abbat. He dy'd *Anno* 1323, and was succeeded the same Year by

19. JOHN of *Retling*. When he dy'd I know not; but the next Abbat I meet with is

20. RICHARD DE BELLO, who was elected *Anno* 1350. I presume he was the immediate Successor of *Retling*, because no other Abbat occurs between them in the Patent Rolls. He dy'd *Anno* 1364, and was succeeded the same Year by

21. HAMO of *Offinton*. I have not as yet discover'd how long he continu'd Abbat, or who immediately succeeded him; neither can I tell whether it was he that signaliz'd himself in so valiant and courageous a Manner in repulsing the French from *Rye*, upon their attacking it *Anno* 1381; for the next that I meet with is

22. JOHN LYDBURY, upon whose Death, which happen'd *Anno* 1404,

23. WILLIAM MERSCH was confirm'd Abbat *July* 23 the same Year. He govern'd about 12 Years, and dying *Anno* 1416-7, was succeeded by

24. THOMAS LUDELOW, who was confirm'd Abbat *May* 28, 1417, and so continu'd upward of 17 Years, when resigning *Anno* 1434, he was succeeded by

25. WILLIAM WALLER, who govern'd two Years, and dying in the latter End of 1436, was succeeded the same Year by

26. RICHARD DERTMOUTH; after whom, *Anno* 1463,

27. JOHN NEWTON was made Abbat. He dy'd *Anno* 1490, and was succeeded by

28. RICHARD TOVY, who was confirm'd on the 17th of *February*, in the said Year 1490. He dy'd *August* 20, 1503, and was succeeded by

29. WILLIAM WESTFIELD, Prior of *Brecknock*, elected *September* 25, 1503. He was succeeded *Anno* 1508 by

30. LAURENCE CAMPYON, or CHAMPYON. How long he continu'd Abbat I am not altogether assured, but have good reason to conclude, his immediate Successor was

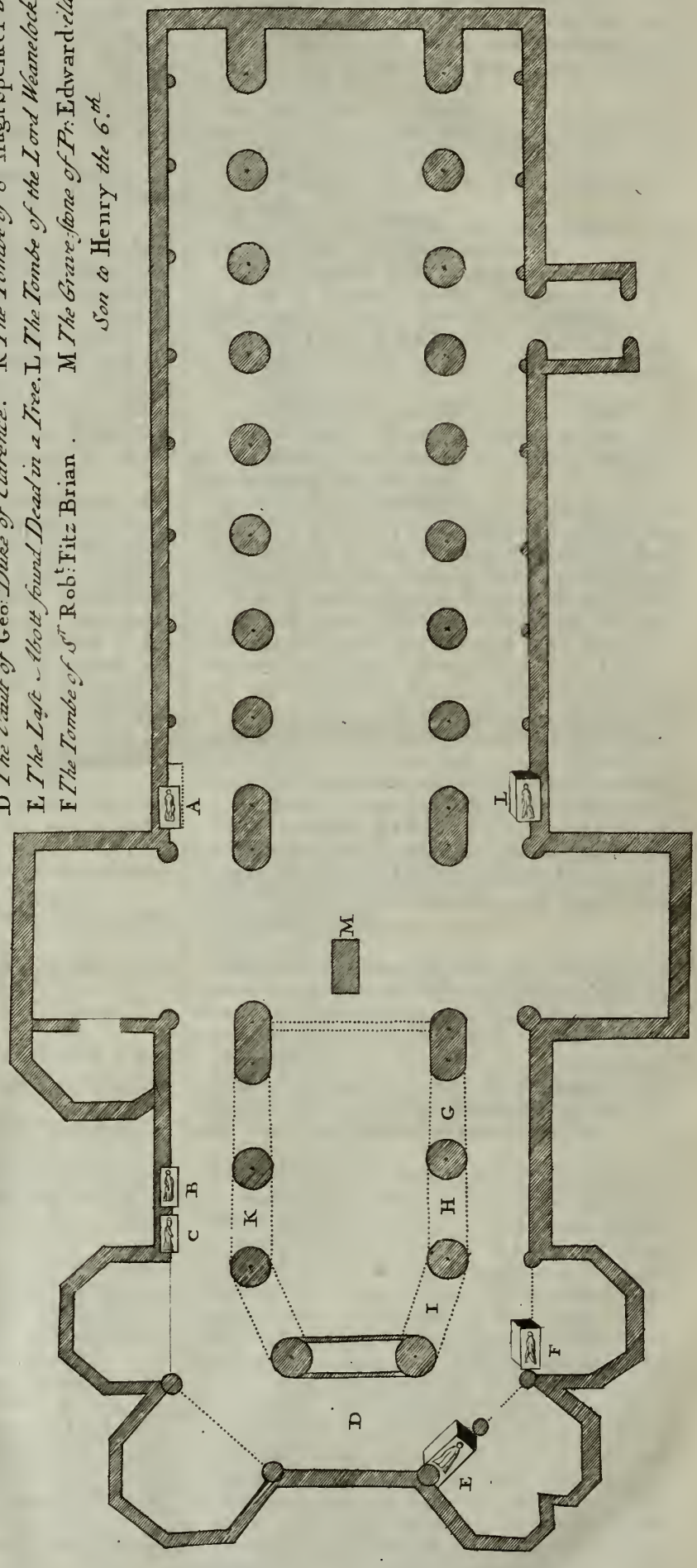
31. JOHN HAMMOND, who occurs Abbat *Anno* 1533. Dr. Tanner conceives he was elected *An.* 1529, because on the *Thursday* after the Feast of *St. Lawrence* in that Year, a Proxy appear'd from the Prior of *Brecknock* in the Chapter-House of *Battel*, to elect a new Abbat; at which Time the Convent probably chose the aforesaid *John Hammond*; who continuing Abbat till the Time of the Dissolution, and surrendering his Convent the 27th of *May*, *An.* 30 *Hen. VIII.* with the rest of his Monks, obtain'd an annual Pension of 100 Marks, by Letters Patents dated the 6th of *July*, 1538. Which said Letters Patents mention this Abbat to have presided a good while before the Dissolution, and contain a Clause to vacate his Pension in case of the King's preferring him, which certainly would not have been thought of, or inserted, had this Abbat been so scandalously wicked, as Doctor *Burnet* and some few of that Stamp set forth.

That scandalous Story the Reader will find sufficiently taken notice of in the 2d Volume of this Work. And for the more evident disproving that shameless Slander, the true Names of the surrendering Monks, with their Pensions, are here subjoin'd, that Recourse may be had to them, upon reading the aforesaid Account in Volume II. The Names are as follow: from Mr. Brown Willis, as he delivers them taken from the Augmentation-Office.

Johannes Abbas de Bello, ejus Pensio, 66 l. 13 s. 4 d. Richardus Saleherst Prior, ejus Pensio, 10 l. Clement Westfeld, ejus Pensio, 6 l. 13 s. 4 d. Johannes Henfeld, ejus Pensio, 6 l. 13 s. 4 d. Johannes Hastyngs Subprior, Pensio J. Haytynge, 6 l. 13 s. 4 d. Tho. Levett, Vincent Dunston, John Benyng, Clement Gregory, their Pensions 10 Marks apiece. Tho. Cutbert, ejus Pensio, 6 l. Will. Ambrose, Tho. Bede, their Pensions 10 Marks apiece. John Jerome, ejus Pensio, 6 l. Edward Clement, Pensio E. Clements, 6 l. Barth. Ciprian, ejus Pensio, 6 l. Johannes Newton, Pensio J. Newton, 6 l. Richard Tony. I find no Pension assign'd this Person, except he be the same with Richard Ladde, a Novice, whose Name is put separate in the Pension Book in a distinct Place after the rest. His Allowance was only four Marks. If we suppose Richard Ladde and Tony, as aforesaid, to be the same Person, then every individual Monk specify'd in the Surrender was provided for.

The Ichnography of TEUKESBURY ABBY

- A } *Notes unknown.*
- B }
- C }
- D *The Vault of Geo. Duke of Clarence.*
- E *The Last Abbott found Dead in a Tree.*
- F *The Tomb of S^r Rob^t Fitz Brian.*
- G *The Chappel of Isabell Count^s of Warwick.*
- H *The Tomb of S^r Rob^t Fitzhamon.*
- I *The Tomb of S^r Hugh Spencer the Son.*
- K *The Tomb of S^r Hugh Spencer the Father.*
- L *The Tomb of the Lord Weanelock.*
- M *The Grave-stone of Pr. Edward eldest Son to Henry the 6th.*



ST. ALEXIS

Cell of Benedictin Monks at Exeter in Devonshire.

IN the Year 1240, this Cell, which was the House afterwards term'd St. Eirian's, being a Place of and for two Monks, was now remov'd, and united to St. John's Hospital, within the East Gate of the City of Exeter. *Izack's Antiq. of Exeter*, p. 10.

TEWKSBURY

Monastery of BENEDICTINS in Gloucestershire.

A Very large Account is in the *Monasticon*, Vol. I. p. 153, of the Founders and Foundation of this Monastery, from the Chronicle of *Tewksbury* in the *Cotton Library*, where are also some very short Quotations concerning the same, from *W. of Malmesbury*, *Ordericus Vitalis*, and *Leland's Collect.* and the Charters of King *William Rufus*, and King *Henry I.* an Account of all which may also be seen in the *English Abridgment*, p. 25. Having many Collections from the same Manuscript above, to be inserted in the *Appendix*, we will here in like manner give many Particulars concerning the Monastery, which are not in the *Monasticon*, but the Discoveries of the learned Mr. *Willis*; omitting the Account of Persons here interr'd, and Coats of Arms in the Windows, which if every where taken would fill several Volumes.

The Cloisters, Chapter-House, &c. of this Monastery are reported to have been burnt down at the Dissolution by the King's Visitors, on Account; as 'tis said, of the Monks pretending to resist them at their first coming. But the Townsmen purchasing the Church of them, it was happily left standing, and made Parochial, and has continu'd so ever since. The Dimensions of this Church are as follows: Length from East to West 300 Feet; Length of the great cross Isle, from North to South, about 120 Feet; Breadth of the Body and side Isles, 70 Feet; Breadth of the West Front, about 100 Feet; Height of the Tower 210 Feet.

To conclude, the whole is a magnificent Building, erected in Form of a Cross, vaulted at Top with Stone-Work, supported with firm large Pillars, and leaded throughout, tho' the same is kept but in poor Repair. Near it, at the West End, stands a spacious Gate-House, made use of for a Prison; which, except the Church aforesaid, whose Draught is extant in the *Monasticon*, is the only Building remaining of what heretofore belong'd to the Abby; the Church being entirely stript of its Cloisters, &c. and Lady Chapel at the East End, which I presume extended itself an hundred Feet farther in Length, and made the whole Building, when all together standing, about 400 Feet in all. What it is at present famed for, is, that in its Tower hangs one of the most tuneable Peals of Bells in the Kingdom, being in Number eight, cast out of five by that incomparable Artisan Mr. *Abraham Rudhall*, of *Gloucester*.

In Bishop *Burnet's History of the Reformation*, 180. Vol. I. p. 151, in the *Appendix*, we have the following Inventory of the Goods and Lands of *Tewksbury* Monastery, together with an Estimate of the Lands and Buildings belonging thereto, which I beg leave to subjoin, for the same Reason as the Author inserts it in his History, viz. that the Reader may understand the Manner of suppressing Monasteries after they were surrender'd: 'Tis copy'd by him from a Book in the Augmentation Office, which begins thus.

"The Certificate of Robert Southwell, Esq; &c. William Petre, Edward Kairne, and John London, Doctors of Law; John Aprice, John Kingsman, Richard Paulet, and William Bernars, Esqs; Commissioners, assign'd by the King's Majesty to take the Surrenders of divers Monasteries, by Force of his Grace's Commission to, them in that Behalf directed, bearing Date at his Highness's Palace at Westminster, on the 7th Day of November, in the 31st Year of the Reign of our most dread Sovereign Lord Henry VIII, by the Grace of God, King of England and France, Defender of the Faith, Lord of Ireland, and in Earth immediately under CHRIST, supreme Head of the Church of England; of all and singular their Proceedings, as well in and of these Monasteries by his Majesty appointed to be altered, as of others to be dissolved; according to the Tenours, Purport, and Effect of his Grace's said Commission, with Instructions to them likewise deliver'd, as hereafter ensueth.

Co. GLOUCESTER.

Tewksbury late Monastery, { Surrender to the Use of the King's Majesty, and of his Heirs and Successors for ever, made bearing Date under the Convent Seal of the same late Monastery, the 9th Day of January, in the 31st Year of the Reign of our most dread victorious Sovereign Lord, King Henry VIII. and the said Day and Year clearly dissolv'd and suppress'd.

The clear yearly Value of all the Possessions belonging to the said late Monastery, { As well spiritual as temporal, over and besides 136 l. 8 s. 1 d. in Fees, Annuities, and Corrodies granted to divers Persons by Letters Patents under the Convent Seal of the said late Monastery, for term of their Lives, } l. s. d. 1595 : 15 : 6

Pensions assign'd to the late Religious dispatch'd: That is to say, to	John Wich, late Abbat there, 265 l. 13 s. 4 d. John Beley, late Prior there, 16 l. J. Bromesgrove, late Prior of Delehurst, (i. e. Derehurst, Co. Gloucester) 13 l. 6 s. 8 d. Robert Circester, Prior of St. James (Bristol) 13 l. 6 s. 8 d. William Didcote, Prior of Cranborn (Co. Dorset) 10 l. Robert Chelfenham, B. D. 10 l. Two Monks 8 l. a piece, 16 l. One Monk 7 l. Twenty seven Monks, 6 l. 13 s. 4 d. each, 180 l.	l. s. d. 551 : 06 : 08
Records and Evidences belonging to the late Monastery,	Remain in the Treasury there, under the Custody of John Whittington, Knight, the Keys thereof be deliver'd to Richard Paulet, Receiver.	And so remains clear 1044 : 08 : 10
Houses and Buildings assign'd to remain undefac'd.	The Lodgings call'd the Newark, leading from the Gate to the late Abbat's Lodging, with Buttery, Pantry, Cellar, Kitchen, Larder, and Pastry thereto adjoining; the late Abbat's Lodging; the Hostery; the great Gate entering into the Court, with the Lodgings over the same; the Abbat's Stable, Bakehouse, Brewhouse, and Slaughterhouse; the Almry, Barn, Daryhouse; the great Barn next Aven; the Maltinghouse, with the Garners to the same; the Oxhouse in the Barton Gate, and the Lodgings over the same.	Committed to the Custody of John Whittington, Kt.
Deemed to be superfluous.	The Church, with Chapels, Cloisters, Chapter-house, Misericord; the two Dormitories, Infirmary, with Chapels and Lodgings within the same; the Work-house, with another House adjoining to the same; the Convent Kitchen; the Library; the old Hostery; the Chambers, Lodgings; the new Hall; the old Parlor adjoining to the Abbat's Lodging; the Cellarer's Lodging; the Poulter-house; the Gardner; the Almry, and all other Houses and Lodgings not above reserv'd.	Committed as above said.
Leads remaining upon	The Choir, Isles, and Chapels annex; the Cloister, Chapter-house, Frater, St. Michael's Chapel, Hall's Fermory, and Gatehouse esteem'd to	180 Foders.
Bells remaining.	In the Steeple there are 8 Poize, by Estimation	14600 Weight.
Jewels reserv'd to the Use of the King's Majesty.	Mitres garnished with gilt rugged Pearls, and counterfeit Stones.	2
Plate of Silver reserv'd to the said Use.	Silver gilt ——— 329 Ounces. Silver Parcel gilt ——— 605 Silver white ——— 497	1431 Ounces.
Ornaments reserv'd to the said Use.	One Cope of Silver Tissue, with one Cheshire, and one Tunicle of the same, one Cope of Gold Tissue, with one Cles, and two Tunicles of the same.	
Sum of Ornaments, Goods, and Chattels belonging to the said Monastery.	Sold by the said Commissioners, as in a particular Book of Sales thereof, made ready to be shewed, as more at large may appear.	194 : 08 : 00
Payments by the late religious Servants dispatch'd.	To 38 late religious Persons of the said late Monastery of the King's Majesty's Reward To 144 late Servants of the said late Monastery, for their Wages and Liveries.	80 : 13 : 04 75 : 10 : 00
Payments for Debts owing to the said Monastery.	To divers Persons for Victuals and Necessaries of them had to the use of the said Monastery, with 10 l. paid to the late Abbat there, for and in full Payment of 124 l. 5 s. 4 d. by him to be paid to certain Creditors of the said late Monastery, by Covenants made by the aforesaid Commissioners.	18 : 12 : 00
	And so remains clear,	19 : 12 : 08

Then follows a List of some small Debts, owing to and by the said Monastery.

Then follows a List of the Livings in their Gift.

Co. Gloucester.	4	Parsonages and 10 Vicarages.
Co. Wigorn.	2	Parsonages and 2 Vicarages.
Co. Warwick.	2	Parsonages.
Co. Villæ Brytol.	5	Parsonages and 1 Vicarage.
Co. Wilts.		2 Vicarages.
Co. Oxon.	1	Parsonage and 2 Vicarages.
Co. Dorset.	4	Parsonages and 2 Vicarages.
Co. Somerset.	3	Parsonages.
Co. Devon.		1 Vicarage.
Co. Cornub.		2 Vicarages.
Co. Glamorg. and Morgan.	5	Vicarages.

In all, 21 Parsonages; and 27 Vicarages.

Abbats of TEWKSBURY.

1. GIRALDUS, formerly a Monk of Winchester, being brought hither from Cranborn, Anno 1104, was made Abbat by the Founder; but Anno 1109, not caring to gratify the covetous Temper of Henry I. he was forc'd to leave his Abby, and to return back to Winchester, as we learn from the Annals of Winchester, publish'd in *Anglia Sacra*, whereupon in the Year after, as the same Annals tell us

2. ROBERT was made Abbat. He dy'd Anno 1124, and was succeeded by

3. BENEDICT, who dy'd Anno 1137, and was succeeded the same Year by

4. ROGER, call'd in some Places ROBERT; who dy'd Anno 1161.

5. FROMOND was made Abbat. In his Time the Church of Tewksbury was burnt, Anno 1178, in which Year he dy'd; whereupon there seems to have been a Vacancy for

6. ROBERT, who was the next Abbat after him, and did not receive the Benediction till the 29th of Sept. Anno 1182. After him

7. ALAN, Prior of Canterbury, was made Abbat, and receiv'd the Benediction 17 Kal. July 1187. He was a learned Man. On his Death, which happen'd Anno 1202,

8. WALTER became Abbat; who dy'd Anno 1213, and was succeeded by

9. HUGH, Prior of this Place. He receiv'd the Benediction from Giles, Bishop of Hereford, by the Permission of the Bishop of Worcester; the Year after which he dy'd, and was succeeded by

10. BERNARD, one of the Monks of this Place; but his Election being not approv'd of,

11. PETER, Monk of Worcester, was appointed Abbat, and receiv'd the Benediction April 3, Anno 1216, from the Bishop of Worcester. He dy'd Anno 1232, and was succeeded by

12. ROBERT, Prior of this Place, whose Sur-name, as I take it, was FORTINGDON. He dy'd Anno 1253, and had for his Successor

13. THOMAS DE STOKES. He dy'd Anno 1275, and was succeeded by

14. RICHARD DE NORTON, confirm'd Abbat 13 Kal. Sept. 1276. He dy'd Anno 1282, and was succeeded on the 12th of the Kal. of June the same Year by

15. THOMAS KEMSEY, after whose Decease, Anno 1328,

16. JOHN COTES was made Abbat; who dy'd Anno 1347,

17. THOMAS DE LEGH was elected Abbat

Aug. 20, 1347. He dy'd Oct. 17, 1361, and was succeeded the same Year by

18. THOMAS CHESTERTON, elected Nov. 24, 1361. He dy'd Anno 1398, and was succeeded by

19. THOMAS PARKER, alias PAKARE, who was a great Benefactor to this Monastery; and in the Year 1397 caus'd a Chapel of Stone admirably carv'd to be erected over the Founder's Grave, and appointed a daily Mass to be said, in perpetual Memory of his and his Wife's Soul. He dy'd Anno 1421, and was succeeded by

20. WILLIAM BRISTOW, of whom I know nothing farther, than that he was in great Favour with his Patrons, and dying about the Year 1442, was succeeded by

21. JOHN ABINGTON, who stood Godfather in the Year 1443 to Anne, Daughter of Richard Nevill, Earl of Salisbury. The *Monasticon* mentions him as the 20th Abbat, which seems to confirm the Perfection of the List of the Abbats hitherto. When he dy'd I find not, neither the Institution or Death of

22. JOHN DE SALIS, the next Abbat, who occurs Anno 1468, and was succeeded by

23. JOHN STRENSHAM, in whose time, or his Successors', as I judge, this was made a Parliamentary Abby. He dy'd Anno 1481, and was succeeded by

24. RICHARD CHELTENHAM, elected the same Year. He reedify'd and augmented Stanwey Manor Place, Temp. Hen. VII. After which dying in the first Year of Hen. VIII.

25. HENRY BEOLY succeeded Anno 1509. When he dy'd I find not; but he occurs Anno 1519, and again Anno 1529, and had for his Successor

26. JOHN WALKER, who deceas'd Anno 1531, 23 Hen. VIII, was bury'd in this Abby Church under a Marble Stone, whereon was his Coat of Arms affix'd, as I am inform'd from my worthy Friend John Hare, Esq; out of a M. S. at the Herald's Office. On his Death

27. JOHN WICH, alias WAKEMAN,

Whom Antony Wood calls Robert, the last Abbat; succeeded; who continuing 'till the Dissolution; on January the 9th, 1539, and surrendering up his Monastery, with 35 of his Monks, obtain'd a Pension of 266 l. 13 s. 4 d. per Annum, which Pension was afterwards vacated, on his being consecrated, in September 1541, to the See of Gloucester, newly founded by Henry VIII, of which he became the first Bishop, and sate to the time of his Death, which happen'd in December, 1549. Godwin, in his Account of him, tells us; he was bury'd at Worthington, meaning Wormington, Co. Gloucester; but A. Wood rather concludes it at Fortampton, in the said County, where he had an House and a Chapel. While he was Abbat of Teuxbury, he prepar'd there for himself a Monument, as 'tis reported at this Day; but I don't suppose him interr'd there, on Account of the Destruction he liv'd to see of his Convent, about half the Number of the Monks of which I find surviving and unprefer'd, Anno 1553, and so entitled to these following Pensions: They were Robert Cireceter, whose Pension was 13 l. 6 s. 8 d. Philip Cardiff, 8 l. Thomas Newport, 7 l. John Welnesforde, 6 l. 13 s. 4 d. Richard Winbole, 6 l. Thomas Twining, 6 l. William Stremish, 6 l. 13 s. 4 d. Robert Aston, 6 l. 13 s. 4 d. John Gates, 6 l. 13 s. 4 d. Thomas Bristow, 6 l. 13 s. 4 d. John Heriland, 6 l. 13 s. 4 d. Thomas Thornborough, 6 l. 13 s. 4 d. Henry Worcester, 6 l. 13 s. 4 d. Robert Cheltenham;

Cheltenham, 6l. 13 s. 4 d. *Thomas Starvey*, 6l. 13 s. 4 d.
John Aston, 6l. 13 s. 4 d.

The Charters and other Collections from the *Cotton Library* above-mention'd, for which I am oblig'd to that worthy Lover of Antiquity, *Richard Graves of Mickleton*, near *Campden*, in the County of *Glocester*, Esq; are all together in the *Appendix*, Vol. 2. NUM. CLXI. 1, 2, 3, 4. and so forward to NUM. CLXI. 86.

ST. JAMES'S Monastery of Benedictins at Bristol.

Mention'd in the *Monasticon*, Vol. 1. p. 513, where are two Charters of King *Henry IV.* confirming its Possessions, taken Notice of in the *English Abridgment*, p. 63. Mr. *Willis* has no more concerning it than that *Robert Cirester* was the last Prior, and his Pension 13 l. 6 s. 8 d. nor can I add any thing here; but in the *Appendix*, Vol. 2. under the Abby of *Tewksbury*, to which it was a Cell, are some Charters belonging to it, and particularly NUM. CLXI. 69, and CLXI. 76.

STURMINSTER Monastery of Benedictins in Dorsetshire.

NO mention is made of this Abby in the *Monasticon*, nor in any other Author I have met with, whence we may conclude it perish'd in the time of the Desolations made by the *Danes*, and was never restor'd. What I have found of it is only the Foundation Charter by the Saxon King *Ethelbald*, among Mr. *Dodsworth's* Collections in the *Bodleian Library*; the which Charter is in the *Appendix*, Vol. 2. NUM. CLXII. The Purport of it being, that the afore said King *Ethelbald* gave ten Cassates to Earl *Cyneberth* to found this Monastery, &c. as may be seen in the said Charter. That this was a Monastery of *Benedictins*, is beyond all Dispute, forasmuch as at that time there were no others in England.

WEDERHAL, or WETHERAL Priory of Benedictins in Cumberland.

WE have several Charters relating to this Monastery, which was a Cell to the Abby of *St. Mary at York*, in the *Monasticon*, Vol. 1. p. 397, and Extracts of the same in the *English Abridgment*, p. 48. but having receiv'd a Transcript of the whole

Register Book of *Wederhal* from the Rev. Dr. *Hugh Todd*, of *Penrith* in *Cumberland*, there are added in the *Appendix*, Vol. II. all the principal Charters at length, and the Substance of all others, which are sufficient to have taken up half that Volume, had they not been abridg'd; besides that there is every thing material in the Extracts, nothing being omitted but the Form of repeating the Preamble, the Motive of praying for the Souls of such and such Persons, the Conclusion of warranting the same, and the Names of Witnesses, which would be endless to transcribe from all such Deeds. They are therefore here reduc'd to the Substance, the Names of the Donors, the Quantity or Value of the Donations, their Boundaries when mention'd, and the Dates when in the Originals, which is but very seldom. The Charters added in the *Appendix*, Vol. II. to those which were before in the *Monasticon*, are from NUM. CCCXXII, to CCCLI, inclusive.

There is not much more to be said in this Place concerning this Priory, of which I do not find any other Memorials than what are above-mention'd; only the Names of some of the Priors collected from the afore said Charters, which take as follows.

Some of the Priors of Wederhal.

1. HENRY DE TUTESBIRY occurs, Prior of *Wederhal*, in a Convention made between him and *John Spendlime*, Anno 1257, which Convention is in the Register of *Wederhal*, in the Hands of the Rev. Dr. *Hugh Todd*, of *Penrith*, in *Cumberland*, p. 91.

2. RALPH occurs Prior in a Grant of Land to this Priory by *Hildred of Carlisle*, without a Date, which is in the afore said Register, p. 98.

3. THOMAS DE WIMUNDHAM occurs Prior of *Wederhal*, in a Convention between him and his Convent on the one Part, and *Simon*, Master of the Hospital of *St. Nicholas* near *Carlisle* on the other, by which the said Convent oblige themselves to pay five Shillings yearly to the said Hospital. The which Convention is in the above-quoted Register, p. 133. and dated Anno 1270.

4. W. occurs Prior of *Wederhal*, in a Composition made between him and *Alexander de Windefour*, about the Wood of *Morland*. The Deed has no Date, nor does it appear whether this Prior's Name was *William* or *Walter*.

5. WILLIAM DE TANEFELD occurs Prior, Anno 1292, in a Composition made between him and *Idonea de Layburn* about certain Pasture Ground near *Appelby*, in the above-quoted Register Book, p. 313. and mention'd in the *Appendix* to this Work, Vol. II. under NUM. CCCXLV.

6. THOMAS BOTHE occurs Prior, Anno 1455, in a Deed of the adjusting of the Bounds of *Morehouse*, in the above-quoted Register of *Wederhal*, p. 324, and inserted here in the *Appendix*, Vol. II. NUM. CCCL.

7. RALPH HARTLY, as Mr. *Willis* informs *Hist. Abb.* Vol. 2. P. 55. was the last Prior, surrender'd this Convent *Oct. 10. Anno 1540*, and had a Pension of 12 l. per Annum.

NUNNERIES of the Order of St. BENEDICT.

P I N L E Y

*Nunnery, in Barichway Hundred,
in Warwickshire.*

T H E R E being nothing of this Monastery, but only the Confirmation of *Alured*, Bishop of *Worcester*, of the Land of *Pinley*, given to it by *R. de Pilardinton*, in the *Monasticon*, Vol. I. p. 442; and in the Abridgment of the same, p. 55, it will not be amiss here to mention what *Sir William Dugdale* has given us concerning it in his *Antiquities of Warwickshire*; as follows.

Dugd. War. p. 500. *R. de Pilardinton* was the Founder of this little Monastery; for in the Confirmation made by *Simon*, Bishop of *Worcester*, as also of *John Pagan* and *Alured* his immediate Successors, who liv'd in the time of King *Henry I.* and King *Stephen*, there is Recital, that the said *R. de Pilardinton* gave to God and the Nuns of this Place all the Land of *Pinley*, with the Consent of *Robert Butler*, of *Overfley*. Whether there were any formal Charter of its Foundation I much doubt; but if there were, 'tis no Wonder, through the various Changes of its Possessors since the Dissolution, that it is lost; and for Enrollment in our publick Records, I am sure there is none, it seldom happening that such small Houses went to the Charge thereof.

I now come to the several Benefactors that they had. In *Pinley*, *William*, the Son of *Wigan Marefchall*, gave them half a Yard Land. In *Shrewley*, *Ernald de Bois*, one Carucate; and *Robert de Tayden*, a certain Tenement containing a full Carucate. In *Walton-Mauduit*, *Valeran*, Earl of *Warwick*, gave the Tithe Corn. In *Walton-Darvel*, *Valter de Darvel*, the Tithe of his Mill. In *Claverdon*, several Parcels of Land were given, some by *Valeran*, Earl of *Warwick*, in a Place call'd *Crudsbale*, and the rest by *Nich. de Crudsbale*. In *Rubinton*, *William* the Son of *William de Freynuse* gave a Meadow. In *Langley*, *William de Curley* and his Tenants, several Parcels. In *Vhaicote*, the Nuns of this House had one Yard Land and a half granted by *Sir John de Lowe*. In *Whitchurch*, an yearly Rent of 13 Quarters of Wheat, and 14 Quarters of Barley, which they purchas'd of *Peter de Montfort*, Lord of that Manor; which Family of *Montfort*, whose Seat was at *Beldefert*, were very devout Benefactors to this Monastery; for I find that *Thurstan de Montfort* gave thereunto the 10th part of all the Victuals spent in his House, viz. Bread, Beer, Flesh, Fish, and whatsoever was dress'd in the Kitchen; and that *Peter*, his Son, obtain'd the Patronage thereof, from *Roger de Pilardinton*, in *Hen. III.*'s time, whereof he had a Confirmation by *Valter de Cantilupe*, Bishop of *Worcester*; which 10th of Victual the said *Peter* also allow'd all the Days of his Life; and so likewise *Peter*, the Son of that *Peter*, until 5 *Edw. I.* Wherefore I am of Opinion, that the Rent Corn above-mention'd was by him settled, as is before express'd, in Lieu thereof. And in 3 *Edw. II.* *Philip le Lou*, and *Margery* his Wife, gave the perpetual Advowson of the Church of *Vhaicote*, in this County of *Warwickshire*. Within the Precinct of *Fullbroke Park* they had also two Tofts; one Yard

Land, one Croft call'd *Happescroft*, one Meadow call'd *Latomes Meadow*, and half an Acre in *VVodemow*, with an Isle call'd the *Milldams*, compass'd about with the River *Avon*; but of whose Grant I find not.

And that the Hearts and Hands of many People, in ancient time, were free and open to such devout Votaries, we have innumerable Examples: Neither did there want Instruments to stir them up thereto, as appears by several Indulgences, one of *Hubert*, Archbishop of *Canterbury*, Anno 1195, 7 *Rich. I.* another by the before specify'd *Valter de Cantilupe*, Bishop of *Worcester*, Anno 1253, and a third by *Simon de Vvanton*, Bishop of *Norwich*, Anno 1260, each of them vouchsafing Pardon of Penance, for a certain Number of Days, for such Sins, whereof the Persons offending, making true Confession, should be heartily sorry, giving something of their temporal Substance to these Nuns. Divers Immunities also, usually granted to such Religious Houses, did the Kings *Henry II.* and *Henry III.* vouchsafe unto them, as by their Charters may appear. But neither could the pious strict Lives of these innocent Ladies, nor the Privileges of those Kings, preserve them from that general Ruin, which happen'd in 27 and 30 *Hen. VIII.* As a Preparatory to which Work was the Survey in the 26th of his Reign, whereby this House, with all that belong'd thereto, was rated at 22 l. 6 s. 4 d. over and above the Reprizes; whereof 17 s. 4 d. per Annum was reckon'd to be yearly distributed in Alms to the Poor, for the Soul of *Sir Peter de Montfort*, one of their Benefactors, and 12 s. for the Soul of *Sir Ralph de Sudle*, another Benefactor; *Roger Vvigston*, Esq; being then high Steward thereof, having a Pension of 20 s. per annum.

And the next Year ensuing follow'd the Dissolution of it, with the rest of the small Houses, by Act of Parliament; whereupon *Margery Vvigston*, the then Prioress, obtain'd an Annuity of 4 l. per annum, during her Life; but the rest of her Convent nothing. After which, viz. in 36 *Hen. VIII.* the King, by his Letters Patent, bearing Date 15 Oct. in Consideration of 342 l. 11 s. 00 d. sold to *William Vvigston*, Esq; Son to the above-nam'd *Roger*, the Site of this Monastery, with the Manor of *Pinley*; and all the Demesnes thereunto belonging; as also the Lands in *Shrewley*, *Clardon*, and *Langley*, with a Croft in *Hatton*, and the aforesaid Rent Corn issuing out of the Manor of *Whitchurch*, to hold to him the said *William* and his Heirs in Capite, by the 20th part of a Knight's Fee, reserving 35 s. 9 d. yearly to himself, his Heirs, and Successors, in the Name of a Tenth; which said Site and Lands in *Pinley* is since come by Purchase to ——— *Cooksey*, the present Owner thereof.

Prioreesses of this House elected by the Convent.

1. LUCIA DE SAPY, 5 Id. Nov. 1269.
2. HELEWYSIA DE LANGELEGH, Non. Oct. 1321.
3. ELIZ. DE LOTRYNTON, 4 Id. Martij, 1324.
4. MATILDA LE BRET.
5. AMICIA DE HINTON, 4 Julij, 1358.
6. ALI-

6. ALICIA MYNTYNS, Monialis de *Wigston*,
12 Martij, 1426.

7. MARGARETA WIGSTON.

Thus from *Dugdale's Warwickshire*. Mr. *Willis* has no more concerning this Nunnery, than that the aforesaid *Margaret Wigston* was the last Abbess. In the *Appendix*, Vol. II, are five Grants or Charters belonging to this Nunnery, for which we are beholden to *Richard Graves of Mickleton in Gloucestershire*, Esq; who had the Goodness to communicate them to me, with many others, as may be seen in other Places; they are NUM. CLXIII, CLXIV, CLXV, CLXVI, and CLXVII.

ST. SEPULCHRE Benedictine Nunnery at Canterbury, in Kent.

Somner,
p. 36.

FOUNDED by Archbishop *Anselm* upon a Part of his Soil there, described to lie nigh a Place which is call'd *Rethercheap*, without the Gates of *Canterbury*. There was a parochial Church, dedicated in Honour of the *Holy Sepulchre*, under the Patronage of the Archbishop, having a little Land belonging to it, which lay round about it, and it is at this present evident, that they were founded there. *William Calvell*, a Citizen of *Canterbury*, was one of the chief Benefactors of this House.

After that King *Richard I.* had given the Wood or Forest of *Blean* to *Christ Church*, the Prior and Convent of the same granted to this Nunnery, and the Priorefs and Convent thereof, as much Wood as one Horse going twice a Day could fetch thence, where the Church Wood-Reeves should appoint; which Uncertainty, in the Year 1270, the Nuns releasing, had, in Lieu and by way of Exchange for it, a certain Part or Portion of the said *Blean Wood*, assign'd and made over to them; the which Wood retains to this Day the Name of *Minchen-Wood*, taking its Name from the Nuns, whom our Ancestors call'd *Minchens*.

In the Year 1184, the Church or Parsonage of *St. Edmund of Riddingate* was granted to this Nunnery by the Abbat and Convent of *St. Augustin*; which Church was afterwards, in the Year 1349, by the Consent of the Nuns, being Patrons, united by the then Commissary of *Canterbury* to the Church of *St. Mary Bredin*.

Nuns in process of Time not being so reclude as their Order requir'd, upon the Command of Pope *Boniface the 8th*, by his Letters written to Archbishop *Vinchelsey*, and his Suffragans, in that behalf, the said Archbishop, in the Year 1305, inclos'd these Nuns of *St. Sepulchre*, according to that Constitution, which confin'd them to their Cloister.

Afterwards the Nunnery came to consist of a Priorefs, and five black-veil'd Nuns. It had a common Seal, and all other Perquisites of a compleat Nunnery. All which at last tasted of the common Calamity, and Ruin of Religious Houses, in its utter Dissolution, by King *Hen. VIII.* at what time the Revenues thereof were estimated at 38*l.* 19*s.* 07*d.* $\frac{2}{3}$ per annum. The last Priorefs of this House, by Name *Philippa Johanna*, lies bury'd in the North Isle of *St. George's Church*, which in her Will she calls *The Chapel of the Blessed Mary*. *Somner's Antiquities of Canterbury*, p. 36. Mr. *Bartely*, in his Ad-

ditions to *Somner*, only repeats the Founder, Dedication, and Situation, as they are above, without adding any thing to the same.

Philippa Jones was the last Priorefs here, says Mr. *Willis*, and no more.

St. BARTHOLOMEW'S Nunnery at Newcastle upon Tyne, in Northumberland.

KING *Henry* confirm'd the Donation.

The Witnesses, *William de Mandeville*, *Reginald de Curtenay*, *William Stuteville*, *Thomas Bardoff*, *Richard Giffard*.

The Hospital of *St. Mary* of the aforesaid Castle given to the Use of the Nuns.

Leland Collect. Vol. I. p. 41.

Agnes Lawson, last Priorefs, surrender'd this Convent the 3d of January 1540, 31 *Hen. VIII.* and had a Pension of 6 *l.* per annum assign'd her. *Hist. of Ab.* Vol. II. p. 164.

CRABHOUSE, or CRAB- BEHOUSE

Nunnery in Norfolk.

THERE is nothing of it in the *Monasticon*. Mr. *Willis*, in his *History of Abbies*, Vol. II. p. 145, tells us no more than that *MARGER Y STUTEFELD* was Priorefs of this Convent at the Dissolution, and also 10 Years before. Concerning it, after the Dissolution, Sir *Henry Spelman* says thus.

I have yet gotten little Intelligence of this Abby; *Hist. of Sacril.* p. 275. but I hear that it was, not long since, *John Wright's* of *Wigen-Hall* in *Marseland*, and that he had two Sons, whereof — his eldest consumed his Estate, and sold the Abby, with the greatest Part of the Land, and dy'd without Issue.

It came after to Mr. *William Guybon* of *Watlington*, and is now in the Hands of his Son and Heir.

The Order does not appear, for which Reason it is here left among the *Benedictins*; they being the most numerous.

St. MILDRED'S Nunnery of Benedictins in the Isle of Thanet, in Kent.

THE *Monasticon*, Vol. I. p. 84, and the *Englisch Translation* of the same, p. 19, inform us, that this Nunnery was founded by *Domneva*, the Grandchild of *Ethelbert*, the first Christian King of the *Englisch*, *Egbert* King of *Kent* giving her 48 Plow Lands, in the Isle of *Thanet*, in Satisfaction for the Murder of her two Brothers, as may be seen there at large. The *Monasticon* adds the two Charters of King *Cnut* and King *Edward the Confessor*, conferring this Monastery and its Possessions on that of

St. Augustin

St. *Augustin* of *Canterbury*, which is all we have concerning it in that Author. Mr. *Willis* does not mention it; but *Harfsfeild* in his *Church History* gives the following Account of it.

Harfsfeild,
p. 65.

England in this Century (the 7th) did not only abound in Men, but also in Women of Renown. For Virtue is every way accessible; from which no Nation, Age, or weaker Sex is excluded. This was signally demonstrated by many Women at this time; some of the most conspicuous whereof we will lay before the Readers, in their proper Places, beginning with *Kent*, from whence the Light of Faith and Virtue was first communicated to the neighbouring Countries. Among others in this Age was built the Nunnery of *Menstrey*, in the Isle of *Thanet*, in the Place where *Augustin* first landed, by *Egbert*, King of *Kent*, in order, by the perpetual Prayers of the Holy Virgins he plac'd there, to expiate the Murder of *Ethelbert* and *Ethelbright*, the Sons of *Ermenred*, and great Grandsons of *Ethelbert* the first Christian King of *Kent*. *Ermenred* leaving those his Sons very young at his Death, committed the Care of their Education to their Uncle *Egbert*, the Son of King *Ercombert*. One *Thymnius*, a very wicked Man, never ceas'd suggesting to him to destroy the two Royal Youths, who otherwise, when grown up, might cut him off, with all his Race. *Egbert*, at length overcome by his Importunity, is thought to have conniv'd at the Villain's wicked Fact, who murder'd the Youths. But afterwards *Egbert*, considering the Heinousness of the Crime, became a wonderful Penitent. The bloody Executioner fell under the Divine Vengeance, for he dy'd miserably, breaking his Neck by a Fall from his Horse; whence some Authors affirm, that the Place where it happen'd, was, in Memory of his Tragical End, call'd *Thummerland*. That Place is in the Isle of *Thanet*, in which the holy Bodies were bury'd, the which afterwards, in the Reign of *Ethelred* the Son of *Edgar*, were translated to the Monastery of *Ramsay*, on the 16th of the Kalends of November.

Ibid, p. 57.

After *Sabba* (on whom, and her Monastery, *Withred* and other Kings conferr'd many Lands) the blessed *Mildred* govern'd this Nunnery. Her third Grandfather was *Ethelbert*; for *Edbald*, who succeeded *Ethelbert*, was the Father of the Petty King *Ermerend*, St. *Ercomberta* and St. *Eanswida*. *Ermenred* was the Father of *Ethelbert* and *Ethelbright*, and of four Daughters, viz. *Dompnena*, *Ermenburga*, *Ermenbirga* and *Ermengitha*. *Ermenburga* was the Mother of *Milburga*, *Mildreda*, *Milgita*, and of the holy Youth *Merefin*.

Ermenburga very carefully educated *Mildreda* to Virtue and Virginitie, and for that reason sent her away out of *England* to a Monastery call'd *Cale* in *France*. She afterwards returning, was by Archbishop *Theodore* plac'd over the Holy Virgins in the aforesaid Isle of *Thanet*, whom she govern'd, and encourag'd to embrace Virtue more by her pious Example, than by Authority; for not regarding her Royal Birth and Station, she behav'd herself more submissively than the others. She refus'd not to attend the Sick, being rather ambitious to be serviceable than to rule, and choosing rather to be belov'd than fear'd. She excell'd the others no less in constant Praying, Fasting and Watching, than in Dignity. Having thus piously perform'd the Duty of her Function, and being reduc'd to her Bed, she call'd to her the other Virgins, and having given them most holy Instructions, more particularly for the preserving of mutual Charity among themselves, and practising of Humility, she departed to

CHRIST on the 3d of the Ides of July, remarkable for Miracles both during her Life and after her Death. The Cause why she had been before sent over into *France* was, because there being as yet few or no Monasteries of Virgins in *England*, she should there be more fully instructed in Monastical Discipline.

She was succeeded in the Government of the Monastery by *Edburga*, whose Parents were King *Ethelbert* and his pious Queen *Bertha*. She no way degenerated from such great and pious Progenitors; for wisely considering, how signal and divine a Mercy God had lately shown towards her Parents and the *Engliss*, whom he had rescued from Darkness and the Power of *Satan*, and brought into the Light of the Gospel and Heavenly Glory, she never ceas'd to return Thanks to God for so great a Benefit, and seriously to reflect with herself how her Life might be best order'd to please so bountiful a Father, how she might be most strictly united to him, and by what means she might chiefly avoid defiling the newly receiv'd Faith by Improbability of Life, or worldly Delights. Thus having condemn'd all Things, she concluded that the Course of Virginitie and a solitary Life was to be particularly pitch'd upon as the most suitable to this holy Purpose. Having thus justly resolv'd with herself, she devoted herself to Discipline in the Monastery of *Thanet*, where she omitted no Industry, or the greatest Labours for the attaining of a sort of Perfection in Virtue. Thus she as far exceeded the other Virgins in Sanctity, as she did in Nobility of Birth.

For which Reason, after the Death of *Mildred*, she was, by the universal Consent of all, prefer'd to the Government of the Monastery; which Employment she underwent in so holy a Manner, that she was, with good Cause after her Death, which happen'd on the Ides of December, universally receiv'd as a Saint, and the same was confirm'd by many Miracles afterwards wrought at her Tomb and elsewhere. *Ermenburga* also, the Mother of *Mildred*, tho' she was marry'd to the Son of *Penda* King of the *Mercians*, still living, was so inflam'd with the Desire of a Solitary and Monastical Life, that she never rested till she had obtain'd her Husband's Consent. Having obtain'd her Request, she return'd to her Brother *Egbert* in *Kent*, and acquainted him with her Purpose, craving his Assistance for performing the same; but the Account of her does not belong to this Place, she having founded another Monastery at *Easry* in *Kent*.

Thus *Harfsfeild*, wherein he differs from the *Monasticon* and *Weaver*, who both say that *Mildred* was the Daughter of *Domneva*, and that the same *Domneva* founded this Monastery; whereas here *Mildred* is said to be the Daughter of *Ermenburga*, and *Sabba* is call'd the first Abbess of this Nunnery. The *Monasticon* agrees with what is here said, that *Edburga* succeeded *Mildred* in the Government of this Monastery; but *Weaver* says *Ethelinga* was the third Prioress.

Sigeberta, says the *Monasticon*, succeeded *Edburga* about the Year of our Lord 751, and was bless'd by St. *Cuthbert*. In her Time the *Danes* often plunder'd the Nunnery.

Seledritha was the next, who much improv'd the Temporalities of her Monastery; *Weaver* calls her *Siberitha*, and says that in her Time the *Danes* utterly demolish'd this Monastery; but the *Monasticon* informs us, that several Mothers succeeded her; the last of whom was *Leofrina*, in whose Time, *Swane*, with his Heathen *Danes*, burnt this Monastery down to the Ground, sparing neither Age nor Sex;

Sex, in the Year 1011, and from that Time there never were any Virgins in that Place, but all its Possessions were afterwards given by King Cnute to the Monks of St. *Augustin's* at Canterbury, and the said Grant confirm'd by King *Edward the Confessor*.
Not mention'd by Mr. Willis.

ARTINGTON

Benedictin Nunnery in Yorkshire.

OF this Nunnery the *Monasticon*, Vol. I. p. 690, and the *Englisch* Abridgment of the same, p. 85, have only two Clauses of an Award concerning it, and a Grant of *Warin Fitz-Gerald*, and another of *William de Curci*. We shall therefore here add what we have found material.

The Grant of Ralph Pouill.

Originals in Latin of Cyril Arthington of Arthington in Yorkshire, Esq;

BE it known to all the Faithful of CHRIST, that I shall see or hear these Presents, that I *Ralph*, the Son of *Hamell of Pouill*, have given and granted, and by this my present Deed confirm'd to God and St. *Mary*, and to the Nuns of *Artington*, there serving God and St. *Mary*, in pure and perpetual Alms, one Toft with a Messuage at *Pouill*; towith, that Toft which belong'd to *Holbert of Hevat*, and one half Acre of Land lying in the said *Pouill*, that is, in the Assart towards the West Side, to be had and held in pure and perpetual Alms for ever of me and my Heirs, freely and quietly, and peaceably from all Men, without any Exaction or Suit, as belongs to the Land. And I *Ralph* and my Heirs will warrant the afore-mention'd Toft, with the aforefaid Land, to the aforefaid God and St. *Mary*, and the Nuns of *Artington*, against all Men, in pure Alms. And be it known, that if it shall happen that I *Ralph* and my Heirs cannot warrant the afore-mention'd Toft, with the aforefaid Land, to the above-mention'd Nuns, we will give them in Exchange one Acre and an half of Land, viz. in the new Assart by my House. And because I will have this my Donation and Grant to be firm and stable for ever, I have ratify'd this Writing with the Authority of my Seal. These being Witnesses, *Hugh Lelay*, *Nicholas Ward*, *William Lindel*, *Paul Hevat*, then Bailiff of *Ottel*, *William Sassel*, *Henry Westhoe*, *Nigill Harsford*, *Robert Brun*, and many more.

This Deed has no Date, the Seal to it was in red Wax, the one half of it broke away, and the remaining half so defac'd, that there is nothing to be discern'd on it.

The Grant of Anicia Stubhouse.

Ibid. TO all the Faithful of CHRIST, to whom this present Writing shall come, *Anicia*, Daughter and Heiress to *Geoffry Woodhouse*, Greeting in our Lord. Be it known to you all, that I, for the Health of my Soul, and of my Father and of all my Predecessors, have given, granted, and by this my Deed confirm'd to God and the Church of St. *Mary* at *Artdington*, and to the Nuns there serving God, the Homage and Service of *Richard of Stubhouse*, and his Heirs, of all the Lands and Tenements which he held of me in the Town of *Stubhouse*, to do to the said Nuns the same Services, which he was

wont to do to the said *Geoffry* my Father, and to me. I have also given and granted, and by this present Deed confirm'd to the said Nuns *Isaac of Stubhouse*, my Native, with all his Family and all his Chattels, and all the Lands which he held of me, without any Reserve, viz. the Toft and Croft which lie between the Toft of *Agnes*, late Sister of *William Stubhouse* towards the North, and the Toft of the aforefaid *Richard* on the South; and above *Stainburiding* three Acres of Land, and in *Wrariding* three Acres of Land, with the adjacent Meadow; and in *Netherriding* two Acres of Land and an half, with the adjacent Meadow, as it extends along the Effart of *Walter* towards the East, and the Effart of *Peter* towards the West; to be had and held by the aforefaid Nuns in pure and perpetual Alms, freely, quietly, peaceably and honourably, from all secular Service, Exaction or Demand. And I *Anicia* and my Heirs will for ever warrant, defend and maintain to the said Nuns, against all Men, the Homage and Service of the aforefaid *Richard* and his Heirs, as is above-written, and of the aforefaid *Isaac*, with all his Family and all his Chattels, as also all the afore-mention'd Lands, with all their Appurtenances, Liberties, free Customs, in Wood and in Plain; Meadows, Pastures, and feeding Grounds; and all the aforefaid Easements to the aforefaid Lands appertaining, within the Town and without. In Testimony hereof, I have affix'd my Seal to this present Writing. These being Witnesses, the Lord *Richard Gramais*, the Lord *Hugh Lelay*, the Lord *Jordan Wingle*, *Richard More*, *Adam Wycon*, *Roger Newhale*, *Henry Westlack*, *Henry Stubhouse*, *Henry Gukethor*, *Adam Wyrael*, *Will. Adel*, *Simon Bamlay*, and others.

Without Date, the Seal appending entire in green Wax, being a Flower-de-luce, but the Inscription not legible.

The Grant of John Clerk.

Ibid. BE it known to those present and to come, that I *John Clerk* of *Wyverdelay*, for the Health of my Soul, and of all my Predecessors and Heirs, have given, granted, and by this my present Deed confirm'd to God and the Church of St. *Mary* at *Arthington*, and to the Nuns there serving God, one half Acre of Land in the Territory of *Wyverdelay*, lying in that Tillage call'd *Haggas*, near the Land of the said Nuns on the East Side; the which half Acre *Helen* my Mother had before bestow'd on them, to be had and held by the said Nuns in free, pure and perpetual Alms, with the Use of the common Pasture of all the Town of *Wyverdelay*, in all Places, with all their Beasts and Cattle, without any Contradiction, Let or Molestation of me or my Heirs, or of any other, by or for us, for ever. And I the above-nam'd *John* and my Heirs will warrant, maintain and defend the afore-mention'd half Acre of Land, with all its Appurtenances, to the said Nuns against all Men for ever. And to the end, that this my Donation, Grant and Confirmation, may have perpetual Validity, I have confirm'd this Writing with the Impression of my Seal. These being Witnesses, the Lord *Richard of Nore*, *Henry Westscots*, *Ralph Arthington*, *Richard Stubhus*, *Robert Pouill*, *Robert Arwood* of *Wyverdelay*, *Henry* the Son of *Camell* of the same, *Jordan Loftbus*, *Roger Newhale*, *Henry Cauketborp*, *Elias Eastellay*, and others.

The Seal in green Wax appendant entire, being a Cross Fleury, charg'd on a plain St. Andrew's Cross, the Inscription S. JOH. FIL. WILL. ✠

The

The Grant of Henry Stubhus.

12. **B**E it known to those present and to come, that I Henry of Stubhus, for the Health of my Soul, and of the Souls of all my Predecessors and Successors, have given, granted, and by this my present Deed confirm'd to God and the Church of St. Mary at Arshington, and to the Nuns there serving God, four Acres of Land in the Territory of Stubhus, viz. those three Perches of Land which are call'd Langelandis, and those three Perches of Land which are call'd Gatelandis, and half an Acre of Land, which abuts above the said three Perches of Land, which are call'd Gatelandis; and that Perch of Land which is call'd Wildebaufside; and three Perches of Land which lie near Kyrkestible towards the West; and three Perches of Land at Sustecroft, which lie near the Land call'd Stubhus towards the South; and one Curtilage, being in Length five Perches and eight Foot, and in Breadth three Perches and five Foot; to be had and held by the said Nuns of me and my Heirs in free, pure and perpetual Alms, with all the Immunities and Easements to the said four Acres of Land in the said Town of Stubhus appertaining, freely, quietly, honourably, and discharg'd of all secular Service, Custom, Suit and Demand. For this Donation, Grant and Confirmation, the said Nuns gave me four Marks and four Shillings in Hand, And I the said Henry Stubhus and my Heirs will for ever warrant, defend and maintain to the said Nuns all the above-mention'd Land, with all its Appurtenances and Easements, against all Men. In Testimony whereof, I have affix'd my Seal to this Writing. These being Witneses, Jordan Bingel, Adam Wycon, Ralph Arthington, Roger Newbal, Henry Gaukeshorp, Adam Marshall of Winsdel, Henry the Son of Samuel Adem, and others.

The Seal to this in Yellow Wax, much broken.

Elizabeth Hall, last Prioress here, surrender'd this Convent 26 November 1540, 31 Hen. VIII. and had a Pension of 5 l. per Annum assign'd her. *Hist. of Abb.* Vol. II. p. 265.

BURNHAM

Nunnery of Benedictins in Buckinghamshire.

THE Foundation Charter by King Edward III. is all we have concerning this Nunnery in the *Monasticon*, Vol. I. p. 534, and in the *English* Abridgment of the same, p. 66; nor does any thing occur to add, except the Names of some Abbesses, for which we must be beholding to Mr. Willis, as in many other Places.

Abbesses of BURNHAM.

1. MARGERY DE ESTON was the first Abbess of this Place, elected Anno 1265. She was succeeded Anno 1273 by
2. MAUD DE DORKCESTER.
3. MARGERY DE LOUTH, temp. Edw. III.
4. JOAN TURNER succeeded Margery. The two last were

5. MARGARET GIBSON and
6. ALICE BALDWIN.

The Instrument of Surrender is dated September 1539, and sign'd by the Abbess and nine Nuns; the four last of which were surviving Anno 1553, and enjoy'd their Pensions, which were appropriated as follows, viz.

Alice Baldwin Abbess, 13 l. 6 s. 8 d. Ann Benfield, 4 l. Alice Cells, 2 l. 6 s. 8 d. Margaret Brown, 3 l. Elizabeth Woodforth, 2 l. Elizabeth Loo, 2 l. Anne Norys, Margaret Mofse, Bridget Woodward, Luce Pachett, 2 l. each.

In the Augmentation-Office is the original Surrender, too long to be inserted here, and a Letter from the Visitors, recommending the Religious to the King's Favour, on account of their Readiness to yield to the King's Measures, and the following Survey of this House taken amongst the Returns of the lesser Houses.

"The Monastery of the Order of St. Augustin, Value 51 l. 2 s. 4 d. Nuns nine; incontinent none, all desire to go unto Religious Houses. Servants 37, whereof Priests two, Hinds 21, Women 14. Bells and Lead worth 40 l. 16 s. 8 d. The House in good Estate. The Value of the moveable Goods, 45 l. 17 s. 9 d. Stocks and Debts none. Woods 160 Acres; whereof in Woods under 20 Years Age 80 Acres; old Woods 80 Acres.

The Mansion House of the Convent seems to be entirely standing; 'tis built in the Shape of an L, and made use of to hold Husbandry Implements, viz. Corn, Hay, &c. the Tenant dwelling in a little House near it, where probably the chief Hind anciently liv'd. I could learn no Account of the Church, viz. when it was pull'd down.

The Arms of this Convent were, as I find, Or, on a Chief Argent three Lozenges Gules.

This Monastery in the *Monasticon* is reckon'd among those of the Order of St. Benedict, and therefore here plac'd with them; but in the Survey above it is given to the Order of St. Augustin. Not knowing how to determine to which it belongs, I leave it as I found it.

LITTLE MARLOW

Nunnery of Benedictins, in Buckinghamshire.

ALL that the *Monasticon*, Vol. I p. 545, and the *English* Abridgment of the same, p. 68, have concerning this Nunnery, is, that Geffry Lord Spencer was the first Founder; and all I can add, is the little I find in Mr. Willis.

Prioresses of LITTLE MARLOW.

1. MATILDIS DE ANVERS is the first I meet with. She was elected to this Office Anno 1230, as I guess, about 10 Years after the Foundation. After her

2. CECILIA occurs Anno 1232.

3. CHRISTIANA DE WITTENERS, An. 1258, in which Year she was elected Prioress. Her Successor was

4. FELICIA DE KENEBEL, elected Anno 1264, on whose Resignation, after a Year's Government,

5. GUNNORA succeeded to this Office, Anno 1265. The next I find is

R r r r r

6. AGNES

6. AGNES DE LONDON, on whose Resignation, Anno 1270,
7. AGNES II. DE CIVEDEN became Priorefs. She resign'd Anno 1299, and was succeeded by
8. JULIANA DE HAMPTON on September 17, 1299. After her
9. ROESIA DE WESTON was elected Priorefs, Anno 1305. The next I find, by reason of the Imperfection of the Record, is
10. JOAN. She enjoy'd this Office Anno 1403.
11. ELENOR KIRBY occurs Abbess Anno 1492, and
12. ELENOR BERNARD Anno 1516.
13. MARGARET VERNON was Priorefs Anno 1534, about the Time of the Dissolution, when the Lands were annex'd to *Bisbam* Abby in the County of *Berks*. At which Time the Commissioners gave in the following Survey of this House, viz.
 " That it was of the Order of *St. Benet*, clere
 " Value, 23 *l.* 3 *s.* 7 *d.* Nuns two, both desyren Capacities; Servants two; Women Servants two, and one Priest. Bells, Lead, &c. worth by Estimation, 4 *l.* 10 *s.* 8 *d.* the House in good Estate; the Value of the Goods, 17 *l.* 00 *s.* 2 *d.* Debts none.
 " Woods eight Acres, six above 20 Years Growth.
 Great Part of this Convent is still standing, tho' in Ruins. The Tower stood at one Corner, separate from the rest of the Offices. The Church or Chapel was a small til'd Building cieled at the Top. Against the East Wall is still to be seen some Painting of the Virgin *Mary*, and on each Side of her was a Saint.

BLACKBURGH, or BLACKBOROUGH

Nunnery of Benedictins in Norfolk.

THE *Monasticon*, Vol. I. p. 58, and Vol. II. p. 879, as also the *English* Abridgment of the same, p. 58, and 217, give us some Account of this House, mentioning it first as a Monastery of Monks, and afterwards as a Nunnery, but never inform us when or how this Change came to be made, nor have I been able to find it elsewhere. All that Mr. *Willis* says of it in his *History of Abbies*, p. 144, is that *Elizabeth Dawney* was last Priorefs. Nothing more occurs to add concerning its State of Permanency, or whilst it continu'd a religious House according to the Intention of its first Foundation. That learned Antiquary Sir *Henry Spelman* informs us what became of the Possessors thereof, after it was sacrilegiously converted to profane Uses, as is here given in his own Words.

These (*Blackborough* and *Wronger* Abbies) were by _____ granted and annex'd to the See and Bishoprick of *Norwich*, where *Edmund Scalter* being made Bishop, 27 *Eliz.* and doing as much as well he might to impoverish his Church, made a Lease of most of the Manors and Lands thereof, and amongst them of these two Abbies to *Q. Elizabeth* for 29 Years, at the lowest Rent he might, which Bishop *Goodwin*, in like Cases, termeth *Sacrilege*.

Queen Elizabeth assigneth this Lease to Sir *Tho.* _____ he leaveth it to his Lady, after the Countess of *Southampton*; she setteth Term in these Abbies, with the Manors and Lands belonging to them, to one

Fisber, a Skinner in *London*, by the Procurement of *Wrenham* her Servant.

Fisber entreth and enjoyeth them, as undoubtedly his own, leaseth them for 21 Years to *Harpley*, at a great encreas'd Rent; *Wrenham* dieth without contradicting any thing. His Son *Jon Wrenham* pretending, that *Fisber* had the grand Lease but in Trust for his Father (who never had Penny for it) exhibits one Bill in Chancery against *Fisber*, another against his Son Sir *Edward Fisber*, as having it from his Father, a third against *Harpley* the under Leaser. The Lord Chancellor *Egerton* by an Order decreeth *Harpley's* Lease to be good, who thereupon enjoyed it quietly and dieth; his Executrix setteth it to Sir *Henry Spelman*, *Wrenham* exhibiteth a Bill against Sir *Henry*. The Suits proceed to an hearing betwixt *Wrenham* and the *Fisbers*. The Lord Chancellor decreeth it against the *Fisbers*, and all claiming under them. The Lord Chancellor *Egerton* gives over his Place, and Sir *Francis Bacon* placed in his Room. He reverseth the Decree, and decreeth it back again to Sir *Edward Fisber*, and by another Decree giveth also Sir *Henry Spelman's* Lease unto him, without calling or hearing Sir *Henry*. *Wrenham* complaineth in a Petition to King *James*, and taxeth the Lord Chancellor *Bacon* of Corruption and Injustice. The King himself peruseth all the Proceedings, and approveth the Lord *Bacon's* Decree; *Wrenham* is censured for his Scandal in the Star-Chamber, to lose his Ears on the Pillory, &c.

A Parliament followeth in — *Jacobi*, both *Wrenham* and Sir *Henry Spelman* severally complain there. It is found that the Lord Chancellor *Bacon* had for these Decrees of Sir *Edward Fisber* a Suit of Hangings of eight score Pounds. The Lord Chancellor for this, among other such Crimes, is depos'd.

The Bishop of *Lincoln* is set in his Room; the Suits are again in Agitation before him between *Wrenham* and *Fisber*; and Sir *Henry Spelman*, by a Petition to the King, obtaineth a Review of the Proceedings against him, upon which a Recompence is given him by Decree against Sir *Edward Fisber*.

The Bishop of *Lincoln* is remov'd by King *Charles*, and the Lord *Coventry* made Lord-Keeper, by whom the other Differences are at last compounded, and the grand Lease divided into many Parcels.

Wrenham, that rais'd this Tempest, besides his Misfortune in the Star-Chamber, is never the richer by it, but liveth a Projector.

Sir *Edward Fisber* of 8000 *l.* (as *Bodon* his Seryant protesteth) in the Suit is consumed, and not to be seen of every Man.

Sir *Henry Spelman* a great Loser, and not beholden to Fortune, yet happy in this, that he is out of the Briars; but especially that hereby he first discerned the Infelicity of meddling with consecrated Places.

Sir *Tho.* _____ dy'd without Issue Male, and his Family extinct; Mr. *James* _____ out of whose Bowels his Father the Bishop hoped to raise a Family of Note, hath to this Day no Issue at all.

T H E T F O R D

Nunnery of Benedictins in Norfolk.

OF this Nunnery there is no Mention in the *Monasticon*. Mr. *Willis*, in his *History of Abbies*, Vol. II.

Vol. II. p. 151, gives it the Invocation of St. George, but says no more of it than this.

ELIZABETH HOTHE, last Priorefs, had a Pension of 5 l. per annum assign'd her at the Dissolution, which she enjoyed Anno 1553, aged above 100 Years.

Nothing more have I found concerning this religious House, whilst it continu'd such; but Sir Henry Spelman, who makes it to have been dedicated to St. Gregory, tells us what became of those to whom it was convey'd after the Dissolution, in these Words.

Hist. of
Warw. p. 277. The Monastery of the Black Nuns of St. Gregory in Thetford, being the Benedictines, was the Duke of Norfolk's, who after many other Misfortunes, was beheaded June 2, 1572, 14 Eliz.

He sold the same to Sir Richard Fulmarston, Knight, who dy'd without Issue Male, leaving it to his Daughter, and her married to Sir Edward Clark, Kt.

Sir Edward Clark had two Sons by her, and a Son by his second Wife.

Sir Edward Clark, Knight, of St. Michael, the eldest Son, spent most of his Life in one Prison or other, had Issue a Son, Sir Henry Clark, Baronet, that died without Issue Male in the Life of his Father, who consuming his whole Inheritance, sold the chief Seat of his ——— Blickling to the Lord Chief Justice of the Common Pleas, Sir Henry Hobart, and this Monastery, upon Exchange and Money, to Mr. Godsalve, for Buckingham-Ferry, which he ———

Mr. Godsalve put over the Monastery, among other Lands, to Mr. John Smith and Owen Shephard, and having consumed all his Estate, went beyond Sea.

Mr. Smith and Mr. Shephard had a long and chargeable Suit about Mr. Godsalve's Estate, and sold the Monastery to Sir William Campion, who now hath it, but with Suit and Trouble.

Sir Edward ——— the Elder's second Son died without Issue. This great and eminent Family is wholly extinct, as those also of Fulmarston's, Godsalve's and Smith's, for Smith hath no Issue Male.

I must here note, that Sir Edward ——— the Elder was one of the greatest Hunters, by way of Concealment, after Church Goods and Lands, that was in his Time, and that sewing these unfortunate Pieces of new gotten Cloth into the Garment of his old Inheritance, the new hath not only rent away the old Garment, but the Family it self to which it served.

CAMPESS, or CAMPSEY Benedictin Nunnery in Suffolk.

SEE the Foundation and other Particulars of this Nunnery in the *Monasticon*, Vol. I. p. 421, and in the *English Translation* of the same, p. 60. to which we have here to add the following Donations from the Originals now in the Hands of Francis Canning, of Foxcote, in the County of Warwick, Esq;

The Grant of Simon de Bruna.

TO all the Faithfull of CHRIST who shall see or hear this Writing, Symon de Bruna of Totington, greeting. Be it known to you all, that I have granted, given, and by this my present Deed confirm'd to God and the Church of St. Mary of Campeffe, and to the Nuns there serving, for ever, for the Health of my Soul, and for the Souls of my Father and Mother, in pure and perpetual Alms, the

Homage of my Daughter Katherine, and the Service of six Pence of yearly Revenue, which the said Katherine us'd to pay to me, for a certain Messuage, and four Acres of arable Land, which she held of me, viz. Three Pence at the Nativity of our Lord, and three Pence at Easter, in Lieu of all Services, Customs, and secular Demands; and to the end that neither I, nor my Heirs, may at any time contradict this Grant, Donation, and Confirmation of my Deed, I have as well for my self, as for my Heirs, affix'd my Seal to this Writing. These being Witnesses, Henry Turnetur, John Germin of Martim, Roger Joseph, Gilbert and William Fitzstephens, Robert Tailor, Richard More, John More, Alexander Stanburg, the King's Remembrancer, and others.

The Seal to this was in white Wax, but all broken.
The Deed without Date.

Another Grant of the same Simon de Bruna.

BE it known to those present and to come, that I Simon de Bruna have granted and given, and by this my present Deed have confirm'd to God, and the Church of St. Mary of Campeffe, and to the Nuns there serving God, for the Health of my Soul, and those of my Ancestors, all the Piece of my Land in the Town of Totingtune, lying between the Land of Henry Turnetur, and the Land of Robert the Tailor, one End of which abuts on the Pasture of Westmere, to be had and held by the aforesaid Nuns of me, and my Heirs, in free, pure, and perpetual Alms. And I Simon, and my Heirs, will warrant the aforesaid Piece of Land to the aforesaid Nuns and their Successors against all Men. These being Witnesses, William Clerk, Robert Tomeston, William Vernon, John his Brother, Roger Joseph, Alexander Stanburg, Richard his Brother, Richard Fitzstephen, Thomas Plesit, William Perham, Hugh Berking, and others.

The Seal appending in white Wax, not broken, but so defac'd as not to be known. The Deed without Date.

The Grant of John L' Estrange.

BE it known to all present and to come, that I John L' Estrange have given, granted, and by this my present Deed confirm'd to the Priorefs of Campeffe, and to the Nuns there serving God, for the Health of my Soul, and of the Souls of my Predecessors, in pure and perpetual Alms, a certain Messuage in the Town of Totington, which is call'd Henepthord, as it is inclos'd with Ditches, with the Messuage that belong'd to Simon de Bruna, with free Ingress and Egress, and one Acre of Land and an half by the Croft of Roger Fuller, and two Acres and an half of Land by Sotteland, and Katherine, the Daughter of Simon de Bruna, with all her Followers, to be had and held of me and my Heirs for ever. And I, the aforesaid John, and my Heirs, will warrant the aforesaid Messuage, and the aforesaid Land, and the aforesaid Katherine, with all her Followers, against all People for ever; and in Testimony hereof I have affix'd my Seal to this Writing. These being Witnesses, Mr. Roger Mustrell, William the Son of Richard Hanstanston, Roger Hony of the same, Geoffry Hamard of the same, Henry Turnetur of Totington, Adam Suldham, Andrew Sutchan, German Meinton, Roger Joseph of Totington, Gilbert and William Fitzstephen,

FitzStephen, Robert Tailor, John More, Richard More, Alexander Stanbure, and others.

The Seal appending in yellow Wax entire, and but little defac'd, yet not so plain but that I doubt whether the Bearing be two Greyhounds passant, or other Creatures, palewise, on a Triangle. The Inscription about them, SIGILLUM JOHNNIS ESTRANGI ✠ The Deed has no Date.

Another Grant of John L'Estrange of Hunstanton.

BE it known to those present and to come, that I John L'Estrange, Esq; of Hunstanton, in the County of Norfolk, Son and Heir of John L'Estrange, Knight, of the aforesaid County, have granted, given, and by this my present Deed confirm'd, remitted, releas'd, and altogether for and from me, and my Heirs forever, quitted Claim to Alice Corbet, Priorels of the Conventual Church of St. Mary of Campesse, and to the Convent of the same Place, in the County of Suffolk, and to their Successors for ever, all my Right and Claim which I had, have, or may any way have hereafter, to that Manor call'd Stranges, with its Appurtenances, in the Town of Totyngton, in the County of Norfolk, and with its Homage, Revenues, and Services, as well of the free Tenants, as of the Natives, which John L'Estrange, Knight, my Father, of the County of Norfolk, lately gave and confirm'd to the Use of Mary Felton, late Priorels of the Conventual Church of St. Mary of Campesse aforesaid, and to the Convent of the same Place, and their Successors, as appears by his Deed; the said Manor, with its Appurtenances as aforesaid, to be had and held by the said Priorels and Convent, and their Successors aforesaid, of the chief Lords of that Fee, by the Services due from the same, and by Right used. And I the aforesaid John L'Estrange, Esq; and my Heirs, will for ever warrant, against all People, to the aforesaid Priorels and Convent, and to their Successors, the aforesaid Manor, with its Appurtenances, as is aforesaid. In Testimony whereof I have affix'd my Seal to this present Writing. These being Witnesses, Edmund Oldehall, Henry Nottingham, John Shouldham, William Salion, John Hed, Thomas Trypolor, and others. Given at Totyngton on the Monday next after the Feast of the Ascension of our Lord, in the 5th Year of the Reign of King Hen. V. after the Conquest.

The Seal appending in red Wax partly broken, the Bearing on the Escutcheon not to be distinguish'd, and of the Inscription thus much to be seen, viz. SIGILLUM JOHANNIS.

The Grant of Elianor L'Estrange, dated the same Year as her Husband's above, confirms his Deed, and by it he appears to have been then dead, forasmuch as she calls John L'Estrange her late Husband.

Besides the above Grants given in English for such as do not understand the Latin, see four others not translated, being of Stephen and William Ludham, and Robert de Valeynes, in the Appendix, Vol. 2. NUM. CLXVIII, CLXIX, CLXX, and CLXXI.

Mr. Willis has no more concerning this Nunnery, than that ELIZABETH BUTTRY was the last Priorels.

MERGATE, or CADINGTON

Nunnery in Bedfordshire.

THIS Nunnery, says Newcourt, quoting for it Matthew Paris, in his Lives of the Abbats of St. Albans, was founded within the Bounds and Territories of the Parish of Cadington, near Merkyate, or Mergate, now Marketstreet, in Bedfordshire, by Geoffrey, the 16th Abbat of St. Albans, about the Year 1145, by the Name of the Holy Trinity in Bosco, or in the Wood. He built it twice from the very Foundation, and endow'd it for Christina, and her Sister-Nuns (Benedictines) serving God there, under the Government and Instruction of the said Christina, and (inter alia) gave two Parts of the Tithe Corn of the whole Parish of Watford to this Church of the Holy Trinity in Bosco; he made it a Cell to the Abby of St. Albans.

The Ground whereon it was built being within the Demesnes of the Dean and Chapter of St. Paul's, see their Grant of the same to these Nuns, and the Dedication of their Church by Alexander, Bishop of Lincoln, in the *Monasticon*, Vol. I. p. 350, and Vol. II. p. 872, and in the *English Translation* thereof, p. 44, and 216, by the Name of Mergate, for so it is there nam'd, and by others Cadington.

It was valu'd at the Suppression at 114l. 16s. 01d. per annum, according to Dugdale, and by Speed, 143l. 18s. 3d. which is all the Account we can any where find of this Monastery.

Only Mr. Willis, Vol. II. p. 2. after the Index, says, JOAN ZOUCHE was the last Priorels, and no more.

ST. HELEN'S

Nunnery in London.

THE Foundation of this Nunnery, and the Constitutions made for them by the Dean and Chapter of St. Paul's, are in the *Monasticon*, Vol. II. p. 894, and in the *English Translation* thereof, p. 219. What we have to add is this from Newcourt.

That William, the Son of William the Goldsmith, was the Founder of this Nunnery some time before the 14th of August, 1216, when Alard of Burnham, Dean of St. Paul's, dy'd, because it was he and his Chapter who granted the Liberty to the said William to found the same; but this William could not be William Basing, Dean of St. Paul's, as Stow and Weaver have it, because there does not appear by the Catalogues of the Deans of that Church, that ever there was any Dean of that Name. But William Basing, one of the Sheriffs of London, 2 Edw. II. was a great Benefactor to this Priory, which he augmented both in Building and Revenue; for which also it is probable he was look'd upon as a Founder.

Sir John Crosby, who was Sheriff of London, Anno 1470, built Crosby House, afterwards pull'd down and built into a Square, with the Appurtenances let to him by Alice Aspsfield, Priorels of St. Helens, for 99 Years, from the Year 1466, unto 1565, for the annual Rent of 111l. 06s. 08d.

This Priory was surrender'd by Mary, the last Priorels, the 25th of November, 30 Hen. VIII, and then valu'd at 314l. 02s. 06d. per annum by Dugdale, and 376l. 06s. by Speed.

*

After

After the Suppression, King Hen. VIII, in the 33d of his Reign, gave the Site of this Priory and Church to Richard Williams, alias Cromwell: And Edw. VI, in the 4th of his Reign, by his Letters Patents bearing Date the first of April, gave the Jurisdiction of this Place to the Bishop of London, and his Successors; which was afterwards confirm'd by Queen Mary, by her Letters Patents, dated March 2, in the first of her Reign. Tho' since that, it seems, it has been granted back, as also the Advowson of the Church, to the Dean and Chapter of St. Paul's, who are both Patrons and Ordinaries of the Place.

ST. LEONARD'S

Nunnery, at Stratford, or Bromley, in Middlesex.

THE *Monasticon*, Vol. I. p. 443, calls this Stratford Nunnery; and *Newcourt* gives it the Name of Bromley Nunnery, being the same. *Weaver*, p. 541, places it at Stratford Low; but then he mistakes in saying it was replenish'd with White Monks, for it appears to have been a Nunnery from the Foundation to the Suppression. The *Monasticon*, as above quoted, gives no more of it but the Charter of King Stephen, confirming the Grant of Christian de Sumeri of the Land of Haselingsfeld, and the Charter of King Richard I. confirming the Grant of the Church of Northim, by Galiena, and her Son Bartholomew de Daumartin. In the *English* Abridgment the same is p. 55.

All that we can add concerning this Monastery is, that it was valu'd at the Suppression to be worth 108 l. 01 s. 11 d. per annum, according to *Dugdale*, and 121 l. 16 s. according to *Speed*. King Hen. VIII. at the Dissolution, April 21, in the 32d Year of his Reign, granted the Site thereof, the Church with its Appurtenances, and the Manor with its Appurtenances, as also the Rectories and Advowsons of the Vicarages of this Church of Bromley, and that of Ilington in the same County, to Sir Ralph Sadler, one of his Privy Councillors.

In the 38th of the same King's Reign, there was an Exchange made between his Majesty, and the said Sir Ralph, of this Manor and Parsonage of Bromley, and many other Manors and Lands, for several other Manors and Lands granted to him elsewhere in England, in lieu thereof, in Consideration of which Exchange, the said Sir Ralph deliver'd into the King's own Hands, as it is said, 500 Marks Sterling, upon which it came to the Crown again.

Queen Elizabeth, in the 15th Year of her Reign, granted this Rectory and Parish Church of Bromley to several Persons successively.

CLERKENWELL

Nunnery near London.

THIS Priory in old Records is written *Ecclesia beate Mariæ de Fonte Clericorum*, The Church of St. Mary of the Clerk's Well, so call'd of a Well not far from the West End of the Church of the said Priory, call'd Clerk's Well, or Clarkenwell, which Well took Name of the Parish Clerks of London, who,

of old Time, were accusom'd there yearly to assemble, and to play some large History of the Holy Scripture.

The *Monasticon*, Vol. I. p. 423, has 23 Charters belonging to this Nunnery, where is an Account of the Founder, Foundation, and Donations, which may be seen abridg'd in the *English* Translation of the same, p. 53. To avoid repeating whereof, we shall only add as follows.

This is the only Nunnery I find in England, the Names of whose Prioreesses have been preserv'd, and are,

- | | |
|----------------------|---------------------------|
| 1. Christina. | 13. Joan Lewkenor. |
| 2. Ermegard. | 14. Joan Fulham. |
| 3. Hawisia. | 15. Katharine Braybrooke. |
| 4. Eleonor. | 16. Lucy Atwood. |
| 5. Alesia. | 17. Joan Viene. |
| 6. Cecily. | 18. Margaret Blackwell. |
| 7. Margery Whatwile. | 19. Isabel Wentworth. |
| 8. Isabel. | 20. Margaret Bull. |
| 9. Alice Oxeney. | 21. Agnes Clifford. |
| 10. Amice Marcey. | 22. Catherine Green. |
| 11. Dyonisia Bray. | 23. Isabel Hussey. |
| 12. Margery Bray. | 24. Isabel Sackvile. |

This last Isabel Sackvile was of the Family of the Sackviles, the Ancestors of the Right Honourable the now Earl of Dorset and Middlesex; she made her Will the 19th of February 1569, wherein she bequeath'd her Body to be bury'd in this Church of Clerkenwell, and ordain'd the Right Honourable the Lord Buckhurst, her Cousin, the Overseer of this her Will; if it should please his Lordship to take the Pains. In which Church she lies bury'd under a Marble Stone, near to the High Altar, whereon the following Inscription is engraven in Brass:

Hic jacet Isabella Sackvile, quæ fuit Priorissa nuper Prioratus de Clerkenwell, tempore dissolutionis ejusdem Prioratus; obiit 21 Octobris, Anno Domini Millesimo Quingentesimo Septuagesimo, & Anno Reg. Eliz. Dei gratia, &c. Duodecimo.

That is, Here lies Elizabeth Sackvile, who was Prioreess of the late Priory of Clerkenwell at the Time of the Dissolution of the same Priory; she dy'd Oct. 21, in the Year of our Lord One Thousand Five Hundred and Seventy, and in the 12th Year of the Reign of Elizabeth, by the Grace of God, &c.

This Priory was valu'd at the Suppression at 262 l. 19 s. per Annum, says *Dugdale*; 282 l. 16 s. 5d. according to *Speed*.

After the Dissolution the Site of this Nunnery, at length, became the Inheritance of Sir William Cavendish, Lord Ogle, Viscount Mansfield, first Earl, then Marquess, and at last Duke of Newcastle.

HALIWELL

Nunnery of St. John Baptist in Middlesex.

ON the West Side of the Street leading from *Newcourt*, Bishopsgate to Shoreditch Church, and somewhat behind the said Street, just beyond a Liberty belonging to the Dean and Chapter of St. Paul's, call'd Norton Fallgate, stood this Priory of St. John Baptist

Baptist of Haliwell, founded of old Time by a Bishop of London, says *Stow*, but names him not, for *Black Nuns*, of the Order of *St. Benedict*, and consecrated to the Honour of God, and the Blessed Virgin Mary, and *St. John Baptist*, commonly call'd *Holywell*, the House, and Circuit of Ground thereunto adjoining, taking its Denomination from a certain sweet, wholesome, and clear Fountain or Well within the Compass thereof, which, for the Virtue of the Water, amongst the common People was call'd *Holy*, tho' now decay'd, and indeed quite spoil'd with Soil, Dung, and other Filthiness, purposely there laid for the heightning of the Ground for Garden-Plats.

In the *Monasticon*, Vol. I. p. 531, may be seen the two Charters of King Richard I. to this Nunnery, and the Donation of Robert of Roan, and the Substance of them in the *English Translation* of the same, p. 66.

Stephen Gravesend, Bishop of London, Anno 1518, was a great Benefactor to this House, which was rebuilt by Sir Thomas Lovel, Knight of the Garter, who built much there in the Reigns of Henry VII. and VIII. He endow'd this House with fair Lands, and was there bury'd in a large Chapel, by him built for that Purpose. He dy'd at *Enfield*, May 25, 1524. In most of the glass Windows of this House, these two Verses following, not long since to be read, says *Weaver*, were curiously painted.

All the Nuns of Holywell
Pray for the Soul of Sir Thomas Lovell.

This House was valu'd at the Suppression at 293 *l.* 10 *s.* 3 *d.* per Annum, says *Weaver*; 293 *l.* *Stow*; and 347 *l.* 1 *s.* 3 *d.* says *Speed*; and was surrender'd in 1539, the 31st of Hen. VIII. The Church thereof being pull'd down, many Houses have been built on the Ground. The Site of this Monastery was granted by King Hen. VIII. in the 36th. of his Reign, to Henry 8th.

Sibilla Neudigate, last Prioress, surrender'd this House the 4th of November, 29 Hen. VIII. *Willis*, Vol. II. p. 130.

Among the many ancient Deeds communicated by *Ralph Thoresby*, of *Leeds* in *Yorkshire*, Esq; there is one belonging to this Nunnery of *Haliwell*, which may be seen in the *Appendix*, Vol. 2. Num. CLXXII.

KILBURN

Nunnery in Middlesex.

Newcourt,
Vol. I.
p. 681.

HERE was in old time an Hermitage, built by one Godwyn, whom *Norden* calls *Gorbone*, an Hermit; but was in his Time made a Cell for Nuns of the Order of *St. Benedict* to the Abby of *Westminster*, dedicated to *St. John Baptist*; *Weaver* says, to the Blessed Virgin Mary; perhaps to both, and founded by *Herbert*, Abbat of *Westminster*, in the Reign of King Hen. I. Other Particulars of it see in the *Monasticon*, Vol. I. p. 362. and in the Translation of the same, p. 45.

This House at the Suppression was valu'd to be yearly worth 74 *l.* 7 *s.* 11 *d.* says *Dugdale*; *Speed*, 86 *l.* 7 *s.* 6 *d.* after which the Site of this Priory was granted, first to John Earl of *Warwick* by King Edw. VI. [Part. I. Edw. 6, p. 9.] then to *Gervard*, Gent. Guardian of *Mary* and *John Lamb*, by Queen *Mary* [4 and 5 Phil. and Mar. p. 15.] then

to — Gate and his Wife, and to — *Josseline*, by Queen *Elizabeth* [26 Eliz. p. 16.]
Mr. *Willis* has it not.

CHESTHUNT

Nunnery in Hertfordshire.

IT appears to have been a Cell to the Monastery *Newcourt*, of Canons at *Catley* in *Lincolnshire*, and dedicated to the Blessed Virgin. King Hen. III. remov'd those Canons, and gave this House to the Nuns of *St. Benedict*, as may be seen in the *Monasticon*, Vol. I. p. 512, and in the *English Translation* of the same, p. 63. All we can add from *Newcourt*, Vol. I. p. 823, is as follows.

Pope *Lucius* III. by his Bull bearing Date 15 Kal. Jan. 1183, in the 3d Year of his Pontificate, among sundry other Privileges, exempted the Site of this House, with all the Lands, Tenements, Granges, Rents, Possessions, and Appurtenances thereunto belonging, from Payment of Tithes.

The aforesaid Nuns enjoy'd this Priory till the Suppression, when it was valu'd at 14 *l.* 10 *s.* per Annum, says *Dugdale*; *Speed* makes it 27 *l.* 6 *s.* 8 *d.*

After it came to the Crown, King Edw. VI. granted this Manor to *Antony Denny*, Esq; to hold of the King by the yearly Rent of 40 *s.* from whom it pass'd to *Henry Denny*, his Son and Heir, and from him to *Edward Lord Denny*, Earl of *Norwich*, who sold it to *Robert Denturst*, Esq; *Custos Rotulorum* of the King's Bench; but he dying without Issue, gave it to *Anne Gill*, who convey'd it, upon her Death, to *Anne Gill* her Mother, from whom it descended to *John Gill*, who was her Son and Heir, and sold it to *John Mortimer*.

All Mr. *Willis* has of it is, that Anno 1553, a Pension of 5 *l.* was paid to one *Margaret Hill*, who perhaps was the last Prioress.

IVINGHO, alias St. MARGARET's, alias MERESLEY

Nunnery of Benedictins in Buckinghamshire.

THERE is only a short Charter in the *Monasticon*, Vol. I. p. 490, and in the *English Abridgment*, p. 60, by which King Edw. I. grants to it the Lands of *Mereuwe*; nor do I meet with any more of it than what is in Mr. *Willis*, thus:

Prioresses of Ivingho.

1. MATILDA DE HOCCLIVE. She dy'd An. *Hilf. Abb.* 1296, and was succeeded by Vol. II.

2. ISOLDA DE BEAUCHAM, elected September 22. 16, 1296. The next I find is

3. SIBILLA DE HAMSTED, whose Resignation is enter'd in the *Lincoln Register*, Anno 1340; but whom the Convent chose I find not, or any more than that on the Death of.

4. ELENOR CROSSE, which happen'd Anno 1469.

5. ELENOR SYMMS was chosen in her Room on the 2d of June. The last Prioress was

6. MAR-

6. MARGARET HARDWICK, in whose Time this Survey was taken by the King's Commissioners.

" The Priory or Nunnery of the Order of St. Bennets, the clere Value at first Survey, 13 l. 3 s. 4 d.
 " at the second Survey, 19 l. 8 s. 9 d. Nonnes there
 " five; whereof Profest two. Novices three, desyring Capacities three, Servants four, whereof
 " Hinds two, Women Servants two. Bells, Lead,
 " and other Buildings worth 8 l. 10 s. 6 d. The
 " House in competent Estate. The entire Value
 " of the moveable Goods worth 1 l. 13 s. 4 d. The
 " Woods seven Acres, all above 20 Years Growth;
 " Debts &c. none.

There is little remaining of the ancient Building here, and the only thing observable is this Coat of Arms in a Window, Gules, a Dragon pierced in the Back with a Sword, in his Mouth a Crucifix.

WALLINGWELL, or WALLINGWELLES Nunnery of Benedictines in Nottinghamshire.

THE Foundation Charter of this Nunnery by Ralph de Capricuria is in the *Monasticon*, Vol. I. p. 502, and in the *English Abridgment* of the same, p. 62. What little occurs to add is as follows.

The Prioress of Wallingwelles, 31 Hen. III. took nothing by the Writ against Thomas de Lync. (or Lanc.) and Julian, his Wife, concerning the Plea for obstructing a certain Way in Herleton, so that she could not have her high Way with her Carts from the House to her Granges, because the Jury said, that she never had a Way, as belonging to any Tenement there, except by Permission of the said Thomas and Julian, Hugh de Serleby, Geoffry de Blithe, Henry le Norreis, and Elias, Son of Maud, the Recognizers came not, and therefore were amerced.

466. The Site of this Monastery, and much of the Lands, 19 Feb. 5 Edw. VI. was demis'd to John Frankwell, Esq; for 21 Years, at the yearly Value of 12 l. 13 s. 3 d. and by Queen Elizabeth, 5th Aug. in the 6th Year of her Reign, granted to Richard Pype of London, Leather-seller, and Francis Bowyer, Grocer, and to the Heirs of Richard Pype, who afterwards, as I suppose, was Sir Richard Pype and Father to Humfrey, Father of Richard Pype, Esq; whose Inheritance and Place of Residence it was; but his Nephew and Heir—Pype sold it to Major Sam Taylor, who for some time had the Oversight of the Mole at Tangier for King Charles II.

Mr. Willis, in his History of Abbies, tells us that MARGARET GOLDSMITH, who he judges was the last Prioress, in the Year 1553, had a Pension of 6 l. as had Alice Coventre, Agnes Fines; and Eleanor Pye, Nuns of the House, 2 l. each.

All I have farther to add is the following Indenture, communicated by that worthy Antiquary Ralph Thoresby of Leedes, in York shire, Esq;

Fenwick Tithes, &c. farm'd by George Hastings, Esq; of the Nunnery of Wallingwell.

Penes Ra: This Indenture made the last Daye of June in the xliijth yere of reigne of King Henry the viith Betwixt Dame Isabel Crofte Prioress of Wall-

lynwelles on the one pattie, and George Hastings Esquier and Lorde of Fenwick on the other pattie, Witnesseth and recordech, that the foresaide Dame Isabel hath granted, demysed, and to ferme lettyyn to the foresaide George all maner of Tythes, as Portuaries, Oblacions, Corne and Hape, Hempe, Lyne, Coos Gryse, Wole, Lambe, with all other Profests and Commodities within the Baner of Fenwick and the Towne of Fenwick to theyme belonging. To have and to holde the foresaide Tythes, Portuaries and Oblacions, Corne and Hape, Hempe, Lyne, Coos Gryse, Wole, Lambe, with all other Profests and Commodities to the saide Manor and Towne perteynyng to the foresaid George Hastings, from the Date of this present writing unto the Ende and Terme of bothe the saidez Dame Isabel and George lyfes. Holding thersfore yerely to the foresaide Dame Isabel, or hir Assignes iij l. of lawfull Money of England at twoe usuel Termes of the yere, that is to saie; at the feste of sent Martyn in wynter, and Pentecost; or within viij Daies next after either of the foresaide festis, by evyn Portions. The first terme of payment begynnyn in the fest of sent Martyn in wynter next ensuyng the date hercof. Providet alwayes that the said Township of Fenwick shall due their durie iij principall Oblacions unto the Moder Church of Campsall yerely. Also it is aggreed and granted by bothe the saide parties that the saide townne of Fenwick, with the inhabitants of the same, shall wele and trulpe content and paye the Lenton Wokes, and the Profests thereof, unto the saide Dame Isabel Prioress, or ellis unto hir deputs. In wytnes wherof to theise present Indentures the parties abovesaide entrechangeablye have set their Seales the Daye and Yere abovesayde.

Et ego Willielmus Foxholes
 primarius auctoritatibus A-
 postolica & Imperialica No-
 tarius presentis scripti sigil-
 lationi presens personaliter
 interfui.

HENWOOD Nunnery of Benedictins in Warwickshire.

TO what is in the *Monasticon*, Vol. I. p. 481, and in the *English Abridgment* thereof, p. 58, here are added the Names of the Prioresses, from Sir William Dugdale's *Antiquities of Warwickshire*.

Prioresses of HENWOOD.

1. CATHERINE BOYDIN, without Datè, but she resign'd, and had for her Successor
2. MARGARET LE-CORZON, Anno 1310.
3. MILISANDA DE FOKERHAM was made Prioress on the 3d of the Cal. of April, 1339.
4. JOHANNA DE FOKERHAM obtain'd the same Preferment on the 11th of the Calends of September, 1349.
5. JOHANNA DE PICKFORD, of whom we have nothing but the bare Name, without any time assign'd.

6. ALI-

6. ALIONORA DE STOKE was admitted to this Employment on the 20th of April, 1392, and succeeded the aforefaid *Johanna Pickford*. She again was succeeded by

7. JOESIA MIDDLEMORE, in the Year 1400; and under her, in the Year 1404, there were 12 Nuns in this Convent.

8. JOCOSA MIDDLEMORE became Prioress on the 8th of January, 1438; after whom was

9. ALICE WARINGE, Anno 1460; then

10. ELIZABETH PULTNEY, Anno 1498; and

11. ALICE HUGFORD, Anno 1535.

12. JOHANNA HUGFORD, alias HIGFORDE, was the last Prioress, and held it from the Year 1536, or 1537, till the Surrender, when she had a Pension of 3 l. 6 s. 8 d. assign'd her for her Life.

BERKING, or BARKING Benedictin Nunnery in Essex.

THE *Monasticon*, Vol. I. p. 79. mentions the founding of this Nunnery by *Erkenwald*, Bishop of London, and has the Charter of *Edward IV.* confirming and reciting those of King *Richard I.* and *Sebby King* of the *East-Saxons*; the last Will of the Abbess *Elfiva*, and the Charge belonging to the Cellarefs; which last is also at length in the *English Abridgment*, p. 246, and the rest in the same at p. 19.

Weaver has given the Foundation Charter of this Monastery by the aforefaid Bishop *Erkenwald*, but main'd, having left out the Donations, being the principal Part thereof. It was once entire in the *Cotton Library*, *Vespasianus A. I. 3*, but has been torn out, as I found upon searching for the same, which is a considerable Loss.

This Religious House is said to have been the first Nunnery in England, which I suppose is to be understood the first after the Conversion of the Saxons; for it is certain there were Nuns among the *British* Christians long before that Time. *Erkenwald* aforefaid gave all his Patrimony to this and his other Monastery of Monks at *Chertsey*; and *Hodelred*, Kinsman to *Sebby King* of *East-Saxons*, gave to it several Lands in *Essex* to augment the Revenue thereof, in so much that by these and other pious Donations, the Revenues of this Abby were valu'd at the Suppression at 862 l. 12 s. 5 d. per annum, according to *Dugdale*; *Speed* says, 1048 l. 6 s. 2 d. $\frac{1}{4}$.

Venerable *Bede* says many Miracles were wrought in this Monastery, famous for the Sepulture of several Saints, and at the Shrines of the Holy Abbesses and other Nuns thereof, who were therefore canoniz'd, and their Festivals celebrated in the Church.

In the Year 870, the Danes destroy'd a great Number of Religious Houses, and this Monastery among them.

In 1395, a Chantry was founded here, for one Chaplain to say Mass daily for ever, at the Tomb of *St. Ethelburg* the Virgin, in the Conventual Church of this Abby, for the good Estate of *Sibilla de Felton*, and *Margaret Sayham*, one of the Nuns, and also for Sir *John de Felton* and *John Hernefthorp*, and of every Abbess for the Time being, and of all the Nuns of this Monastery, and of all the Benefactors to this Abby, whilst living, and for the Soul of the said *Sibilla*, and the Souls of all the others, when dead; and also for the Souls of Sir *Thomas de Felton*, and *John* and *Agnes Say*, and of all the Faithful deceas'd;

which Chantry, it may be suppos'd, was founded by the said *Sibilla*, or one of her Family, for that she alone, without the Sisters of the Convent, or any of them, presented to it, whilst living; and after her Decease, the Abbess alone, for the most part, did the like.

This Monastery was surrender'd by the Abbess thereof November 14, in 31 Hen. VIII. after which King *Edward VI.* in the 5th Year of his Reign, granted to *Edward Lord Clinton* the whole Site of this Monastery, with all the Orchards, Gardens, and their Appurtenances, to be held of the King in Capite, by Knight's Service, which afterwards came to one *John Stonard*, who had Licence to alienate the same to one *William Avery*, in 7 Eliz. afterwards it came to *George Harvey*, Esq; who in 27 Eliz. alienated the same to *Peter Palmer*, Esq;

In 3 Edw. VI. Sir *William Denham* held the Manor of *Wifbury* in the Parish of *Barking*, with all its Appurtenances, late belonging to this Monastery, and all the Tithes of Grain, Hay, Wool, of and upon the Premises, and also a Messuage call'd *Eastbury*, and 200 Acres of Arable Land, 300 Acres of Pasture, 50 Acres of Meadow, 60 Acres of Wood, and 200 Acres of common Field, belonging to the said Messuage, and all the Tithes growing on the same; and another Messuage call'd *Gainsbam*, belonging to the said Monastery, and 200 Acres of Arable Land, 50 Acres of Meadow, 40 Acres of Wood, appertaining to the said Messuage, and all the Tithes growing on the Premises; and other Lands and Woods called *Batildown*, *Leagrove*, *Gant's-Heath*, *Hors-grove*, *Bromfield*, *Busb-Lees* and *Pent-grove*, by Estimation 23 Acres. All which he held of the Crown in Capite, by Knight's Service, *Margaret* or *Margery*, the Wife of *William Abbot*, being then his Daughter and Heir.

Cay-Hall, formerly part of the Possessions of this Monastery of *Barking*, was held of the Crown 21 Eliz. by Sir *George Colt*.

To conclude, the whole Parish of *Barking*, with all the Manors, Wards, Hamlets and Lands within the Bounds and Limits thereof, did, before the Dissolution, in the Reign of *Henry VIII.* belong to this Monastery of *Barking*.

The Catalogue of the Abbesses of Barking.

I. St. ETHELBURG, was Daughter to *Annas*, King of the *East-Angles*, and Sister to *St. Erconwald*, Bishop of London and Founder of this Monastery, and by him constituted the first Abbess thereof, where, in all Sanctity of Life, and the Exercise of Monastical Discipline, she gave up her Soul to her Heavenly Spouse on the 11th of October, 676. Of her Death Venerable *Bede* writes thus.

When *Edilburga*, the pious Mother of that devout Congregation, was to be taken out of the World, a wonderful Vision appear'd to one of the religious Sisters, nam'd *Theorethid*, who had liv'd many Years in the Monastery, serving our Lord with all Humility and Sincerity, and had been an Assistant to the Holy Abbess in promoting the Observance of regular Discipline, her Charge being to correct and instruct the younger Sisters. Moreover, to the end that her spiritual Strength might be perfected by Infirmary, as the Apostle saith, she was suddenly assaulted by a most sharp Disease, and for the Space of nine Years grievously tormented with it. This happen'd to her by the merciful Providence of her Saviour, to the end that by this Furnace of divine Tribulation, whatsoever Defects or Impurities, thro' Ignorance or Negligence, had insinuated themselves into

Bede, l. 4.
cap. 9.

into her Soul, might be cleans'd away and consumed.

One Night, towards the Dawn of the Day, this religious Virgin, upon some Occasion, going out of her Chamber, saw manifestly, as it were, an human Body more bright than the Sun, wrapp'd in Linen, which being remov'd out of the Dormitory of the religious Virgins, was carry'd up to Heaven. And whilst she diligently observ'd by what Force that Body was borne upwards, she saw that it was so lifted up by certain Ropes, more resplendent than Gold, by which it was drawn higher and higher, till at last, the Heavens opening, it was receiv'd in, after which she could see it no longer.

Considering this Vision, she did not at all doubt, but that it import'd, that some one of the devout Congregation should shortly die, whose Soul, by good Works formerly done, should, as it were, by Cords be rais'd up to Heaven. And so it fell out; for a few Days after, St. Edilburg, the devout Mother of the said Congregation, was freed from the Pison of her Body, who had led her Life in such Perfection, that none who knew her could doubt, but that when she left this World, the Entrance into her Heavenly Country would be open'd to her.

St. Ethelburg was bury'd in her own Monastery, and famous for Miracles after her Death, which we shall not here take Notice of, tho' what is above has been mention'd upon the Reputation of so great an Author as Bede.

Ibid. cap. 10. 2. St. HILDELID succeeded St. Ethelburg in the Government of this Monastery, was a devout Servant of our Lord, and continu'd Abbess thereof 24 Years, showing great Diligence and Zeal in maintaining regular Observance, and providing all things necessary for her Community. St. Aldelm writ several Letters to her, and to her he inscrib'd his Book of the Virginity. The Letters that pass'd between them are still extant.

This Abbess, by reason of the Straightness of the Place in which this Monastery was built, thought fit to take up the Bodies of several Holy Persons of both Sexes there bury'd, and to translate them all to one Place in the Church dedicated to our Blessed Lady. At which Time Almighty God gave Testimony of their Sanctity by a glorious Light from Heaven shining on them, by a wonderful delightful Odour, and many other miraculous Signs.

Capgrave in Hildelida. The Author of her Life in *Capgrave* affirms, that this Holy Abbess was replenish'd with divine Charity, insomuch, as both by Instructions and Actions, she became a Pattern and Teacher of all Virtues, in Watching, Abstinence, Benignity, Clemency and every other Virtue, becoming her Profession. She was careful that her religious Subjects should want for nothing necessary for their Souls or Bodies, so showing her self unblameable before God and Men. *The same Author adds,* The Blessed Virgin Hildelith is glorify'd by many glorious Saints; for her Memory is celebrated not only by St. Dunstan, St. Ethelwold and St. Elphegus, but her Sanctity is also renowned by many ancient Saints before them. Her Death was on the 22d of December, in the Year 701. And thus much may suffice concerning her.

Here is a great Interruption in the Catalogue, for from the aforesaid Year 701 we find no Abbess till the Year 1173, the Names of many having perish'd, and the Monastery lain long waste, from the Time that it was destroy'd by the Danes till after the Norman Conquest, when it was re-establish'd. The Abbesses that follow I shall take from Mr. Willis's History of Abbies, Vol. II. p. 76, who tells us he had

them from a M. S. in the Ashmolean Library at Oxford. (*This Catalogue is among the Manuscripts of Antony Wood, 8494. 6. entitled, Les Noms des Abbes de Berking qu'ont este despuis la Fondation de l'Hospital de Illeford, f. 53.*) The said Abbesses Mr. Willis gives us as follows.

3. MARY. I guess she govern'd in the Time of Henry II. for I find one Mary elected Abbess of Barking An. 1173. Next to her, according to my Catalogue aforesaid,

4. ADELICIA occurs Abbess; and then

5. CHRISTIANA DE VALLONIIS. She dy'd on the Nones of July, the Year not mention'd, and was bury'd in the Middle of the Chapter-House, under a Marble. Her Successor was, as I guess,

6. MABILIA DE BOSEHAM. She new dedicated her Church, and was bury'd in the same, under an Arch. The next I find is

7. MATILDA, or MAUD, who is said to have been King John's Daughter. She was bury'd in the Chapel of the Salutation, as was

8. MATILDA DE LEVELAND. The next in my Catalogue are

9. ISABELLA DE MORTON. She was bury'd under an Arch, as was

10. ISABELLA DE BASYNG. She dy'd 8 Id. Junij.

11. MATILDIS DE GREY. She was bury'd before the Altar of the Resurrection.

12. ANNE DE VERE. She was bury'd before St. Hildith's Shrine; as was

13. ALIONORA DE WESTON before St. Aburgb's Shrine, and

14. ISABELLA DE WESTON before the Altar of the Salutation; as were

15. MATILDIS DE MONTEACUTO in the Choir, near the Priores's Stall, and

16. KATHERINE DE SUTTON in the Salutation Chapel. I presume she was the same whom Newcourt calls *Isabella de Sutton*, and, as he informs us, was elected Anno 1361. The next I find is

17. SIBILLA DE FELTON. She presided about the Year 1404, and was bury'd near St. Hildith's Shrine, and near her lay interr'd her Sister Mary, and Father and Mother, viz. Sir Thomas and Joan de Felton. Her Obit is plac'd on the 14th of the Cal. of Octob. In this Church were also bury'd, Maud Daughter to King Henry, and Mary Sister to St. Thomas a Becket, and Margaret Saxham, &c.

As to the rest of the Abbesses, I can only inform my Reader, that after *Sibilla de Felton*;

18. MARGARET SWINFORD.

19. KATHERINE DE LA POLE was Abbess in the Year 1440, when she petition'd King Henry V. for a Sum of Money due to her, for the Maintenance of Owen Tudor's Children, by Queen Catherine, and had the same granted, the which Petition being in Rymer's *Fœdera*, Vol. 10. p. 828, we will here insert; as follows.

To the KING our Soverain Lord.

Besechith youre full humble Oratrice Kateryni de la Pole, Abbess of Berkyng, that

IF as muche as she, afore this Tyme, hath bene Demeued and Reuled, by th' Advis of your full discrete Counsaill, to take upon hir the Charge, Costes and Expences of Edmond ap Meredith ap Tydier. and Jasper ap Meredith ap Tydier, being put in hir keepng, for the which Cause she was payed, fro the xxvij day of Junij, the

the Pere of youre full Noble Regne xv, unto the Saturday the last day of Feberer, the Pere of youre saide Regne xvii, l Libres.

And after the saide last day of Feberer, youre saide Wedewoman hath borne the Charges as aboven unto this day, and is behynde of the Paiement for the same Charge, Costes and Expenses amountyng after th' afferant of hir last Paiement, fro the same last day of Feberer unto the feste of Allhalowen, the Pere of youre Regne xix, the Somme of lii Libres xii Sols.

And of youre Noble Grace to graunt your Letters of sufficient Warrant herupon, under your Pryvite Seal, direct unto the Tresourer and Chamberlains of youre Eschequier, to pay unto the same youre Pratrice the saide lii Libres xii Sols, for the Cause and Consideration abode rehersed :

And she shall praye to God for you.

The King, by the Advysse of his Counsail, commanded the Keeper of his Privay Seal, to make Letters of sufficient Warrantee, as it is asked, for the tyme that no Payment hath be made for the Cause withynne rehersed.

Yeven at West. the v day of Novembre, the xix Yere of his Regne.

ADAM MOLEYNS.

20. ELIZABETH SHOULDHAM was Abbess in the Reign of King Edward IV.

21. ELIZABETH LEXHAM was afterwards Lady Abbess of this Convent, and the last Abbess's Name was

22. DOROTHY BARLEIGHE. She surrender'd her Convent November 14, 1539, and had a Pension of 133 l. 6 s. 8 d. assign'd her, as were Pensions to some others of the Nuns.

King Edward III. for the Health of his Soul, granted to these Nuns the Liberty of his Forest, and Fuel from the same, as may be seen in his Charter in the Appendix, Vol. II. NUM. CLXIII.

NEWYNTON

Benedictin Nunnery in Kent.

Chron. W.
Thorn. p.
1931.

THERE was formerly a Monastery of Nuns at Newynton, who were possess'd of all that Manor; but by whom founded does not appear. It happen'd afterwards, that the Prioress thereof was strangled by her Cook at Night, in her Bed, and afterwards dragg'd to the Well, which is call'd *Nunnepet*; whereupon the King seiz'd that Manor into his own Hands, and kept it in his own Custody, removing the rest of the Nuns to *Shepey*. Afterwards Henry, Father to King John, before the Martyrdom of St. Thomas the Martyr, by Advice, plac'd there seven Priests, in the Nature of secular Canons, and gave them the said Manor entire, and 28 Weight of Cheese from the Manor of *Middleton*. Afterwards one of them was kill'd among them, of which Murder four were found guilty; and the other two, not guilty, with the King's Licence, gave their Portion to the Abby of St. *Augustin*, and the other five Parts remain'd in the King's Hands, till he gave the same to the Lord Richard de Lucy his Justice, whereupon the Abbat of St. *Augustin* held the said two Parts. Another Manuscript says, that those seven Prebendaries committed that Crime in the Reign of King William the Conqueror, by which means all that

they possess'd was forfeited into the King's Hands; the which King William gave the two so often mention'd Parts to the Abbat of St. *Augustin*'s. Which of these two Accounts is the truest, is left to the Reader to judge; but we will here add a third from Mr. Hearn's *Fragmenta Sprottiana*, as follows.

A Short History of Newynton.

Memorandum, That there were once Nuns at the Manor of Newynton, who held that whole Manor, viz. that which the Abbat of St. *Augustin*'s at Canterbury now holds, and that which the Heirs of W. de Ripariis hold, besides what Richard Lucy purchas'd Brunell Middleton, and then that Manor was maintain'd for one *Swyllingate* of Land to the King at Middleton. A certain King that then was gave to the same Nuns 10 Pounds of his Revenue at West-Newynton, in Alms, at two Terms, viz. at the Feast of St. Michael, and at the Feast of St. Martin. And he assign'd to the same Nuns on the same 10 Pounds his Revenue, as far as they were to pay at the aforesaid two Terms out of the said Manor. And they paid at the Term of St. Thomas the Apostle five Shillings, and at the Term of Palm-Sunday five Shillings, like other *Swylling* Lands in the Country. And afterwards it happen'd that the Prioress of the same Monastery was strangled by her Car in her Bed at Night, and afterwards dragg'd to a Well, which is call'd *Nunnepette*. And afterwards the King took that Manor into his Hands, and held it in his Custody. And he remov'd those Nuns as far as *Shepey*. And King Henry the Father of King John, before the Martyrdom of St. Thomas the Martyr, by the Advice of the same, plac'd there seven Priests in the Nature of secular Canons, and gave them the said whole Manor, and besides, he gave them for to mend their Diet 28 Weight of Cheese of his Manor of Middleton. And soon after one of their Number was kill'd among them, and four were found guilty of the Death of the fifth their Brother. And two of the seven, who were not found guilty, with the King's Licence, gave their Portion to the Abbat of St. *Augustin*'s at Canterbury, and the other five Parts remain'd in the King's Hands, until he gave those Parts to Richard Lucy, at that Time his Justice. Afterwards it happen'd that the same Richard Lucy had a Son call'd Godfrey Lucy Bishop of Winchester his Heir, and after the Death of that Bishop, Godfrey Lucy, that Manor devolv'd to Roisia Dore Sifter to that Godfrey, Anne Sister of the aforesaid Roisia, and Maud Lucy the Daughter of the said Roisia, and so that Manor is divided. Thence the Abbat of St. *Augustin*'s holds as well in Lands as in Revenues of the aforesaid seven Parts two Parts in all Particulars, and the other five Parts are divided into two Parts. Whereof Geffry Lucy held one Part, viz. that which belong'd to Roisia, and Henry de Ripariis held the other Part of the Gift of Maud Lucy his Mother, and according to the aforesaid Manner they pay their Revenue to the Court of Middleton at the Feast of St. Thomas the Apostle, that is, Geffry Lucy, 22 d. $\frac{1}{2}$. and Henry de Ripariis, 22 d. $\frac{1}{2}$. and the Abbat of St. *Augustin*, 15 d. and the like at Easter.

This Monastery is not taken Notice of in the *Monasticon*, or by Mr. Willis in his History of Abbies, as having ceas'd to be so long before the general Suppression; notwithstanding the which, it deserves to be mention'd, as well as Cities which are entirely lost, and their very Situation not known. This must suffice concerning it, having no where met with

with any more concerning the same. Only I must here observe, that the two Accounts from *Thorn* and *Spor* exactly agree, excepting only in one Point, about the strangling of the Priors, of which the former says it was done by her Cook, and the latter by her Cat, which we must leave as we find it.

POLLESWORTH

Nunnery of Benedictins in Warwickshire.

THERE is much said concerning this Nunnery in the *Monasticon*, Vol. I. p. 197, as also in the *Englisch Abridgment*, p. 29, and 251. All I have to add is only the Names of the Abbesses from Sir William Dugdale's *Antiquities of Warwickshire*.

Abbesses of POLLESWORTH.

1. OSANNA the first Abbess we meet with, in the Reign of King Henry I.
2. MURIEL was Abbess in the Time of King John; after whom, the next that occurs is
3. MARGERY DE APELBY, who was admitted to this Office September 16, 1236, 21 Hen. III.
4. SARAH DE MANCESTRE, promoted Dec. 5, 1269, 54 Hen. III.
5. ALBRED A DE CAMVILLA, advanced in the Year 1276, 5 Edw. I.
6. CATHERINE DE APELBY, made Abbess in 1293, 22 Edward I. whose Successor seems to have been
7. ERNEBURGA DE HARDRESHULL, whose Election was on the 21st of May 1302, 21 Edw. I.
8. MATILDA DE PIPE had this Honour conferred on her on the 22d of April, 1321, 15 Edw. II.
9. LETTICE DE HEXSTALL, elected on the 14th of October, 1347, 22 Edw. III.
10. AGNES DE SOMERVILE, promoted Oct. 13, 1348, 23 Edw. III.
11. MATILDA BOTTOURT, admitted Abbess March 8, 1361, 36 Edw. III.
12. CATHERINE DE WYRLEGH took upon her this Dignity 24 Dec. 1400, 2 Hen. IV.
13. BENEDICTA PREDE advanced August 30, 1413, 2 Hen. V.
14. MARGARET RUSKYN. She was admitted Abbess April 1, 1465, 6 Edw. IV. and the next to her that occurs is
15. ELIZABETH BRADFIELD elected 24 July, 1500, 16 Hen. VII. and succeeded by
16. ANNE FITZ-HERBERT, elected 13 Dec. 1505, 21 Hen. VII. Her Successor was
17. ALICE FITZ HERBERT, the last Abbess, elected 12 Dec. 1509, 1 Hen. VIII. who surrendering this Convent 31 Jan. 1539, 30 Hen. VIII. was allowed a Pension of 26 l. 13 s. 4 d. at the Dissolution, and 14 of her Nuns had also Pensions assigned them.

SHAFTSBURY, or SCEFTESBURG, or SCEPTON,

Monastery of Benedictin Nuns in Dorsetshire.

AT the same Time that King *Aelfred* founded the Monastery of *Aethelingsæg* for Monks, as has been mention'd in its Place, he also founded another for Nuns at the East Gate of *Sceftesburg*, wherein he plac'd his own Daughter *Aethelgeof*, a Virgin devoted to God, Abbess, with whom many other noble Nuns served God in the same Monastery. Both these Monasteries he enrich'd with Possessions of Land, and all other Wealth.

To what *Affer Menéviensis* says, as above, I next add what *Harpfeld* has collected concerning this Place from several ancient Writers.

Rudubrasius, King of Britain, is said to have built *Scepton* on a steep Hill. That the Town was of very great Antiquity appear'd by a Stone remov'd from the Wall to the Monastery of Nuns about the Year 888. *Malmesbury* says this Nunnery was built by *Elgefa*, Wife to King *Edmund*; which is not to be understood of the first Foundation, since it is not only manifest that this Monastery was built by *Alured*; and his Daughter *Elfgiva* made Abbess of it but that it was more magnificently restor'd and adorn'd after having been destroy'd by the Danes. To clear my self from Imputation, and for the Satisfaction of such as value and are fond of Antiquities, I will here insert the very Words of the Charter; both in the Saxon and Modern English.

"I King *Alured*, to the Honour of God and the Holy Virgin, and all Saints, do give and grant, in my Life-time, and still flourishing in Prosperity, to the Church of *Scepton*, an hundred Hides of Land, with the Men and other Appurtenances, as they now are, and my Daughter *Ailen* with the same, who being compelled by Sickness became a Nun in the same Church. (And he concludes the Donation with these Words.) "Whosoever shall alienate these Things, may he be for ever accursed of God and the Holy Virgin Mary, and all the Saints. Amen.

The Saxon runs thus:

This is the guide that *Alured* cining i an in to *Sceaftesbury*, Gode to lofe and seint MARIE, & ealfe Godes haleyn mine soule to fearne on halre tongen, that is, an hund hide mid mote and und manne, also it stant, and mine dochte *Ageline* forth mid rore erie into than minstre, for thaune bie thæs en broken i bade, and mine soene into than minstre that it solve achte, that is forstal, &c. And loke hitla theses asande, habe he Godes curse & seint MARIEN, and all Godes boleyen ac mecnesse. Amen.

To this I will add the Names of the Abbesses from Mr. Willis's History of Abbies.

Abbesses of SHAFTESBURY.

1. HERLEVA. She occurs An. 966. The next I find is one
2. CECILIA. She presided in the Reign of Henry I. as did also
3. EMMA.
4. LAURENTIA was Abbess Anno 1295; as was
5. MARGERIA AUCHIER Anno 1314. The next I meet with is

6. ALICE

6. ALICE GIBBS made Abbess 1493.
7. MARGERIA II TWYNEHAM Anno 1505. After her
8. ELIZABETH THELFORD was Lady Abbess, Anno 1523. The last was
9. ELIZABETH SOUCHE, or ZOUCHE, An. 1529, who surrendering the Convent March 23, 1539, obtain'd a Pension of 133 l. 6 s. 8 d. per annum; 38 Nuns being also allow'd Pensions.

Of this Nunnery the *Monasticon* has nothing but the Charter of King John, confirming to the Nuns the Manor of *Bradford*, with all their other Possessions and Immunities, Vol. I. p. 983, and in the *English Abridgment*, p. 114.

St. RADEGUNDIS

Nunnery of Benedictins in Cambridgeshire.

OF this Monastery there is the Charter of King Stephen reciting that of King Henry I. and an Inquisition taken under King Edward I. all relating to the Possessions thereof, which appear to have been small, in the *Monasticon*, Vol. I. p. 480, and in the *English Abridgment*, p. 58. The same was suppress'd in the Reign of King Henry VII. and converted into a College, by the Name of the College of *The most Holy Virgin Mary, St. John Evangelist, and the Glorious Virgin St. Radegundis*, to consist of a Master, six Fellows, and a certain Number of Grammar Scholars, as appears by the Licence of the said King Henry VII. for suppressing the Nunnery, and erecting the College, which may be seen at length in the *Appendix*, Vol. II. Num. CLXXIV. wherein the Cause of the said Suppression is said to be the ill Lives of the Nuns, occasion'd by the Nearness of the University of Cambridge, and the Revenues of the House being wasted and all things gone to decay.

The following Account of the Prioresses is from Mr. Willis.

Before this Place was, by Royal Licence, dated Anno 1496, converted into *Jesus-College*, these following Prioresses govern'd here, as I learn from Mr. Baker, who collected the Catalogue of them from Dr. Sherman's Manuscript History of the said College.

Prioresses of St. RADEGUNDIS.

1. DERA. She presided about the Year 1260; as did
2. AMICIA CHAMBERLAIN, Anno 1277, and
3. HELENA, Anno 1292.
4. MABELIA MARTYN, Anno 1333.
5. ALICIA, Anno 1345.
6. EVA WASTENEYS, Anno 1358.
7. MARGARET CLARIL, or CLAVYLE, Anno 1369.
8. ALICIA PILET, elected Prioress 17 February, 1377. The next I meet with is
9. ISABELLA SUDBURY, who occurs Anno 1401, as does
10. MARGERY HARLING, Anno 1408.
11. AGNES SAYNTLOW, Anno 1415.
12. JOAN LANCASTER, Anno 1467.
13. JOAN II DE CAMBRIDGE, Anno 1483. On whose Death, which happen'd Anno 1487,

14. JOAN DE FULBORNE succeeded Oct. 12, 1487, ten Years before the Dissolution. She is on several Accounts suppos'd to have been the last Prioress.

St. M A R Y's

Nunnery of Benedictins at Winchester.

VERY little is said of this Nunnery in the *Monasticon*, which has only a few Lines mentioning the Foundation thereof, Vol. I. p. 212, and the like in the *English Abridgment*, p. 31. We will add in the *Appendix*, Vol. II. Num. CLXXV. King Henry the VIII's Letters Patents for exempting this Monastery from being suppress'd among those that were under the Value of 200 l. per annum, of which Number this was one: In this Case that King favour'd those Nuns as *Polyphemus* did *Ulysses*, preserving them to be the last devour'd; yet were they oblig'd to purchase that short Reprieve at a dear Rate; for it cost them the Manors of *Archfount* and *Allcannynge*, with the Advowsons of the Churches belonging to those Manors, and all their Appurtenances, which that insatiable Monarch writed from the poor Nuns to save them at that Time from utter Destruction. And it is very well worth observing, that his Pretence for suppressing of all the Monasteries that were under the yearly Value of 200 l. and of this among them, was, that they were too poor to subsist decently, and perform the Service of God honourably, and yet he made this poorer than it was before, in order to spare it. Perhaps he had some private Reason to oblige Anne, the Wife of Edward Seymer Viscount Beauchamp, on whom he bestow'd those Manors; for it is well known that many Church Lands were made the Reward of complying with his abominable Lust.

ELIZABETH SHELLEY was then Abbess of this Nunnery, and continu'd in that Dignity by the aforesaid Letters Patents. To what has been said Mr. Willis only adds, that the said Abbess surrender'd her Convent on November 17, 1540, the 31st of Hen. VIII. for which she had a Pension allow'd her of 4 l. per annum; and the following Nuns had, Agnes Bagecroft, 4 l. Mary Marteyne, 4 l. (sure these were very serviceable that they were made equal with the Abbess) Cecily Gaynesforde, 02 l. 13 s. 04 d. Christiana Cusse, 02 l. 13 s. 04 d. Edburga Stratford, 02 l. 13 s. 04 d. Faith Welbeck, 03 l. 06 s. 08 d. Johanna Crers, 02 l. 13 s. 04 d. and Dorothy Ringwood, 02 l. 13 s. 04 d.

W A S E D A L E

Nunnery of Benedictins in Yorkshire.

THIS Nunnery I have not been able to meet with in any Author, printed or Manuscript. All that I have for it is a Charter of John Ever, granting to these Nuns the Homage and Suit of Court he had any Claim or Title to in the Towns and Liberties of *Kirkeby* in *Clyveland*, and *Suggeby* near *Treneware*. This Charter is an Original, and in the Hands

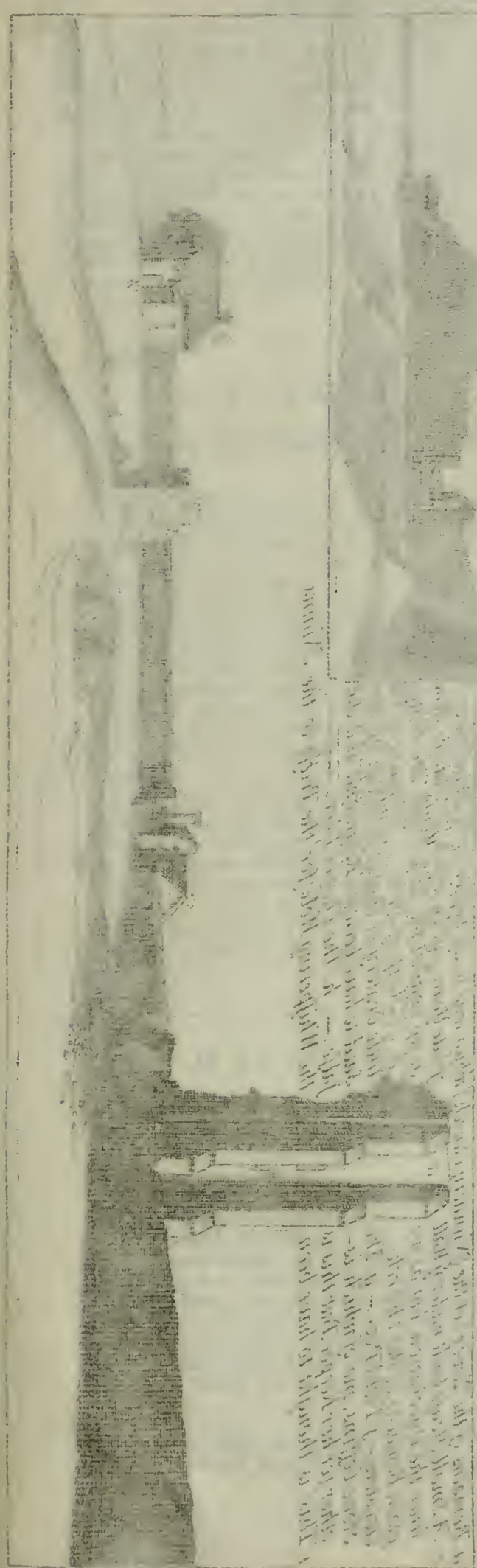
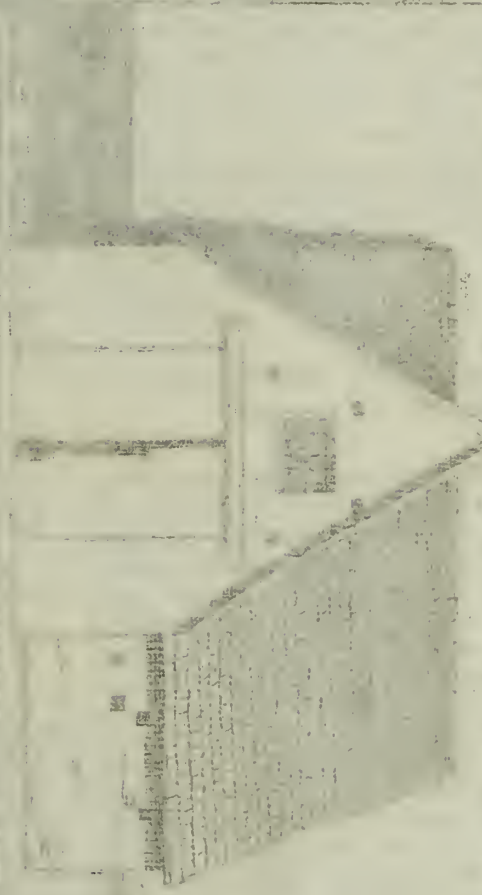
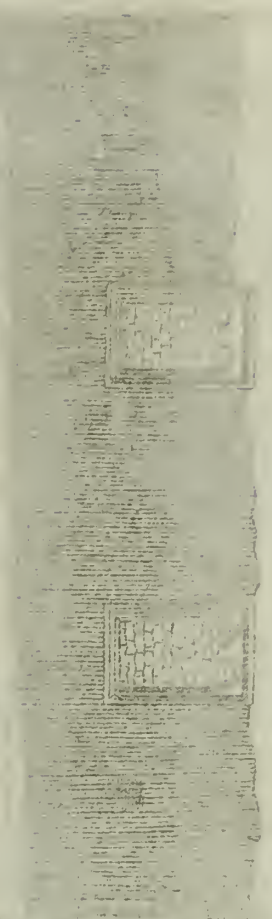
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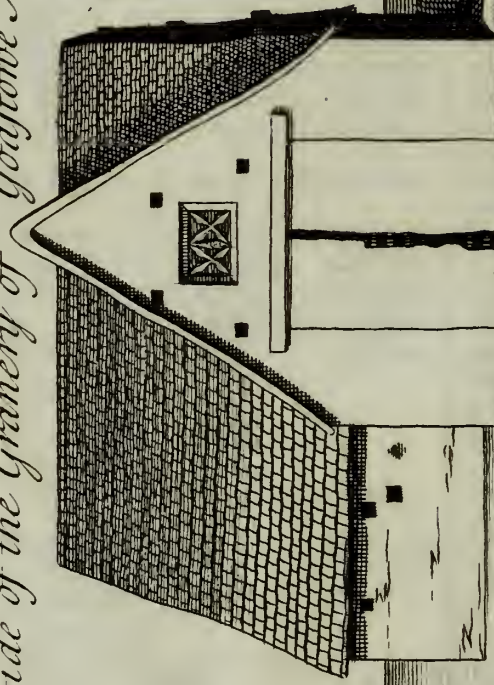
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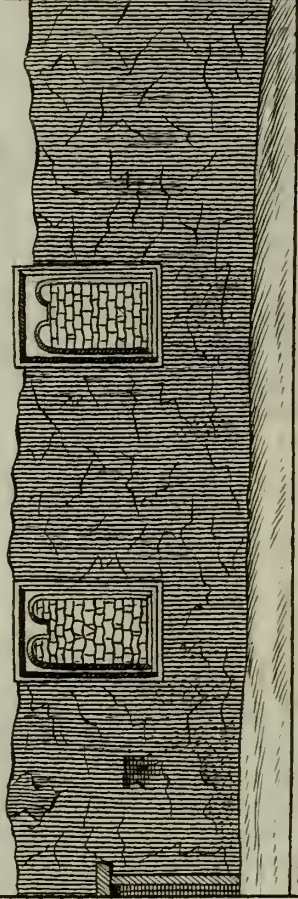


The West Side of the Granery of Godstowe Nunnery.

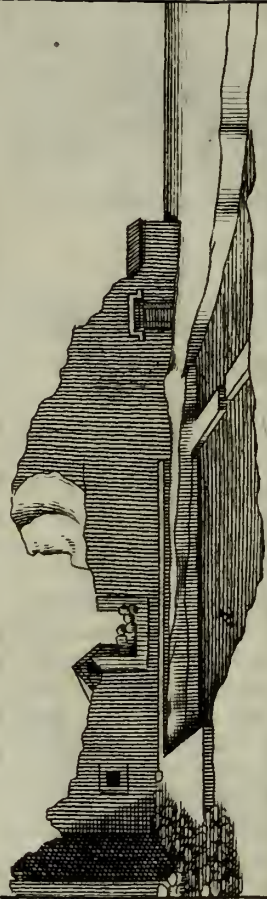


a. Remains of the Tower (of the Nunnery Church) which was much higher. b. A Small Gate. c. A Small House built under y^e Wall since the Dissolution, but as we plain Remains of the Church. Cloysters. f. Field Door. g. The Stone Coffins, one of which is other for her Keeper But this is i. This is thought to have been

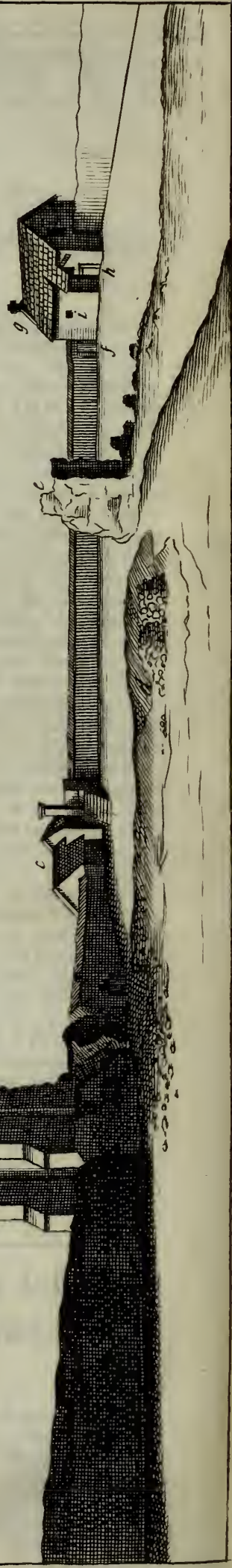
Ruins of Out Houses on the West Side of the Church.



Ruins of the West Side of the little Oratory or Chapell just behind which Ruins is the Bathing Place. a. The Bathing Place.



the Whispering Hole for the Priest to the Nuns.



Hands of the worthy *Ralph Thoresby*, of *Leedes* in *Yorkshire*, Esq; so often gratefully mention'd in this Work, as he has well deserv'd from the same. The Charter is in the *Appendix*, Vol. 2. NUM. CLXXVI. No other taking Notice of this Monastery that we have hitherto met with, it must be left to future Discoveries, as is the Fate of many other religious Houses, that still continue, as well as this, in Obscurity, the Memorials of them being either destroy'd, or lying bury'd either in the Hands of ignorant Persons, or at least of such as will neither make use of them themselves, or permit any other to do it.

ST. CLEMENT'S

Nunnery of Benedictins at York.

BESIDES what little there is relating to this Monastery in the *Monasticon*, Vol. I. p. 510, and in the *English Abridgment*, p. 63, we have here in the *Appendix*, Vol. 2. NUM. CLXXVII, and CLXXVIII, two Grants, the one of *Peter Percy*, granting to these Nuns a Spot of Ground opposite to their Gate; and another of *Nicholas*, the Son of *Ernulfus de Walmegate*, of Land at *Walmegate* given to them. The first of them is witnessed by *Walter Grey*, Archbishop of *York*, who was advanc'd to this Dignity in the Year 1217, by which some Guess may be made at the Time when it was written; the other has not any such Direction, neither being dated.

This latter mentions *AGNES DE WYTEN* then Prioresse, the only one we find mention'd to have enjoy'd that Dignity, beside *ISABELL WARDE*, who *Mr. Willis* in his History of Abbies, Vol. II. p. 269, tells us was the last Prioresse, and had a Pension of 06l. 13s. 04d. per annum assign'd her, which she enjoy'd Anno 1553. That Gentleman there calls this Nunnery CLEMENTHORPE.

ST. MARY DE PRATO

Nunnery of Benedictins in Hertfordshire.

Nothing occurs to add to what is said of this Nunnery in the *Monasticon*, Vol. I. p. 347, and in the *English Abridgment*, p. 43, but the Bull of Pope *Clement* the 7th. for suppressing of the same at the Request of Cardinal *Wolsey*, and annexing all its Possessions, with the Church of *Teneby*, in the Diocese of *St. David's*, to the Abby of *St. Alban's*, that Cardinal having represented the Nuns as not living regular Lives; a Course he took to crush those religious Houses he was willing to convert to his own Uses.

Mr. Willis mentions not this Nunnery. The Bull above-mention'd is in the *Appendix*, Vol. 2 NUM. CLXXIX.

DAVINTON

Nunnery of Benedictins in Kent.

OF this the *Monasticon*, Vol. I. p. 501, and the *English Abridgment*, p. 61. have only the Charter of King *Hen. III.* confirming to the same all its Possessions. The History of Abbies makes no mention of it, and all I have to add is the Writ of King *Edw. III.* reciting all the Possessions of the said Monastery, to be enquir'd into by the Sheriff of *Kent*, and their Value to be return'd to the King, they having in a Petition represented to his Majesty, that by reason of their great Poverty they were not able to pay the common Aids, as other religious Houses did. The said Writ is in the *Appendix*, Vol. 2. NUM. CLXXX.

GODSTOW

Nunnery of Benedictins in Oxfordshire.

WE have in the *Monasticon*, Vol. I. p. 525, the Dedication of this Church, the Confirmation of King *Stephen*, and the Charters of *Thomas* of *St. Waleric*, *John St. John*, *Vincent de Witham*, and King *Richard I.* and in the 2d. Vol. of the *Monasticon*, p. 884, those of *Reginald* Earl of *Hereford*, *Reginald de Bealun*, *Osbert Fitz-Hugh*, *Isabel de Clare*, *Walter Clifford*, and *Simon Wadelly*. Whereof Mention is also made in the *English Abridgment*, p. 65, and 218. I will here add the Account our learned Antiquary, *Mr. Hearn* of *Oxford*, gives us of this Monastery, and of *Fair Rosamund*, in his Notes on *Newbrigenfis*, p. 730. the which being extraordinary curious, and that Book so very scarce, cannot but be acceptable to most Readers.

A Discourse about fair Rosamund, and the Nunnery of Godstowe.

IT is well known, that *Rosamund Clifford* is reported to have been one of the Concubines of King *Henry II.* a Prince of very great Virtues, tho' noted also for several Vices, and that too by coeval Writers, among whom is that most impartial and excellent Historian, *William of Newbrough*. As he was naturally inclin'd to an immoderate Love of Women, so he could not resist the Charms of this young Lady, who is said to have been the Master-Piece of Nature, and to have been the most compleat Beauty of that Age. I shall not here amass together all that is transmitted to us about her; that would be only to confound and perplex the Reader. But I shall content my self with what *Stow* has written concerning her, and with some short Observations that I have made my self, which must be look'd upon as an Addition to what I printed about her at the end of the second Volume of *Leland's Itinerary*. The Passage in *Stow* is in p. 154. of the Folio Edition of his Annals, in these Words: *Rosamund*, the fair Daughter of *Walter*, Lord *Clifford*, Concubine to *Henry II.* (poison'd by Queen *Elienor*, as some thought) dy'd A. D. 1177.

Uuuuuu

at

at *Woodjocke*, where King *Henry* had made for her an House of a wonderful working, so that no Man or Woman might come to her, but he that was instructed by the King, or such as were right secret with him touching the Matter. This House after some was nam'd *Labyrinthus*, or *Dedalus Work*, which was thought to be an House wrought like unto a Knot in a Garden, call'd a *Mize*; but it was commonly said, that lastly the Queen came to her by a Clue of Thread, or Silk, and so dealt with her, that she liv'd not long after; but when she was dead, she was bury'd at *Godstow*, in an House of Nuns, beside *Oxford*, with these Verses upon her Tomb.

*Hic jacet in tumba, Rosa mundi, non Rosa munda,
Non redolet, sed olet, quæ redolere solet.*

The Rose of the World, but not the cleane
Floure,
Is now here graven, to whom Beauty was lent,
In this Grave full darke now is her Bowre,
That by her Life was sweet and redolent.
But now that she is from this Life blent,
Though shee were sweet, now foully doth shee
stinke,
A Varrour good for all Men that on her thinke.

'Tis probable, that the said Passage was taken by Mr. *Stow* from some M. S. Papers of Mr. *Leland*, since lost. It must indeed be allow'd, that the Passage here transcrib'd is the same with what other Authors had before observ'd; but then being written in such a Language as Mr. *Stow* was not Master of, we may reasonably suppose that he was beholden for this, as well as for other things of the same Kind, to *Leland*, who had with incredible Industry collected from old Authors whatever he saw would be of Use to him in his publick Designs. Nor can we think that any thing was omitted by him relating to *Godstow*, a Place at which he had been several times, and about which, to be sure, he had been as exact, as in any other Particulars treated of by him.

The Lady's Father having been a great Friend to this Nunnery, and she having spent part of her Time among the Nuns, who, during the innocent part of her Life, were mightily delighted with her Conversation, (for her Parts were equal to her Beauty) no one will wonder, that, after her Death, her Body was convey'd hither (especially since herself was likewise a considerable Benefactress to the Place) and bury'd in one of the chief Parts of the Church. History informs us, that it was laid in the middle of the Choir, and that there was a very handsome Tomb erected to her Memory, with very fine Lights all about it, constantly burning. King *Henry* himself had also a particular Affection for the Place, as well as he had for this most accomplish'd Lady. No Scruples therefore hinder'd the Abbess and Nuns from permitting her to be laid in so sacred a Part of the Church, especially since there was a very handsome Gratuity left by her to pray for her after her Death. But then, after her Body had continu'd in this Manner for about 14 Years, *Hugh*, Bishop of *Lincoln*, a Man of a very holy Life, caus'd it to be remov'd, as is noted by *Hoveden* and other Historians, among whom we ought to reckon Mr. *Stow*, who hath left us the following Account of this Transaction, which seems to me to be also taken from *Leland's* Memoirs, tho' he hath not been pleas'd

to name his Voucher. "*Hugh*, Bishop of *Lincoln*, came (*Anno* 1191) to the Abby of Nuns call'd *Godstow*, between *Oxford* and *Woodjock*, and when he had enter'd the Church to pray, he saw a Tomb in the middle of the Choir, cover'd with a Pall of Silk, and set about with Lights of Wax; and demand'ng whose Tomb it was, he was answer'd, that it was the Tomb of *Rosamund*, that was some time Leinman to *Henry* II. of that Name, King of *England*, who, for the Love of her, had done much good to that Church. Then, quoth the Bishop, take out of this Place the Harlot, and bury her without the Church, lest Christian Religion should grow in Contempt, and to the end that, through Example of her, other Women being made afraid may beware, and keep themselves from unlawful and advouterous Company with Men.

The Body being thus remov'd by the Command of the Bishop, let us now follow it out of the Church, and observe the Conduct of the Nuns upon that Occasion. The Bishop's Injunction was of that Force, that they did not presume to act contrary to it; for which Reason they did not venture afterwards to restore the Body to its former Place. But Gratitude to herself, as well as to her Father, and Respect to the Memory of King *Henry* II. who for her sake had done extraordinary things for this Nunnery, oblig'd them to take particular Care of the Body, so as to cause it to be bury'd in holy Ground. Besides, I do not see any Reason to think, that she did not die a true Penitent. For which Cause these chaste Nuns (for they were famous for their Continence) might judge it altogether proper to show the greater Regard to one, who, before she suffer'd herself to be tempted, and drawn aside by the Allurements of King *Henry*, had been, as it were, a constant Companion with them. Tho' therefore, after her Removal, there were not the same Ornaments about her as there were before, yet the Nuns inclos'd the Bones in a perfum'd Leather Bag, which they afterwards inclos'd in a leaden Coffin, over which a Tomb, different from the former, was laid, being a fair large Stone, I suppose, in form of a Coffin, agreeable to those Times, on which was put this Inscription, *TUMBA ROSAMUNDÆ*. Thus it continu'd till about the Time of the Dissolution, when it was taken up, as we are told by Mr. *Leland* in these Words: "*Rosamunde's* Tumbe at *Godestowe* Nunnery was taken up a late; it is a Stone with this Inscription, *Tumba Rosamundæ*. Her Bones were closid in Lede, and withyn that Bones were closyd in Letter. When it was openid there was a very swete Smell came owt of it. There is a Crosse hard by *Godestowe* with this Inscription:

*Qui meat hac oret, signum salutis adoret,
Utque sibi detur veniam Rosamunda precetur.*

Without doubt it will be expected, that I should now signify in what Place the Body was bury'd after it was taken up: And this I shall do very freely. It seems therefore to me, that it was bury'd either in the Chapter-House, or in the Cloisters. Indeed I think it was rather in the former than in the latter, where the Nuns themselves, as I take it, were bury'd. And this Notion I think sufficiently confirm'd by *Ranulph Higden*, who tells us expressly, that it was in *Capitulo Monialium*; which Word *Capitulum* is translated Chapter-House by *Grafton*. The only Objection I can foresee to think she was not bury'd in the

the Chapter-House is this, that she had been a Concubine, and had acted against the Laws of Chastity. But if she were a true Penitent, as I believe she was, that Objection will fall. Nor did the Bishop prohibit her from being laid in the Chapter House. *Hoveden* tells us, that he order'd her to be remov'd out of the Church, and to be bury'd with the rest. The Words, with the rest, seem to me to be understood of the Nuns. Now if any one should question the Probability of the Nuns being bury'd in the Chapter House, I shall reply, that it is my Opinion, tho' I do not positively affirm that it was so. It is very certain that it was usual to do so in other Places.

And here I suppose it will be ask'd, what became of *Rosamund's* Tomb upon its being taken up? To which I wish I could give such an Answer, as might clear those that took it up from the Guilt of Sacrilege. But indeed, the Person that hath left an Account of this Matter upon Record, was a Man of that Credit, that there is no Room for any Dispute about that Point. For the famous Mr. *Thomas Allen*, of *Glocester Hall*, now *Worcester College*, who dy'd *Anno 1642*, in the 90th Year of his Age, has told us in a M. S. Note, that "the Tomb-stone of *Rosamund Clifford* was taken up at *Godstow*, "and broken in Pieces, and that upon it were interchangeable Weavings drawn out, and deck'd "with Roses red and green, and the Picture of "the Cup, out of which she drank the Poison given "her by the Queen, carv'd in Stone." I must confess that I have not seen this Note my self under Mr. *Allen's* Hand; but Mr. *Wood* both saw and transcrib'd it, and I think no one will deny his Authority in an Affair of this Nature. Many other Things of Antiquity were broken in Pieces after the same Manner, which gave such Offence to Persons of true Piety and Devotion, that publick Complaints were made thereupon, and at length some Methods were agreed upon for redressing such sacrilegious Acts.

Here Mr. *Hearn* makes it appear that *Rosamund* was not poison'd, as is generally reported; but that Controversy not belonging to this Place, any more than some other curious Remarks he there makes, we must pass the same by, to proceed with what he says more properly relating to this Monastery.

After *Rosamund* had given her self up to the Embraces of King *Henry*, upon her coming to *Godstow* (as she went thither frequently) the Nuns, who admir'd her Conversation, as indeed all did that happen'd at any time to be with her, us'd to expostulate with her about her immoral Way of living; to which she always return'd very pretty, tho' by no means satisfactory, Answers. These Nuns being always famous for their Chastity, for, even at the Dissolution, the most malicious Adversaries had no Reason to object the contrary, could not be put off with such Arguments as were drawn barey from present Pleasures: They look'd further than this Life, and very well knew that there was something more substantial to be sought after. Neither was *Rosamund* herself unacquainted with such kind of Reasoning, her Father having given her such an Education as was every way suitable to the great and good Character which he bore: Neither did he at all countenance any of the Vanities that afterwards fully'd and stain'd the innocent Part of her Life. On the contrary, they prov'd a Grief to him, as he often declar'd to his Friends. As the Nuns were once arguing with her, and talking of Heaven and Hell, and the Danger

she was in of having her Share in the latter, without a sincere and hearty Repentance; she reply'd, that, *Tho' she was a Concubine, yet she should be sav'd*. How shall we know that, said some of them? *Why*, said she, *if that Tree, pointing to one that had then green Leaves thereon, be turn'd into Stone after my Death, then shall I have Life among the Saints of Heaven*. The same Answer she return'd also at severa other times, when the same kind of Discourse was started. And 'tis said, that within few Years after, this Thing came to pass, and the Stone was commonly shov'd to Passengers at *Godstow*, even'till the House was dissolv'd.

Here again I must pass over several notable Observations made by Mr. *Hearn*, relating to ancient Maps, Printing, curious Writing, and exquisite Needwork, to stick to what relates to this Nunnery, wherein he proceeds thus.

It is a common Report among some, that the Nuns of *Godstow* were so confin'd, as to be hinder'd from any kind of Recreation. But there is no Ground for this; they had all the Liberty that was proper to be allow'd, which brought great Reputation to the Place, as well as Satisfaction to the Parents and Relations of such as were educated and bred up here. They were not abridg'd even the Privilege of spending one Day in a Year at *Godstow* Fair; but then there was a particular Caution us'd, that they should not transgress the Rules of Modesty. *Godstow* itself wanted nothing that was requisite for Pleasure. Here were fine Recesses, and delicate Walks; but then even the most exquisite Things of this Kind by degrees prove tiresome, unless attended with Variety. For that Reason the Nuns here were permitted to go to neighbouring Places, as well as to Places of a more remote Distance, on purpose to prevent the ill Consequences of a too confin'd Life. And at such Times they omitted no kind of Mirth that was innocent. This was a Method that could not but engage People to enter into a Religious Course of Life. Nor can any one justly blame whatever of this Kind is manag'd with Discretion, innocent Diversions being contrary neither to Scripture, nor primitive Practice.

I must here take the Liberty, without pretending to contradict so great a Man as Mr. *Hearn*, to observe, that the very ancient Practice was, as he here says, for Nuns to go abroad upon some Occasions; but that was afterwards absolutely prohibited by several Popes, on Account of some Scandal given, and the Nuns entire'y shut up, never to go out of their Monasteries, as is still observ'd at this time.

One of the Places where the Nuns us'd to recreate themselves was *Mid'ey*, or *Medley*, a large House between *Godstow* and *Oxford*. Being in the mid Way, it thence receiv'd the Name: In some Writings I have seen it is call'd the *Townlet*, or *Township* of *Mid'ey*; whence I gather that here were formerly more Houses than one. It belong'd to *Godstow*, being given to the Nunnery in King *Henry II's* Time by *Robert de Witham*, who had three Daughters that were Nuns at *Godstow*. This Donation was afterwards confirm'd by *Vincent de Witham*, Son to the said *Robert*. *Vincent* likewise gave Lands, situated in another Place, to the Nunnery; and this he did, not only upon his Father's, but also upon his own Account, he having two Daughters that were Nuns here. The *Withams* were Persons of great Note and Distinction. *Rosamund* was well acquainted in the Family, and she receiv'd signal Favours from it. She became acquainted there by her Interest with the Nuns of *Godstow*.

The

The same Acquaintance made the Family respected by King *Henry II.* 'Twas customary for *Rosamund* to come to *Medley* with the Nuns, and much Mirth pass'd on such Occasions, the Place being very pleasantly situated just by the River, and Care being taken that no Disturbances should be given to them, when they had a Mind, which in Summer-Time was frequent, to solace themselves here. There was the more need for preventing such Disturbances, because of the great Concourse of Persons that came from *Oxford* and other Places to divert themselves here, it being celebrated for its Pleasantness; as it has been since also a famous Place for Recreation in Summer-Time.

This Place having formerly belong'd to the Nunnery, some have thence concluded, upon a View of it, that it was a Sort of Religious House it self; but that is a Mistake, there never having been so much as a consecrated Oration there that ever I could hear of. Yet the Nuns had their private Devotions here in some particular Room set apart for them, if they happen'd at any time to stay longer than ordinary, which might now and then be occasion'd by unforeseen Accidents.

Ib. p. 768.

I shall retire back to *Godstow*, and for the farther Reputation of the Nuns there, shall observe, that they spent a great part of their Time in reading good Books. There was a common Library for their Use well furnish'd with Books, many of which were *English*, and divers of them Historical. The Lives of holy Men and Women, especially of the latter, were curiously written on Vellum, and many Illuminations appear'd throughout, so as to draw the Nuns the more easily to follow their Examples. And for the same End, several sacred Stories were painted in the Church, as the like were not painted in other Churches and Chapels, a thing, which, if well consider'd, must have a very good Effect, especially before Printing came up, when Copies of Books could not be easily procur'd by the Vulgar, who therefore were oblig'd to have Recourse the oftner to Stories out of the Scriptures, as represented on the Walls of Churches; which Method I look upon also as very useful, even since the Invention of Printing, that both such as can, as such as cannot read, may be at no Trouble of entertaining their Thoughts at Church, even at Times when the Service is not carrying on.

So that from what hath been said I think it may be concluded, that there was much Painting at *Godstow*, and some of it, I believe, was extraordinary in its Kind. As the Nuns delighted in good Painting, so we must needs think, that they took Care to procure the best Artists. It is very probable that *Rosamund's* Name was painted in several Places, at least till such time as her Body was remov'd out of the Choir. Without doubt their Benefactors were all recorded, and therefore we ought to suppose, that many of their Names occur'd in the Windows, that being a Method made use of in old time, and 'tis what is very laudable. So little Reason is there to call Painting of this kind, Superstition. From thence we learn how diligent our Ancestors were to preserve the Memory of their Friends. Their Names, and many times their Pictures, being represented thus, very easily engag'd the Visitants to take Notice; whereas, had they been recorded in Books only, they would have been more slightly regarded. Yet Books were also look'd upon as necessary, and therefore even those Benefactors, that had been mention'd in the Windows, or on the Walls, were also duly and punctu-

ally register'd in particular Books assign'd for that End. Not only the Monasteries and Nunneries, but even the Frieries were likewise adorn'd with wonderful and most curious painted Glasse, in which Names were likewise written.

The Painting was not only in the Church of *Godstow*, *Ib.* p. 773. but likewise in the Chapter-house, the Refectory, and the Cloisters, several Sentences being put in the Cloisters, which were large. There are still some Remains of these Cloisters, and from thence I gather that they were fine. Nor can I think that the Sentences painted here and there in them were done with less Care. It is probable they were written in large Letters, equal to the Writing that we have in the finest Books of Offices, the best of which were for the Use of the Nuns, and for Persons of Distinction, and such as had weak Eyes, and many of them were finely cover'd, not unlike the *Kiver for the Gospel Book*, given to the Chapel of *Glastonbury* by King *Ina*. As they bury'd in Cloisters, so also they us'd sometimes to put Epitaphs on the Walls, tho' this was not very common with the Ancients, Things of that Nature being generally done on Plates fasten'd to Stones that lay on the Ground. Such Epitaphs, for the most part, contain'd only the Names and Titles, with a Request to pray for the respective Parties Souls.

We having very little left in *Leland* about *Godstow*, *Ib.* p. 772. it is hard to tell whereabouts the Library of the Nuns was, though it seems to have been near the Cloisters, and perhaps but a very little Way from the small Chapel that is still standing on the South Side of what remains of the Tower of the Church, and is about 13 Yards in Length, and about eight and a half in Breadth. This was a private Chapel for the Nuns, the Church being us'd on publick Occasions; as there were private Chapels in many other religious Houses, besides those that were more publick. There are still Remains of old Painting on the Walls of the Chancel of the Chapel at *Godstow*, which will in some Measure confirm what I have already observ'd about Painting.

In regard that the Stones are frequently carry'd away for other Uses, I have here given a Prospect of the Ruins of *Godstow*, taken from Mr. *Hearn*, as above quoted.

Whilst we are considering the Antiquities of *Godstow*, *Ib.* p. 782. I think we ought not to pass over the Granary or Barn that belong'd to the Nunnery. It is situated at a considerable Distance North from the Nunnery, in a Close on the North Side of *Godstow* Bridge, which Bridge being ready to tumble down, was repair'd this Summer, 1718. Part of the Granary is down, but the greatest Part is still standing, and is very old. Over the West great Door is the Head of a Man, with a Mitre on it, I think of some Bishop, and perhaps of *Hugh*, Bishop of *Lincoln*, that built the Granary. 'Tis Pity there is no Inscription to discover the Founder, just after the same Manner as we have an Inscription on the old Granary of *Eynston* in *Oxfordshire*, which not belonging to this Place, see in the Place above quoted.

Having mention'd this Granary or Barn, I cannot but here observe, that the Workmen, that thresh'd in this Granary or Barn at *Godstow*, in *Edw. III's* Time, had no more than two pence half penny for threshing a Quarter of Wheat, or Rye, and three half pence for a Quarter of Barley, or Oats; which Price also continu'd for some Years after, and was what was common likewise in other Places.

It is likely that it will be ask'd now, how it comes to pass that all the Tower of the Church of *Godstow* *Ib.* p. 789.

Godstow was not pull'd down, but that some of it was left standing? To which I can return no other Answer at present than this, that perhaps those that undertook to pull it down were much discourag'd from some Accidents that happen'd. I have heard it said at Godstow, that tho' many were employ'd to destroy this goodlisome Nunnery, yet things did not succeed very luckily, but that many dismal Effects follow'd upon the Attempts.

Thus much from Mr. Hearn. The following Names of Abbesses are from Mr. Willis, who informs us he had them out of the Collects of Brian Twine, and A. Wood.

Abbesses of GODSTOW.

1. EDITHA, the Foundress, became the first Abbess. The next I meet with was

2. JULIANA. She presided in Henry II's Reign, and that of King John. After her

3. FELICIA DE BEDE occurs Anno 1216, 1 Hen. III. and again Anno 1230. The next I meet with is

4. FLANDRINA, Anno 1239, and

5. EMMA BLUET, Anno 1250. The next

6. ISOLDA DE DERHAM. She occurs Anno 1262, as does

7. ROYSIA OXNEY, Anno 1270; and

8. MABILLA WAFRE, Anno 1286.

9. ALICE DE GORGES, Anno 1297, and again Anno 1305. Soon after which she was succeeded by

10. MATILDA DE UPTON, about the Year 1307. After her I find that

11. MARGARET DINE, alias TRACY, occurs Abbess Anno 1318, and 1329. The next in my Series is

12. MATILDA, the second BEAUCHAMP. She occurs Anno 1337; as does

13. AGNES STRETELEGH, Anno 1373; and

14. MARGARET MOUNTNEY, Anno 1403, and again Anno 1408. After her I meet with one

15. ELIZABETH, Anno 1412, whose Surname I am ignorant of. And then I find

16. AGNES DE WITHAM, Anno 1425; and

17. ALICE DE HUNTLEY, Anno 1464; and

18. KATHERINE FELD was Abbess in 1480, and 1493.

19. ISABEL BRAINTERS, or BRAYNTON. She presided Anno 1495, and 1516.

20. MARGARET TEUXSBURY was Abbess Anno 1520, and 1533. To whom succeeded

21. CATHERINE BUKLEY, alias BULKELEY, the last Abbess, who, like the rest of that Time, was by ill Usage drove into a Surrender, to avoid being turn'd out by Force. That there was not the least Pretence of ill Life in these Nuns, is confess'd even by Dr. Burnet, who, after having rak'd together all the Dirt he could to throw at Monasteries, could not but clear these virtuous Ladies. His Words in his History of the Reformation, Vol. III. p. 238, are these: *Though the Visitors interceded earnestly for one Nunnery in Oxfordshire, Godstow, where there was great Strictness of Life, and to which most of the young Gentlewomen of the Country were sent to be bred, so that the Gentry of the Country desir'd the King would spare the House; yet all was ineffectual.*

That same Writer gives us the Abbess's Letter to Cromwell, complaining against Dr. London, one of the Visitors, which, because it discovers something of

the vile Practices of those Instruments employ'd by the said Cromwell, is here also inserted, in the above-quoted Volume, p. 130; Number 54, for which Dr. Burnet refers to the Cotton Library, *Cicopatra* L. 4. p. 228.

A Letter of the Abbess of Godstow complaining of Dr. London.

“ PLEASITH hit your Honor, with my moſte humble Dewtye, to be advertiſed, that “ when it hath pleaſyd your Lordſhip to be the “ verie meane to the King’s Maſtie for my Pre- “ ferment, moſt unworthie to be Abbeſs of this the “ King’s Monaſterie of Godſſtowe; in the which “ Offyce I truſte I have done the beſt in my Power “ to the Mayntenance of God’s trewe Honour, with “ all Treuth and Obedience to the King’s Maſtie; “ and was never moved nor deſired by any Crea- “ ture in the King’s Behalfe, or in your Lordſhip’s “ Name, to ſurrender and give up the Houſe; nor “ was never mynded, nor intended ſo to do, other- “ wiſe than at the King’s Gracious Commandment, “ or yours. To the which I do, and have ever “ done, and will ſubmit myſelf moſt humble and “ obedientlie. And I truſt to God, that I have “ never offendyd God’s Laws, neither the King’s, “ wherbie that this poore Monaſterie ought to be “ ſuppreſſed. And this notwithstanding, my good “ Lorde, ſo it is, that Dr. London, whiche (as your “ Lordſhip doth well know) was agaynſt my Pro- “ motion, and hath ever ſence borne me great Malys “ and Grudge, like my mortal Enemye, is ſodenlie “ cummyd unto me, with a greate Rowte with “ him, and here doth threaten me and my Siſters, “ ſayeng, that he hath the King’s Commiſſion to “ ſuppreſs this Houſe, ſpyte of my Tethe. And “ when he ſaw that I was contente that he ſhoulde “ do all Things according to his Commiſſion, and “ ſhewyd him playne that I wolde never ſurrender “ to his Hande, being my Awncyent Enemye; “ now he begins to intreat me, and to invegle my “ Siſters, one by one, otherwiſe than ever I herde “ tell that the King’s Subjects hathe been handelyd, “ and here tarieth and contynueth, to my great “ Coſte and Charges, and will not take my Anſwere “ that I will not ſurrender, till I know the King’s “ Gracious Commandment, or your good Lordſhip’s. “ Therefore I do moſte humble beſechi you to con- “ rynue my good Lorde, as you ever have bene; “ and to directe your Honorable Letters to remove “ him hens. And whenſoever the King’s Gracious “ Commandment, or yours, ſhall come unto me, “ you ſhall find me moſt reddie and obeyant to “ folloe the ſame. And notwithstanding that Dr. Lon- “ don, like an untrew Man, hath informed your “ Lordſhip, that I am a Spoiler and a Waſter, your “ good Lordſhip ſhall know that the contrary is “ trewe; for I have not alienatyed one halporth of “ Goods of this Monaſterie, movable or unmov- “ able, but have rather increas’d the ſame; nor “ never made Leaſe of any Farme, or Peece of “ Grownde belongyng to this Houſe; or then “ hath beene in times paſte allwaies ſet under Con- “ vent Seal for the Wealthe of the Houſe. And “ therefore my very Truſte is, that I ſhall fynd the “ Kyng as Gracious Lorde unto me, as he is to “ all other his Subjects, ſeyng I have not offen- “ dyd; and am and will be moſte obeydient to his “ moſt Gracious Commandment at all tymes, with
X x x x x “ the

" the Grace of Almighty Jesus, who ever preserve
 " you in Honour longe to endure to his Pleasure.
 Amen. *Godistou*, the vth Daie of November,

Your moste bounden Beds Woman,

Katherine Bulkeley, *Abbes there.*

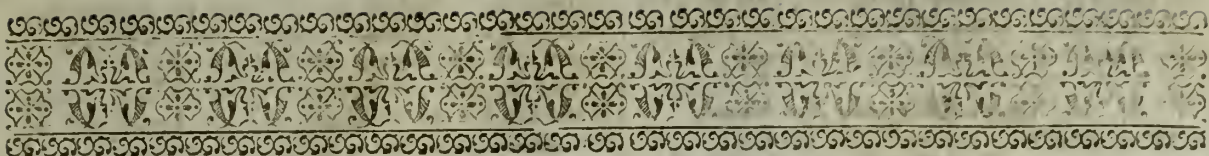
Of this Dr. *London* we have taken notice in the
Preface what a vile Wretch he was, and how fit to
 be employ'd to insult religious Women, being him-
 self so infamous as to be afterwards convicted of

Perjury, and adjudg'd to ride with his Face to the
 Horse's Tail at *Windsor* and *Ockinghan*, with Papers
 about his Head, as was done accordingly.

But neither his Infamy, nor the Virtue of the
 Nuns avail'd the Nunnery; the Instrument was fit
 for the Work he had to do, and those that employ'd
 him, King *Henry* and *Cromwell*, had not occasion for
 any better. In short, the Convent was not only
 suppress'd, but the House destroy'd, as may appear
 by the poor Remains represented in the Cut an-
 nex'd.

F I N I S.





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